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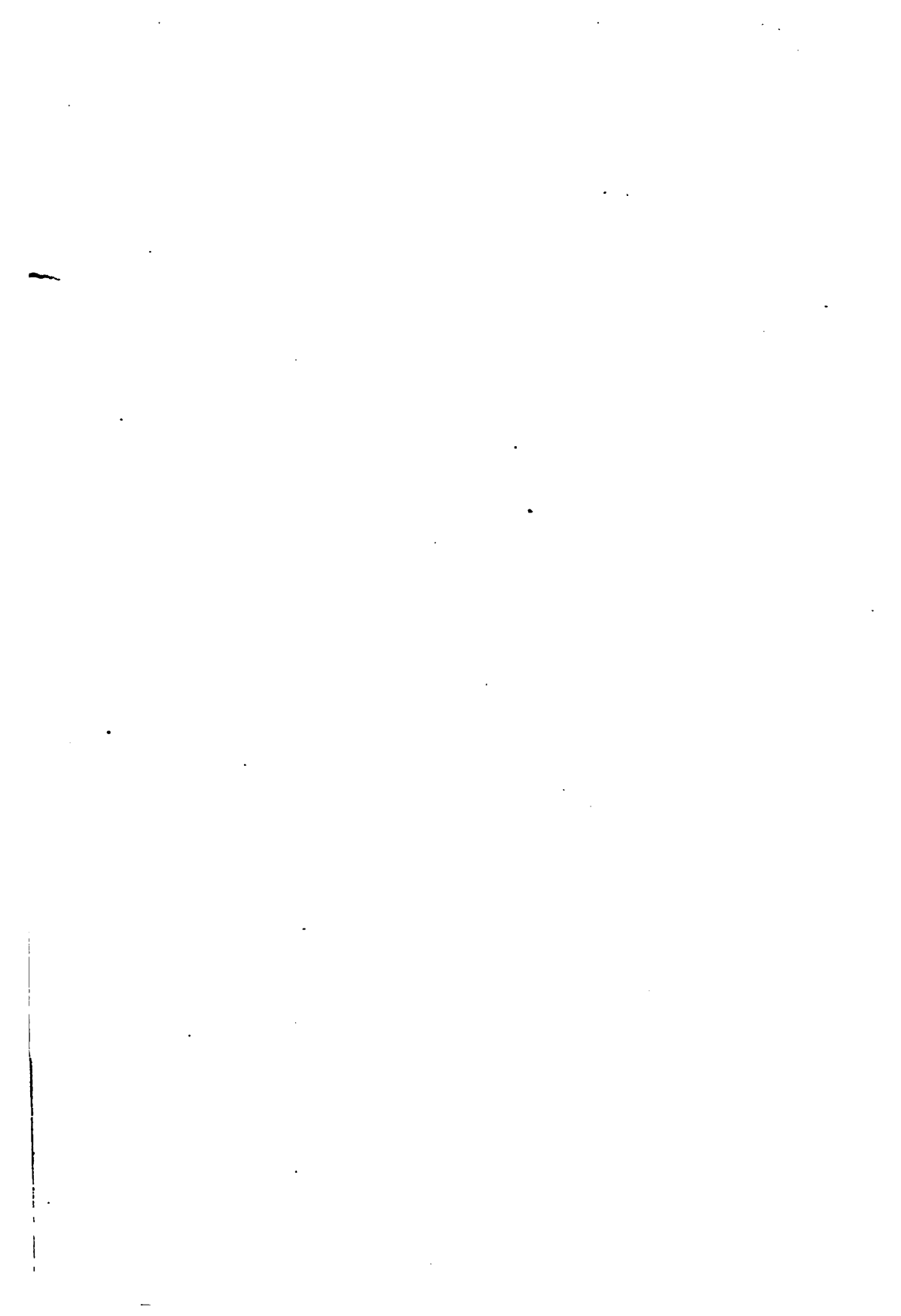
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THE CHURCH AT HOME AND ABROAD.

JULY, 1890.

THE GENERAL ASSEMBLY of 1890 was looked forward to, during the year that preceded it, with extraordinary interest, and with not a little solicitude, by those who love the truth of God as the Presbyterian Church holds it, and the work of God to which his providence and his Spirit have called this Church. It is safe to say that all such now look back upon that Assembly with thankful joy.

While the discussion was proceeding in the presbyteries and the newspapers, concerning the proposed revision of the Confession of Faith, some individual utterances were made which thoughtful men and women regarded with anxiety, as extravagant and dangerous; but the more experienced and discerning thankfully perceived that no presbytery adopted any extreme or revolutionary deliverance, while a large majority of them expressed their belief that the Confession of Faith could be made to express more perfectly than it now does the true doctrine of holy Scripture, and avowed their readiness to unite in a serious endeavor to realize this.

The opening sermon of Moderator Roberts frankly recognized the "severe ordeal" which "the beloved Church is undergoing," but no tremor in its tone or hesitating reserve in its utterance suggested any fear as to her outcome from that ordeal. It set forth clearly and cheerily "the privileges and consequent obligations of the Presby-

terian Church," and it closed with the hopeful "look for that kind of progress in the Church which shall unfold into a blossom, and for a blossom that shall mature into a ripened fruit; for a past that shall give rise to a present, and for a present that shall merge into a glorious future. Let us look for the principles of Christianity to so permeate our system of government that it shall ere long cause our national life to correspond with our best laws; for society to be such as to do away with the conflict now waging between labor and capital, and for the whole Church to be lifted up to that position where there shall be but one body, one spirit, one hope of our calling, one Lord, one faith, one baptism, one God and Father of all, and through all and in us all."

The election of Moderator Moore, with no other nomination, by hearty and unanimous acclamation, was a happy and decisive indication that no partisan spirit was prevalent; and all subsequent action on the questions upon which partisanship was possible showed a common desire to find right ground on which to stand united, and no disposition to seek occasions or excuses for falling asunder. On the last morning of the Assembly's sitting, one of its most venerable and eminent members wrote to the editor of this magazine: "You have seen already the action or *acts* about revision. The unanimity was wonderful; it seemed as if the hand of God was touching us all. Some few things

(chiefly personal) have transpired which we might have wished otherwise; but on the whole the movement of the Assembly has been magnificent."

The same strong tendency to concord characterized the action of the Assembly on other questions—notably on all departments of the Church's work as reported by its several boards and committees. The two great missionary days, Tuesday and Wednesday, witnessed the presentation of the two distinct but complementary hemispheres of our mission work, called *Home Missions* and *Foreign Missions*, to the General Assembly and to a gallery full of eagerly-listening men and women. The presentation was made most lucidly in reports of the standing committees—that on Home Missions by Dr. Little of Texas, and that on Foreign Missions by Dr. Burrell of Minneapolis, each followed by the earnest address of a secretary, and this by no less earnest speeches of commissioners. The evening of each day was given, as always, to popular meetings in behalf of these great enterprises. The large house was crowded, and the speeches by missionaries and others were of a high order of genuine eloquence.

Although each of these two boards was compelled to report a large financial deficit, not one cowardly word was spoken in favor of retrenchment, but many powerful and resolute words in enforcement of the evident divine call of him who says, "The silver and the gold are mine," upon his hundreds of thousands of stewards in this Presbyterian Church. All was in the very tone of that ancient order recorded in the book of Ezra, "And I, *even* I Artaxerxes the king, do make a decree to all the treasurers which *are* beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily, unto a hundred talents of silver, and to a hundred measures of wheat, and to

a hundred baths of wine, and to a hundred baths of oil, and salt without prescribing *how much*. Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven: for why should there be wrath against the realm of the king and his sons?"

Had the subjects of Artaxerxes better reason to heed and respect the edict of that monarch, than the Presbyterian people of this land the call of their General Assembly? Is there any true-hearted Presbyterian who doubts that, in this instance, the earnest call of the Assembly for the money needed for this urgent mission work at home and abroad is simply and unquestionably a call of God? And will not his divine Spirit who so manifestly filled and moved and energized the Assembly be, all the coming year, as mightily in the hearts of all their constituents?

The work of the Church, in those departments of it entrusted to the management of other boards and permanent committees, received not less earnest attention nor less intelligent and eloquent advocacy. Some of these had been more favored financially, and all had been encouraged and blessed in their work. Only one Board encountered severe criticism as to its business management, while no other gave more gratifying account of prosperous progress in its missionary work. The Church recognizes its Sabbath-school work as not only essential to the right education of her own children in their happy Christian homes, but as the very vanguard of her home-mission movement upon the frontiers of our vast land, for the effective occupation of its remote and unevangelized districts.

Earnest as is the difference of opinion on "business" questions, not one suggestion of doubt was made as to the business integrity of any servant of the Church, and arrangement was made for securing full opportunity

for increasing the intelligence of those to whom the Church's business is committed, by the advice of the wisest attainable coun-

sellors. All that is possible of such help will be welcomed by these faithful and hard-working servants of the Church.

JOINT COLLECTION FOR MISSIONS AT HOME AND ABROAD.

Most heartily and earnestly do we call the attention of all our readers—especially of all pastors and elders—to the following action of the General Assembly, taken at its recent sessions in Saratoga :

That in view of the present emergency, a special collection be taken in all the churches on some Sabbath in June, if practicable—if not, certainly not later than October—and that all the undesignated subscriptions made at such time be divided equally between the Home and Foreign boards.

Surely no argument is needed to enforce this recommendation. The simple fact is that two important boards of the Church, whose work belts the globe, are seriously crippled because of heavy debts carried forward from the year just closed. These debts were not contracted by reckless extravagance, nor by an unwarranted enlargement of the work. The reports presented to the General Assembly plainly show that the boards were wisely conservative in the administration of the important trusts committed to them, and projected their work for the year on a scale far below the urgent demands from the field. They also had careful reference to the receipts of former years. The unparalleled falling off of gifts to both boards toward the close of the year—a time when they have been accustomed to receive their largest amounts—took them wholly by surprise, and left them unexpectedly in their present embarrassed condition, the debt of the Board of Home Missions being \$80,000 and that of the Board of Foreign Missions \$60,000. Had the rate of receipts continued till the close of the year as it was within a month of that time, there would have been

little, if any, deficit. The churches will surely respond liberally to this recommendation of the General Assembly. In the church collections, or individually, generous friends of missions have a splendid opportunity in the present crisis to lend a helping hand. Whatever is done should be done *at once*. The urgency is great. A heavy strain is upon the boards, and the season is already upon them when the receipts are small, while the outlay is undiminished. Unless prompt relief is furnished, danger to the work is inevitable, and serious suffering to the noble army of missionaries who are already enduring great hardness for Christ's sake. We have expressed, on a previous page, our admiration of the courageous hopefulness of the General Assembly in respect to this matter, and we are sure that the Assembly herein correctly represented its constituency. How else can the deep thankfulness which fills the hearts of Christ's people for the wonderfully happy issue of the Assembly's deliberations be better expressed than by such a special thank-offering as this? Let us heartily resolve that before the moon of October shall have waxed to fullness, this debt shall be paid, and the regular contributions for missions at home and abroad shall be so generously enlarged as to assure no retrenchment of work and no deficit in the treasury to be reported to the next General Assembly.

N. B.—Remittances should be sent to O. D. Eaton, Treasurer of the Board of Home Missions, 53 Fifth Avenue, New York, or to William Dulles, Jr., Treasurer of the Board of Foreign Missions, same address. In forwarding remittances it should be clearly

stated that the amount sent is the result of the special effort recommended; also whether it is the *entire amount*, to be divided between

the boards, or whether the division of the collection between the two boards has already been made.

"DOES IT PAY?"

In the synods which have undertaken the home mission work within their own bounds, while still contributing as liberally as before to the treasury of the General Assembly's Board of Home Missions for the work beyond their bounds, there seems to be, as was expected, an increase of diligence and thoroughness in finding and helping their languishing churches and their destitute villages and rural districts. An illustration of this is sent us from within the Synod of New York, in the Presbytery of Utica.

The question may be asked, Does it pay to care for the weak home mission churches in the Synod of New York?

Last May Mr. B. W. Perry was called from Auburn Seminary to Norwich Corners and Litchfield. The two churches were greatly depleted in membership, owing to many wealthy farmers having moved into the villages. At Litchfield there were only four active members, two aged men and their wives. A Sabbath-school was organized at once where there had not been what could be called a Sabbath-school for ten years, although one or two feeble attempts had been made. The Board sent supplies for one year, and the call for such supplies was increased twice during the summer. Soon there were ninety-five names enrolled. The church attendance, formerly varying from about ten to forty, was increased to one hundred and twenty-five. The young people, and in fact every one, are very much interested. They have succeeded in raising and are now at work expending about \$1500 in repairing the church. More than all this, fourteen have united with the church, all on profession of faith save four.

At Norwich Corners the work has not been so marked, for they were in better condition. A very prosperous young people's

society of Christian endeavor was organized, and eleven have united with the church, all but two on profession of faith. A young man has been encouraged to study for the gospel ministry, and is now in Hamilton College.

We believe that this work of the synod *does pay*.

After the foregoing was sent to the printer, a letter was received from a minister in Western New York concerning the resuscitation of another little church which for many years lingered on the verge of dissolution. Year after year it was reported to its presbytery without a minister and without Sabbath services except on rare occasions. Our correspondent writes:

It was my great privilege, two weeks since, to attend and participate in the ordination and installation over the B—— church of Rev. H. B. S——. At the close of that service he was married, and will make his home in the manse. It was, indeed, a happy day for that church. Dear old Mrs. B—— was able to be present, and could hear at least the sermon. She enjoyed the occasion, and I promised her I would write you and tell you of her satisfaction that in the dark days of that church she would not consent to be disbanded. The late advance of this church and its present brighter prospect is largely due to the efforts of Dr. Lucas, the superintendent of the synod's home mission work in western New York. At the same time, the increasing population of that vicinity affords additional reasons for renewed efforts there.

That aged woman and her godly husband, whose prayers and labors have done so much to keep that feeble church alive, many years ago gave a beloved daughter to foreign

mission service. A few years later that daughter, dying, left a little son to the care and rearing of her parents. They faithfully fulfilled the tender and sacred trust, and now their grandson is ready, a mature and educated man, to join his father in the foreign mission.

That aged couple had already celebrated the sixtieth anniversary of their marriage when, eight or ten years ago, they hospitably entertained the chairman of their presbytery's committee who proposed the disbanding of their church. Their plea for its continued life was so tender and so strong that neither committee nor presbytery could resist it. All that could then be done was to secure them preaching one Sabbath in each month by a minister giving the other three Sabbaths to a church eight miles away. For this they could raise only one hundred dollars. That venerated man closed his earthly life a year ago or perhaps more. His companion, in her great age, is still there to rejoice in the restoration of the pastoral office to the church of her motherly love. What answer would she give to our other correspondent's question, "Does it pay?"

In our May number (page 389), in response to a note in the *Mid-Continent*, we called attention to our confidential fund for sending **THE CHURCH AT HOME AND ABROAD** to men and women who value it and are unable to pay for it, even at the low price at which the General Assembly has placed it. Pleasing responses to that suggestion are now frequently coming to us from generous donors and thankful recipients. The following letter to our Business Superintendent is a specimen:

I found your kind letter of the 8th inst. on my table on my return from Maneoto. I thank you so much for sending me the magazine; it is just a feast to us poor laborers out here. May God bless the kind

friend for his thoughtful act! I hope before the year is out to be able to send enough to pay for a copy or two for some other one out here or in some other state, who like me is hungry for reading the progress the work is making all over the world.

Much light is thrown upon the condition of the Indians in the Northwest and our Church's work among them, through the agency of its two boards of missions and in co-operation with the national government, by Mr. Boyd's article on the "Wisconsin and Nebraska Indians" and the "Omahas and Winnebagoes." Our readers will surely be interested in this article.

REASONING TOGETHER.—That was a wise saying of Mr. P. M. Arthur, chief of the Brotherhood of Locomotive Engineers, at their recent meeting in Albany, that the best method of adjusting labor difficulties was embodied in the language of the Bible—"*Come and let us reason together.*" He is reported as having said further:

Whenever the railroad officials have met the representatives of the engineers, and they have conferred together, no strike has occurred; and during the sixteen years that I have been associated with the brotherhood all differences have been settled without resort to striking, except in two instances. In both these the employers have refused to meet and confer with the employees.

On the same occasion Mr. Chauncey M. Depew, president of the New York Central and Hudson River Railroad, said:

The differences between labor and capital have been better solved by the brotherhood than by any other labor organization. When I entered into the presidency of the New York Central, I said to the twenty-five thousand employees of that road that the doors of my office are always open to them. No trouble has ever arisen that has not been settled in an hour.

Abraham Lincoln, surely one of the greatest of national rulers, had a similar way of welcoming to personal consultation, whenever it was possible, all "*his plain people*." Does any pastor have much trouble in his parish to whom every person in it feels as free to come for counsel and comfort as any child to his mother?

NON-CONTRIBUTING CHURCHES.—Referring to what was said of these in our June number, page 493, a thoughtful, painstaking, self-denying minister asks us to "say a word in defence of those churches which for Christ's sake and for the sake of *home missions* are barely self-supporting."

He knows of churches which are weaned from dependence on the Board of Home Missions to which they have become accustomed, by their pastors refusing to be supported in that way, and accepting a smaller salary than they could easily have secured with such continued dependence on home mission funds. He puts a rather close question in this wise—whether is it better for a church to sustain itself and contribute nothing to the general treasury of home missions, or to draw \$100 or \$200 from that treasury and make a contribution of \$10 or \$20 to it? He gives several examples from his own experience, which illustrate the possibility of helping the cause of *home missions* quite as effectively by refraining from making drafts upon the treasury as by making contributions to it, and he claims that it is done with quite as much self-denial on the part of some churches and their ministers. He asks if it is quite just to put all our churches into two categories—the *contributing* and the *non-contributing*—and hold all of the latter up to public censure without discrimination.

We are quite sure that none will be more ready to appreciate the discrimination which

this brother desires than the secretaries of home missions, none more unwilling to do the injustice which he deprecates.

Perhaps it is well that we should all be cautioned against our constant liability to generalize too boldly and to censure too indiscriminately. We question whether judging and exhorting by statistics is not somewhat overdone on our platforms and in our literature. Statistical statements, if carefully accurate, are doubtless useful. But they should be studied with care and usually with the recollection that any censures or applauses based upon them might be greatly modified or wholly nullified by other facts and considerations of which the dry statistics give no hint.

Most willingly do we say these few words, as our correspondent requests, in behalf of the churches for which he so considerably speaks.

Yet we are clearly of the opinion that every church which can support itself at all will do this more easily while making regular, if they must be small, contributions in aid of others and in promotion of the whole benevolent work of the Church. As confidently do we also believe that every individual Christian who can support himself or his family at all will do so more easily and more surely by giving to the Lord, for distinct holy uses, *some definite portion* of all that the Lord enables him to earn or produce.

We would ask each member of each church to consider prayerfully, whether his giving *something* for missions and for other branches of the Church's work at home and abroad will disable him from making due provision for them of his own house, or from doing all that his pastor or session can reasonably expect of him for their own church expenses. "Let every one be fully persuaded in his own mind." "God loves a cheerful giver."

JEWISH IMMIGRATION INTO PALESTINE.

In the *Missionary Herald* of the *Presbyterian Church in Ireland* (May 1, 1890) we find an article (credited to the *Spectator*) from which we gather some interesting statements. It gives the present number of Jews in Palestine as certainly exceeding 40,000, and "likely to approach 45,000," which is a fourfold increase in the last twenty-five years. The writer adds:

The immigration of Jews is likely to go on in future at a constantly-augmenting rate. But the mere increase in the number of Jewish settlers in southern Syria would, in our opinion, still be worth notice, great as it comparatively is. The significant and noteworthy circumstance is that the Jews are beginning to cultivate the soil. The Jewish colonies here have long passed the tentative stage, and are in established success. The men show themselves capable farmers, for they do their own field work, and their produce last year was such as to beat anything grown by the picked German settlers located near Jaffa. A list of these colonies, which are all the creation of the last ten years, taken in conjunction with the figures before given showing the increase in the number of Jewish immigrants, will enable people to form a fair idea of the proportions the movement is assuming, always remembering that it is only the growth, practically speaking, of the last decade, and that up to recently the Turkish government did all it could to hinder the formation of Jewish settlements in the south of Syria, while western Jews have also cold-shouldered them as much as they could.

He then gives a particular account of several small but successful agricultural colonies, and adds:

Individual Jewish farmers may also be found in fair numbers throughout Palestine, where, not twenty years ago, the idea of a Jewish agriculturist or farmer would have provoked nothing but laughter. And it may be pointed out that these colonists owe their existence to no charity, for, excepting, we

believe, in one case, the settlers have received no help of any kind. They are the spontaneous outcome of the desire felt by large numbers of Jews in eastern Europe to return once more to the land of their ancestors in the capacity of husbandmen, the only capacity in which, as they understand, they can ever take root in the soil. They are men of the better class of Jews—the mere circumstance of their devoting themselves to agricultural work shows that—and far different from the peddling huckster, who, in the eyes of so many people in western Europe, passes for the typical Jew. They are of the tough and hard-shell type to which Judaism owes such strength and permanence as it has ever possessed—the kind of Hebrew who, having put his hand to the plough, will not lightly leave it again.

The spectacle of the Jew, after an absence of two thousand years, ploughing again the soil of Palestine is full of historic suggestiveness, on which it would be easy to dilate. The movement is, in our opinion, not without much present interest and future significance.

DR. MITCHELL'S VISIT to the missions of our Church in Asia has given strength and cheer to the missionaries, of which pleasant testimonials are coming. We gladly share with our readers the pleasure of receiving the following in a personal letter from Rev. George E. Ford, of Syria:

I doubt not that every missionary in our circle here, in writing home about this time, makes mention of the very profitable visit of Dr. Mitchell, which is uppermost in all our minds. In the midst of physical weakness and at no small cost to himself, as we could see, he made telling exertions to help us in our difficulties and dangers, and touched our hearts all the more because of his "great plainness of speech" in fraternal warnings and entreaties. No doubt his tour will be an agency in the hands of the divine Spirit for awakening the churches at home to fresh intercessions for missions.

At the meeting of ladies in Saratoga during the session of the General Assembly, the following minute was adopted. It is earnestly commended to the prayerful consideration of all our readers—women and men :

Just before the army of Scotland were about to begin one of their fiercest battles for the liberties of their country, all along the lines they fell on their knees in prayer for a divine blessing—*then* the advance was sounded.

Before our Church this year is a battle—the most vital interests of both our home and foreign work are in peril ; fields white to the harvest, wide-spreading on every side, must not only go unreaped, but important posts already held must be given up, or there must be a great advance in the consecration and gifts of the Church at home.

Let us, then, pleading the divine encouragements to united prayer, offer this year the following petitions :

For the outpouring of the Holy Ghost upon the men, women and children of our Church, that the "grace of giving" may be largely increased, and that our Church Board may receive—

1. Large gifts from the wealthy.
2. Gifts from many hitherto noncontributing churches and individuals.
3. An increase from those already giving, but disproportionately to their income and responsibilities.
4. More gifts, with more intelligent and deeper interest, from our youth.
5. That wisdom may be given the officers of our boards, to presbyteries and pastors, to Sabbath-school superintendents, teachers, band-leaders and parents, in order that efficient measures may be devised and carried out to secure a larger and more intelligent liberality throughout our Church.

Let us now appoint (and through our magazines and otherwise invite a general agreement) the first Sabbath in July as a day for united prayer—but with the understanding that these petitions be continued for the entire year. Let us pray in faith with expectation, laboring together under the divine guidance and blessing for these ends.

WARM COMFORT FOR SYRIANS.—Rev. Samuel Jessup, now acting as assistant secretary for Foreign Missions at 53 Fifth Avenue, New York, writing on June 6, said, "I do not remember to have found the heat more oppressive in Syria than it seemed to be here yesterday."

Mary W. Niles, M.D., is expected home this month after nearly eight years service in China as a medical missionary of the Presbyterian Board of Foreign Missions.

For most of this time she has had charge of the women's wards of the Canton Hospital, and has been an instructor of students in the theory and practice of medicine.

Dr. Niles has also had an extensive practice in the city of Canton, and has made several tours into the regions beyond, administering to bodies and souls diseased.

While we are preparing these pages for the press—the last to be printed of our July number—Rev. W. L. Whipple, of Tabriz, Persia, sits at another table in our editorial room, writing memoranda for arrangements for his return to Persia to resume the superintendence of the Bible Society's work for that kingdom. Mrs. Whipple and their three children are at their parental home in Rockville, Ind., where they have been resting and recruiting. Since their last visit home, ten years ago, Mrs. Whipple's parents and Mr. Whipple's father have gone from earth. His mother still wears her Scriptural crown of white hair in the earthly home, and rejoices to have her son in the missionary service to which she gave him as gladly as Hannah gave her Samuel to the ministry of the Lord in Shiloh.

That Indiana town has given five of its youth to missionary work in Persia, all now in the midst of life and happy in their work. Mr. Whipple and his family expect to return in the next autumn.

FOREIGN MISSION NOTES.

BY THE SECRETARIES.

COMPARATIVE STATEMENT OF RECEIPTS, MAY 1, 1889, TO APRIL 30, 1890.

	CHURCHES.	SAB.-SCHOOLS.	WOM. BOARDS.	LEGACIES.	MISCEL'OUS.
1889-90,	\$291,719 86	\$36,062 56	\$280,285 51	\$112,877 68	\$73,120 83
1888-89,	308,679 13	33,400 55	278,904 17	145,581 95	86,250 05
Gain,		\$2,662 01	\$1,381 34		
Loss,	\$16,959 27			\$32,704 27	\$13,129 22
TOTAL.		INCREASE.		DECREASE.	
1889, . . . \$852,815 85	Woman's Boards,	\$1,381 34	Churches,	\$16,959 27	
1890, . . . 794,066 44	Sabbath-schools,	2,662 01	Legacies,	32,704 27	
			Miscellaneous,	13,129 22	
Loss, . . . \$58,749 41	Gain,	\$4,043 35		\$62,792 76	
				4,043 35	
				\$58,749 41	

The total receipts for the past year were less than in 1888-89, \$58,749 41
The total receipts for the past year were less than in 1887-88, 107,095 36
Decrease in number of churches contributing, 13
Deficit carried forward to new year, 60,275 93

It is estimated that there are 100,000 Chinese in the United States, of whom 5100 are professing Christians. Of the 5000 in New York city, about 1000 are attending Sabbath-school, 100 of them being Christians.

The history of the Uganda mission of the Church Missionary Society is a romance from first to last. There is no grander heroism on record in the missionary annals of any century. A few years ago the case of Bishop Patteson of Melanesia stood out as a bright star in the heavens, justly claiming a place for him among the heroes of the gospel in all time. Bishops Hannington and Parker have followed, but no nobler name appears in this list than that of Alexander Mackay, who died at his post a few months since in Uganda. The May number of the *Church Missionary Intelligencer* gives this little incident: In the farewell meeting held in Salisbury Square, April 25, 1876, Messrs. Wilson, O'Neil, Smith, Robertson and A. M. Mackay received their instructions from the committee and made brief responses. The last to speak

was Mr. Mackay, the youngest of the band, who said, "There is one thing which my brethren have not said and which I want to say. I want to remind the committee that within six months they will probably hear that one of us is dead. Is it at all likely that eight Englishmen should start for central Africa and all be alive six months after? One of us at least—it may be I—will surely fall before that. But when that news comes, do not be cast down, but send some one else immediately to take the vacant place." His prediction was fulfilled four months after, in the death of Mr. Robertson. Dr. Smith died in about a year, and, in the December following, Mr. O'Neil was killed on the island of Ukerewe. Mackay, suffering severely with fever, was ordered home to England, but would not return. He simply sought a change of work in making a road from the coast to Mpwapwa, and when he learned that Smith and O'Neil were dead, he hastened back to Uganda.

A few months since, Henry M. Stanley in a private letter referred to Mr. Mackay, placing him in the same category with Moffatt and Livingstone. Stronger language

could hardly be used than he applied to these missionary heroes of the nineteenth century; and surely the kind of heroism that Henry M. Stanley can appreciate, and before which he can bow in admiration, must be of a very high order. Now, after fourteen years, Mr. Mackay has been called to his rest. He was a layman, but his heart was full of love to Christ. It was not a spirit of adventure that led him to Africa. It was not mere British pluck that kept him at his post; it was a deep sense of the great truth that dark Africa is without the gospel, and that every Christian man who has been enlightened by the Holy Ghost is debtor to bond and free—debtor in a deeper sense than can apply to any other human obligation. The desire to make known the gospel to Africa was as fire within his bones. Col. J. A. Grant, companion of Speke, says in a letter to Secretary Wigram, referring to Mackay's death, "The blow to civilization in central Africa which has fallen on us all is not easily repaired, for a score of us would never make a Mackay." This is grand and heartfelt praise. If nothing else had been done for Africa, this toning up of the moral earnestness of our generation by such examples is worth a thousandfold more than all the cost. Men dare not assert that Christianity is a mere empty phantasm, or that the apostolic spirit is wholly dead, so long as fresh instances like these continually appear. Moreover, we have such an impression of the natural connection between this kind of aggressive earnestness and assured success, that we are led the more confidently to expect that Africa will be opened, that the slave trade will perish, that the gospel will prevail over Islam and heathenism, and that the Dark Continent will bud and blossom as the rose.

Among the contributions which were made for the work of Mrs. Charles R. Mills, of Tungchow, for deaf mutes is a recent gift of \$70 contributed by Jews in Cincinnati. Most of the gifts for this work are by deaf mutes, of whatever race or creed, who sympathize with their fellow sufferers in a land where it has never been thought

possible to teach this unfortunate class to communicate with others, much less to read the word of God. The ability of Mrs. Mills to give instruction to this class, and the fact that the contributions for the work come from sources wholly outside of the treasury of the Board, would seem to demonstrate that she has a duty plainly set before her. The incredulity of the Chinese as to her success was at first complete, but they now take a better view of the subject. [But why should only *deaf mutes* give money for this work? Shall there be no thank-offerings from us who have ears to hear?—ED.]

One great problem in foreign missions is to follow by preference those lines of work which will be self-perpetuating sources of good. Here is an example. A young medical student, trained by Dr. Neal, of Tungchow, accompanies him on his removal to a larger field at Chinanfoo. The young man is to be married to a native girl, who has also had a medical training under the direction of Mrs. King, formerly Miss Howard, of Tientsin. It is easy to see the possibilities which lie before a native physician, whose wife is also a physician, settling, as they intend to do, in the great capital city of the Shantung province, especially as their work is to be thoroughly Christian and directly connected with the cause of missions. To secure the conversion of a heathen man or woman is much; to so train them that they shall be the means of converting others also secures a much broader result. To heal the maladies of the sick in hospitals is a blessing, but to train up those who shall themselves heal the sick is better still; and such is the intent of wise and well-directed missionary effort. Springs of action are touched, from which results shall proceed indefinitely in the future, and it is in this method of developing permanent forces that the great hope of the mission work lies.

The very latest tidings from Zanzibar are to the effect that Mwanga has again been dethroned through the effort of the Arabs, and that the younger brother, Karema, is in

power. This shows the tenacity of the grip which the Arabs still hold upon Uganda. Mwanga and the missionaries are intrrenched upon an island in Lake Victoria Nyanza. How they will continue to receive supplies does not appear, nor can any one predict the final outcome. But meanwhile the Germans and the English are pressing rapidly toward the Lake country, and the law of gravitation is no more certain than that this Arab despotism and this satanic slave-trade will be utterly uprooted in the near future.

A young Dakota Indian who had been educated at Carlisle and was doing good missionary work in connection with Mr. Sterling, was so oppressed by persecution from his old associates, and especially a step-father, that he committed suicide. He would not give up his faith, and yet he felt that he could not bear the pressure which was brought upon him.

A recent letter from Rev. J. C. Thomson, of our Canton mission, states that one of his assistants in the region of Yeung Kong had been so pressed by his relatives that he had yielded to them and had joined in worship to his ancestors, and this fact, together with the suicide of an uncle, so affected his mind that he became insane. The sympathies and prayers of all good people are called for by these men in heathen lands, whose religion costs them so much.

The wonderful harmony which prevailed at the late General Assembly, the spirit of concession and the manifest love for the Church and its essential doctrines which appeared on all hands, and the assured prospect of a more complete harmony and solidarity of the one great body, ought to call forth a universal expression of gratitude to God. The haters of the truth who seem to have expected and desired a serious rupture of the Church are disappointed. The scoffers who had taken occasion to write new diatribes concerning the "crumbling creeds" are silenced.

The Spirit of God was manifestly in the ark of the covenant, and the triumph of

peace is acknowledged. What thank-offering will the Church present unto God? The special collection for her mission boards is just the thing, and "the Master hath need of it."

The Church Missionary Society has increased its number of ordained missionaries since 1885, or in the last five years, from 223 to 300. This is nearly 40 per cent. Including ladies, the force has risen from 279 to 409, or nearly 50 per cent., and yet the society has issued a special appeal for men.

The Presbyterian Board has in the past five years increased its ordained force from 172 to 199, or 16 per cent. Its entire force has increased from 498 to 576, or 16 per cent., and its cry at present is not for men, but for the means to send them. More men are applying than can be sent, and this is the first time in twenty years that such a fact could be stated. What shall be done?

Our United States minister, while present at the recent international conferences held in Brussels in relation to the African slave trade, and incidentally also the wholesale African liquor trade, made the usual excuse for our non-participation in these great movements of the civilized world in the interests of humanity, that our national policy forbade entangling alliances, etc., etc.

There are thousands of Americans who feel the humiliation of these excuses, and regard them as either utterly hollow or as mere genuflections of our government before the home liquor interests. In 1884-85 correspondence was held between our State Department and Earl Granville in relation to a joint effort to suppress a satanic trade in whisky and fire-arms which was carried on in some of the Pacific isles under the British, French and American flags. Nearly all the European powers responded favorably to Earl Granville's circular appeal; but our State Department finally gave a negative reply, with a shuffling allusion to our traditional policy. As if a humane crusade against whisky pirates in the Pacific, against the abusers of our own flag in fact,

could upset the diplomacy of the great republic! A change of administration has come, but the old excuse is given whenever any noble effort is to be made for the degraded victims of spoliation and rum.

Are we then to have no share in the noblest progress of the nations? Are we to be merely a nation of money-getters, making and unmaking treaties with the heathen at home whenever Indian lands are coveted, and making and unmaking treaties with the heathen abroad whenever our hoodlums, with their hands on the ballot-box, demand that a given race shall be crushed? One may well ask with Cicero, "Where among the nations do we stand?"

One thing at least can be done by Americans as individuals: we can help Africa and all other degraded lands along missionary lines. We can at least heal the wounds which slavery has left in our own land. We have a great duty to the African on our own shores, and abundant opportunity. But all the more deeply should we feel that duty if we were keenly alive as a people to the continued ravages which are still made in Africa by the Arab on the east and the liquor-selling Anglo-Saxon on the west.

We have a duty also to the millions still on the Dark Continent, and to whom the gospel alone seems to promise relief. Africa could never be converted by trade, even if it were free from contamination. Even the better commerce of the Upper Congo can only open the way. The gospel must accompany it.

Fortunately our record in this respect is brighter than that of our commerce. Hundreds of American missionaries lie buried on the African coast. Scores are now at work on the sickly coast-line or up the rivers. Precious fruits are being gathered on the Congo and the Ogovie, and very recently a heroic party of eight have gone to open a new field in western Soudan.

Five devoted men and women, under the care of the Presbyterian Board, are soon to sail for the Ogovie and the German territory about Batanga. Many prayers will follow them.

No grander conception of Christ's great commission has been expressed than that of Dr. E. W. Blyden, of Liberia, in the following words: "As the basis of that grand marching order which the great Captain of our salvation gave to his Church, he describes his universal and absolute authority: 'All power is given to me in heaven and in earth.' He pledges his continual presence: 'I am with you alway.' It is not simply association, but consociation. There is no single word in the English language to express the fullness of companionship implied in Christ's words. He is a friend that sticketh closer than a brother: *with you; before you; beside you; around you; within you.*" Would that the Church could realize this all-compassing power!

MISSIONARY CALENDAR.

DEPARTURE.

From San Francisco, for Eastern Japan mission, May 8, Miss I. A. Leete (returning). For Osaka mission, May 8, Rev. J. P. Hearst and family (returning).

ARRIVAL.

From Santiago, Chili, March 17, Rev. J. M. Allis and family.

From Talaguga, West Africa, May 17, Miss I. A. Nassau.

From Ferozepore, India, June 4, Rev. F. J. Newton and family.

From Etawah, India, June 4, Rev. Thomas Tracy.

From Dehra, India, May 26, Miss Annie Giesinger.

From Hiroshima, Japan, May 11, Rev. and Mrs. A. V. Bryan.

From Bahia, Brazil, April 27, Rev. A. L. Blackford, D.D., and family.

From Bangkok, Siam, April 15, Rev. E. Wachter; May 23, Mrs. Dr. Hays; June 7, Rev. C. A. Berger and family.

From Canton, China, February 4, Rev. A. A. Fulton and family.

From Macao, China, April 24, Rev. W. J. White and family.

From Pekin, China, Mrs. J. L. Whiting.

From Saltillo, Mexico, April 11, Rev. Isaac Boyce and family.

From San Luis Potosi, Mexico, January 15, Rev. M. E. Beall and family.

DIED.

At Atlanta, Ga., after a brief illness, Rev. A. L. Blackford, D.D., of the Brazil mission.

HOME MISSION NOTES.

BY THE SECRETARIES.

GENERAL ASSEMBLY NOTES.—The General Assembly, as usual, looked with great favor on the work of home missions. A large number of missionaries and teachers were present, ready to say what they could say, on the floor of the Assembly and in the various meetings of the Woman's Executive Committee.

The usual popular meeting on home missions was a great success. Drs. Burrell of Minneapolis, Morris of Lane Seminary, Johnson of McCormick Seminary and McMillen of our Board held a packed assembly in almost breathless attention till a late hour.

The Assembly recommended the raising of \$900,000 for the coming year, in addition to paying off our debt. The debt is unparalleled as well as unexpected, but it was calmly contemplated; and our friends said *it must be paid, and the work must go forward*. So let us move forward, trusting in the Lord.

In view of the debt, and the great work pressing on our attention the present year, the secretaries called a meeting of all the members of presbyterial committees in attendance at the Assembly, to ask their help in obtaining contributions for home missions this year. We begged of them to press on the missionaries the need of reaching up to self-support. Many of those present admitted that great numbers received too much from the Board, and that many of them ought to be self-supporting already.

Many of them acknowledged the importance of grouping two or more congregations into a single field.

All seemed eager to do all in their power to promote the special collection, to which we call special attention, the 15th or 22d of June inst., and the Sabbath-school collection to be called for the Sabbath before Thanksgiving Day next November.

We are indebted to the Committee of 100 of Boston for the facts quoted in our article on Roman Catholicism. Those who desire fuller information can secure it by addressing Rev. J. B. Dunn, D.D., secretary, Box 1345, Boston, Mass.

The Annual Report presented to the General Assembly will be widely distributed when we are furnished with the report on the same by the Standing Committee of the Assembly. It must be several weeks before this distribution will take place, and they will not be sent to all private families, nor to all the readers of **THE CHURCH AT HOME AND ABROAD**; so we give the following facts in these pages:

NUMBER AND DISTRIBUTION OF MISSIONARIES.

The number of *missionaries* who have labored the whole or a part of the year in connection with the Board is 1701, and they have been distributed as follows in—

Alabama,	4	Montana,	17
Alaska,	6	Nebraska,	109
Arizona,	6	Nevada,	2
Arkansas,	3	New Hampshire,	2
California,	97	New Jersey,	
Colorado,	49	New Mexico,	85
Connecticut,	1	New York,	149
Delaware,	5	North Carolina,	2
Florida,	24	North Dakota,	56
Georgia,		Ohio,	44
Idaho,	11	Oregon,	45
Illinois,	80	Pennsylvania,	32
Indiana,	43	Rhode Island,	2
Indian Territory,	45	South Carolina,	
Iowa,	124	South Dakota,	71
Kansas,	147	Tennessee,	27
Kentucky,	18	Texas,	82
Louisiana,		Utah,	19
Maine,	2	Vermont,	2
Maryland,	16	Virginia,	3
Massachusetts,	17	Washington,	46
Michigan,	91	West Virginia,	4
Minnesota,	97	Wisconsin,	54
Mississippi,		Wyoming,	1
Missouri,	61		

The above table shows the truly national character of the work of the Board. It has

congregations and missionaries in forty-four of the forty-nine states and territories of the Union. It has none in South Carolina, Georgia, Mississippi and Louisiana. In New Jersey the home-mission churches are supported by synodical aid independently of the Board, while contributions are still made as before to the Board's general work. It will be noticed that out of the 1701 missionaries enumerated and classified above, no less than 199 are at work in southern states. Our Church is national and not sectional, and so is its home-mission work.

The following is a summary of

THE SCHOOL WORK.

	Schools.	Teachers.	Scholars.
Among the Indians,	33	164	2264
Among the Mormons,	37	99	2374
Among the Mexicans,	82	67	1627
In the South,	16	38	1213
Total,	118	368	7478

As to the new work in sight, the grant of land in the Umatilla reservation in Oregon for school purposes has been already mentioned. An industrial school is in contemplation on the quarter section granted some time ago among the Kiowas and Comanches, in the Indian Territory, if the means shall be forthcoming; and the United States government has offered the Board an appropriation for a school for the natives at Point Barrow, Alaska, the northernmost point on the continent.

GENERAL SUMMARY.

We condense the main features of the year's work into the following, viz.:

Number of missionaries,	1,701
Number of missionary teachers,	361
Additions on profession of faith,	9,795
Additions on certificate,	7,091
Total membership,	100,778
Total in congregations,	151,866
Adult baptisms,	3,844
Infant baptisms,	5,031
Sabbath-schools organized,	578
Number of Sabbath-schools,	2,516
Membership of Sabbath-schools,	160,111
Church edifices (value of same, \$4,657,027),	1,751
Church edifices built during the year (cost of same, \$397,681),	151
Church edifices repaired and enlarged (cost of same, \$65,178),	321
Church debts cancelled,	\$161,838
Churches self-sustaining this year,	30
Churches organized this year,	200
Number of parsonages (value, \$446,684),	264
The receipts for 1889 were	\$832,647 56
For the last year were	\$831,170 40
The missionaries and teachers for 1889,	1,910
For the last year were	2,062
Additions to the churches for 1889,	17,075
For the last year were	16,886

The following hymn was written by Rev. R. A. Lapsley, and sung at the home mission meeting of the General Assembly (U. S.) at Asheville, N. C. We copy it from the *Christian Observer*.

HOME MISSION HYMN.

Lo! the fiery, cloudy pillar
Moving in the sky;
Hark! the Master now is calling,
Hear his earnest cry.

CHORUS.

To the work! I'll go before you!
Harvest sure will be;
Fields are white, thrust in the sickle!
Bind the sheaves for me.

See the mighty cities rising
Through your southern lands;
See, the men who build them come
In vast, unnumbered bands!—*Cho.*

From the north, the east, the west,
Pours in the living tide;
Gospel-hungry souls are thronging
You on every side.—*Cho.*

Help us, Lord, by faith to win
These multitudes for thee;
Neath our southern skies, may we
Thy great salvation see.—*Cho.*

A native of Western Africa, a licensed Christian preacher, writes to Miss Nassau, now in this country:

I do not know the time when rum will be finished, but I do know it shall finish, for there is no thing which is able to stand continually impeding or opposing God. The earth began in goodness; it will be good in the end. [When shall rum *finish* in our country?—*Ed.*]

CONTRIBUTED ARTICLES.

OKLAHOMA.

WILLIAM IRVIN, D.D.

There was more visible suggestion of danger in getting in and out of Fort Smith, Ark., than in going to it and from it by rail. The broad main street was one black quagmire, whose sticky surface bore here and there numerous signs bearing the large-writ legend "No Bottom." There was no positive indication whether this suggestive and alarming description was meant to intimate the city's general lack of proper underpinning, or was merely a warning of unknown depths of mud in the marked spots,

"Where fathom line could never touch the ground."

Our hackman managed, however, to steer clear of these supposed abysses, and we splashed along to the haven of the depot without absolutely foundering. It was a shiftless device to mark the holes instead of mending them. The South is fast changing all that. The "New South" will have streets with bottom underneath and pavement on top. The hotel was good, and the fare excellent.

We breakfasted at Monett, Mo., and then changed cars for Arkansas City, Kan., 230 miles west, where we arrived about 6 P.M., and found most satisfactory quarters at the new and handsome Fifth Avenue Hotel, which was in every way quite worthy of its name. At ten the same evening we got off by the Santa Fé train for Oklahoma. It was a freight train, with one wretched coach and no sleeping-car, and therefore no sleep. It was yet night when we reached Oklahoma City, and we made our way by moonlight to the hotel, which was, as was to be expected in a city not seven months old, a rude two-story frame structure of the most primitive style and equipment. We got a decent room and a good bed, however, and were content.

On Sunday morning we went to the hall used by the Presbyterian church for its

services, and the secretary preached for Rev. W. L. Miller, the active and popular pastor, formerly for years our pastor and missionary at Tahlequah. The hall was well filled with a most intelligent and pleasant-looking congregation of perhaps 250 people, and no speaker could have desired a more attentive and appreciative audience. In the afternoon we met with the Sabbath-school, which was large and full of interest, and afterwards my wife spoke to the ladies about the organization of a missionary society, and the secretary had a long conference with the pastor, elders and trustees about their plans for a church building and their prospects in general. Among those present was Captain Stiles, the commandant of the United States garrison of about two hundred regulars, on whom rested the burden of government and police until Congress should regularly organize the territory. All were full of eager interest in their enterprise, and the pastor, after his many years of earnest mission work, was the most enthusiastic of all.

We dined very pleasantly afterwards in camp with Captain and Mrs. Stiles and their two boys. Captain Stiles told us many interesting incidents of his experience in the early days of Oklahoma, and among other things the constant vigilance and hard work necessary to keep out whisky, which was continually smuggled in under all sorts of disguises. In the evening we had a crowded missionary meeting in the hall, at which Dr. Hill and the secretary spoke. As we walked down the slope from the camp, the horizon was aglow at a dozen points with the leaping flames of distant prairie fires.

Next morning Dr. Hill and I went by rail to Purcell, in the Chickasaw Nation, just across the South Canadian, which is the southern boundary of Oklahoma. Purcell is rapidly becoming a "white man's town."

We called on our missionary, Rev. William Kendrick, at his home, took a look at the little church, which needed some repairs, for which we arranged, found that our school was disbanded for the time, the teacher having given up and gone away, and visited the Methodist school, which was in session and well attended. Since that time our school has started again under a capable teacher, Mr. H. M. Shields, son of our missionary at Jemez, N. M., and is now in full operation. We got back to Oklahoma City soon after noon, and, in company with the trustees, addressed ourselves to the important matter of church lots, for the purchase of which we soon arranged on an eligible corner in one of the main streets. This was a great point gained in the direction of a church building. There was some subsequent delay and difficulty incident to scanty pecuniary ability; but the people have since done nobly in the way of subscriptions, and, with the ready help of the Board of Church Election and some private aid, a neat and ample church edifice has been completed and occupied. The congregation has two Sabbath-schools, numbering some 225 members, and an increasing audience and membership; and now that the territory has been organized and titles can be adjusted and confirmed, the church has good prospects of growing prosperity and early self-support.

Oklahoma City has some six or seven thousand people, possibly more. The southern part is level, bounded on the south and west by the sweep of a considerable stream. The northern portion rises over a fine swell of the prairie. The Santa Fé Railroad runs north and south on the east side of the town. East of this, on a still higher and more extensive elevation, stands the military camp, occupying the finest site in the neighborhood, which the government will possibly in time allow to be included within the city, to its great advantage. The buildings are mostly of the hastiest and cheapest style of construction, though a few stores and dwellings of a better sort are beginning to be seen. If the Choctaw Railroad crosses the Santa Fé at this point, according to expect-

ation, and possibly another line also, the city can hardly fail to become an important junction and centre; and now that Congress has passed the territorial bill, and titles can be confirmed and business made regular and reliable, there will be good prospects of large growth and solid prosperity.

The matter of the church lots having been settled, we spent the rest of the afternoon in a delightful drive, and then a long tramp for miles over the rolling prairie, returning thoroughly ready for food and sleep. Next morning we bade farewell to our genial brethren, and went northward by rail to Guthrie. Its site seemed finer and healthier than that of Oklahoma City, covering as it does several prairie hills on both sides of the railroad. There was on one corner of the main business street a handsome stone bank building which cost \$30,000, and adjoining lots were held at thousands of dollars each, while on the highest point of all there was a reservation for a city park. We called on our missionary, Rev. W. T. King, and his wife, formerly stationed at Vinita, and on one or two of the trustees, and looked at various lots with a view to the selection of a site for the church edifice, which has since been arranged, with the prospect of building before long. Then we drove all about the busy city. There was a "nipping and an eager air," and the people seemed all alive and wide-awake. Dr. Hill was quite at home here, and was recognized and heartily greeted on every hand. He showed me the two little trees—I think the only ones in the city—by which he pitched his tent on the first day of Guthrie's history. At half-past two we got off by the train, and at six reached Arkansas City, and sought our pleasant quarters at the Fifth Avenue Hotel. Next morning we started eastward, reached St. Louis early the morning after, and that evening parted with Dr. Hill, and set out on our homeward way.

The story of Oklahoma has been often told, but it will bear, and will doubtless some day get, a more detailed and elaborate telling, such as cannot be attempted here. The tale is probably without its match. At

noon of April 22, 1889, the day fixed by Congress for the opening of the territory, the bugle-blast gave the signal to let in the would-be settlers. There were then, besides the camp and the railroad station, just two buildings on the site of Oklahoma City, and there was only bare and empty prairie where Guthrie and other towns now stand. Captain Stiles told us that the sound of the bugle had hardly died away when hundreds of men rose up—like Roderick Dhu's clansmen—one could hardly tell from where, who had managed to elude the border-guards and hide away beforehand. These "sooners," as they were dubbed, rushed in all directions to stake out homestead claims or town lots. Meanwhile thousands were hurrying in at all points from outside, by every imaginable sort of conveyance. A passenger by the first train from the north that day told graphically how the cars were crowded, and the platforms and steps packed, and the roofs loaded, and the tender and pilot covered with men hanging on at every spot where a foothold was possible, and when the train, urged to top speed to get in ahead of the one coming from the south, began to slow up at Guthrie, the passengers jumped off in frantic haste, often falling and rolling in the dust, and rushed into the town-site torn and battered and breathless to stake out the best-looking claim that happened to be left. Dr. Hill, who was there on the first day, and was the president of the "Committee of Public Safety," gives a vivid description of the solid mass of tents with interlacing tent-cords which at first covered the whole site, the mass meetings of thousands to establish law and order, the clearing and laying out of streets, the cowing and banishing of hundred of roughs and gamblers, and the gradual evolution of a seemingly town and a well-regulated community. It was notable and gratifying proof and in-

stance of the capacity of an American crowd, not by any means select and under special excitement, for remarkable self-control, and the speedy adjustment of self-government in pursuance of the popular will. It is a fact to be noted that these two cities were settled and started without a single homicide, though a riot was several times only averted by sharp military interference. There were only two pumps at first in Oklahoma City to furnish water to the thousands, and at one a man armed with a brace of pistols sat and sold water at five cents per glass, until Captain Stiles spoiled his trade. There were innumerable notable incidents in the first days of the territory which some future historian will weave into a narrative which will long be read with unabating interest.

Oklahoma, as first formed out of the heart of the Indian Territory, includes some 12,000 square miles, or an area about equal to Massachusetts and Connecticut combined. It may be further enlarged by arrangement with the tribes east and west, and also by the expected opening of the "Cherokee strip." The land is already mostly taken up for farms and homes by thousands of families, and when regular government is once fairly established, a prosperous future seems assured. There are six points already occupied, and one more soon may be, by missionaries of the Board of Home Missions—Guthrie, Oklahoma City, Norman, Edmond, Kingfisher, Reno and Stillwater. Church buildings are already completed at Oklahoma City and Kingfisher; and Guthrie, Norman and Edmond must have them before long. If six or more good men—possibly a dozen—can be sent into the Cherokee strip with the wave of population that will surge into it as soon as the doors are opened, our Church will soon have a firm hold on all that fair and fertile region.

PROGRESS OF HOME MISSIONS IN THE PACIFIC NORTHWEST.

REV. T. M. GUNN, SUPERINTENDENT.

The Presbyterian Board of Home Missions has been the nourisher and cherisher of the entire work of the Presbyterian Church in the

Synod of the Columbia. There is but one of the one hundred and thirty-seven of last year's list that has never been dependent on the

Board, viz., Calvary Church, Portland. Fifteen of the churches are self-supporting or not drawing aid from the Board, and the list will rapidly increase from year to year. The question is asked, Does the progress justify the large expenditure of home mission funds?

The plan of our home mission work has been first to occupy prominent centres and make these the basis from which to reach and develop contiguous territory. Let us take a view of the work thus far in the principal centres of Oregon and Washington, estimate the progress made, and see what hope they present of permanent self-support and of active benevolence.

1. Take the church of Astoria as one of the most discouraging examples, dependent on the Board for ten years at a total cost of \$5500. But it has returned to the boards in those ten years \$880, besides raising for current expenses and buildings \$15,590. Its annual contribution last year to all the boards was \$117, and it is now self-supporting, giving a salary of \$1500. Its benevolence will undoubtedly be increased correspondingly.

2. Salem, Oregon, for sixteen years a beneficiary, costing the Board not less than \$9000, but meanwhile has returned to the boards \$2001, raised for self-support \$16,404, has 165 active members and raised for all objects of benevolence last year \$365.

3. Walla Walla, perhaps, has been the most costly and unremunerative of all the home mission churches. In the eleven years of its existence it has cost the Home Board about \$7500, and the Church Erection \$3200. Yet it has returned to the boards about \$950, raised for self-support and building about \$12,000, and has a property valued at \$10,000. Its membership is about sixty-two.

4. Tacoma First is much more encouraging. It was a recipient of aid for four years, at an aggregate cost of \$2550. It has set off from its membership two congregations, aiding one of them with means to build. It still has a membership of 340 and a Sabbath-school of 300. It has sold the old building and lot for \$50,000, and is erecting on a more eligible site one costing \$65,000. The benevolences of this church have reached many needy ones around. It has been

self-supporting four years. Its annual gifts are over \$2000.

5. Spokane Falls First Church was organized in 1884. It received aid for three years to a total of \$1500, when it became self-supporting, paying the pastor \$1500 per annum. It then sent out some eighteen members to form the Centenary Church, erecting for them a building costing about \$4500. The town, growing phenomenally, absorbed their church and lot into a business block, which was sold and the proceeds divided between the First and Westminster Church, each part starting afresh with eligible building sites and means with which to build. Besides twice dividing its membership and funds to form new organizations, the First Church of Spokane Falls still has 186 members on its roll. It has given its elegant opera chairs, valued at \$750, to the Centenary Church, and has returned to the Board of Church Erection all it ever received from it, viz., \$1000. With a total expense to the Home Board of \$1500, and of Church Erection \$1000 (returned), the benevolences of this church have steadily risen to nearly \$1000 per year. During their six years they have restored to the Home Board alone \$4800.

6. The First Church of Seattle was on the Board for four years, at a total expense of \$2500. It has been self-sustaining two years. It now has 364 members. It has returned to the boards \$2852, has set off two strong churches with excellent houses of worship, and has aided in the erection of four others in Seattle, besides extending incidental aid to many others. It bids fair to rival Portland as a Presbyterian centre, due in no small degree to the truly missionary spirit of the pastors and session of the First Church. The Presbyterian Alliance has materially and efficiently aided in the selection and purchase of eligible sites for the new churches.

7. But the most notable example is the First Church of Portland. In its infancy it was sustained by the Board for four years, at a cost of \$1100. It has now been self-sustaining for twenty years. Its former pastor, Dr. A. L. Lindsley, during his long pastorate organized twenty-one churches and dedicated twenty-two. This church has returned to the boards \$92,970,

besides raising for local purposes \$166,434. They have repeated the history of so many of our churches in selling the old one for \$68,000 and building a grand new one to cost \$175,000.

This church has been a veritable mother of churches, having sent out Calvary Church as a self-supporting church, now one of the strongest in Portland, and has contributed of its members to form the churches of East Portland, Albina, Sellwood, Mizpah, St. John's and South Portland, besides aiding almost every new church in the synod for more than ten years past by pecuniary aid in building. This church returns to the cause of home missions every year five times its entire cost as a home-mission church. Its annual benevolences are over \$21,000. Its present membership 444.

We have thus traversed these facts and figures, for which we are largely indebted to the history of Oregon Presbytery, to show the method and progress and eminent success of our home-mission work; for while these central churches have not by any means done everything, their aid has been material and

vital, and the wisdom of their method of work has given us a name for efficiency and permanency throughout our bounds.

Let us reflect that this entire region has been in railway connection with the world less than ten years, and a large part of it less than three; that the first and hardest work is building a house of worship and crystallizing the organization into a living, working unit, and that experience proves that five to ten years are required for this purpose; that the whole western world is yet in a ferment, population migratory and unsettled. Yet in spite of this the history of a large majority of our churches shows rapid and substantial growth. Although the appropriations of the Home Board are very large, aggregating last year \$58,702, yet the churches themselves raised nearly three times that, viz., \$152,270, averaging to each church over \$2000, excluding those in Alaska and among the Indians, which are wholly dependent. With such progress in our helpless, infantile stage, what may we not hope for in the prime of youth and approaching maturity!

THE FAMILY AND MISSIONS.

M. P. D.

[The writer of the following article desires us to give our readers no more than her initials. Those who will recognize them know out of what experience she has written, and they should be informed that she has written only on our earnest request. Long and intimate acquaintance with not a few missionaries, and with parents and children and brothers and sisters of missionaries, enables us, in some measure, to appreciate what is here so frankly, so tenderly and so considerably written. The number of readers who will ponder it with appreciative and prayerful sympathy—let not the writer doubt—is very large.]

The story of Hannah and Samuel—I never read it but my thoughts wander back to a group by a fireside, when a mother's

voice gave it in sympathetic version to the children gathered about her. It enlisted our childish attention the more fully because one of that little flock bore the name of Samuel. I remember wondering, however, whether it *was* such a blessing to have the little son bestowed when he had to be given right away again to God and the temple service. It seemed to me very hard that all Hannah could do was to make the "little coat" for her darling and carry it up to him from year to year. I questioned in childish fashion whether old Eli would know how to take very good care of the little fellow.

I did not then see, and I think many of larger growth fail to understand, the spiritual magic which makes a child given to God all the more tenderly our own in enduring ties. In him "we find him worthier to be

loved." I did not comprehend that a son consecrated to a life of entire devotion to the heavenly Father would be cared for with divine wisdom and more than a mother's tenderness. I did not realize, and I think even to maturer minds it often requires a struggle to do so, that our greatest gift to a child may be the exhibition of a loyalty to God and duty which shall bring forth heavenly fruit in his own life, aye, even though it sunder him from parental presence and daily care.

The old questions which hover around the sacred family relation and missions are often ungently handled, and many a barbed arrow is unwittingly sent into hearts already quivering with pain. In these days, when every aspect of missionary life is subjected to keen scrutiny both by foes and friends, this one, which to the missionary is often the most painful problem of his life, has not failed to call forth sarcasm and ridicule on the one hand, and, with abundant sympathy, some misunderstanding on the other.

Those who do not realize the unswerving exactions of the command of the Master "to preach the gospel to every creature" may write lightly about "leaving the white brother at our side to give the gospel to the seventeenth brown cousin on the other side of the world." They may marshal many a Mrs. Jellyby with her craze for Borrioboola Gha and her neglected children to fill out the picture. It is true nevertheless that the "seventeenth brown cousin" and the resident of "the other side of the world" can be just as dear to God as their own precious selves. Fanatics there may be, and also those who seek for self-praise and glory in following some scheme of benevolence. We would not claim that criticism is out of place in their case, but these sarcasms are strangely inept and forced in reference to those forming the great mass of missionary workers, who with honest hearts and unblunted affections are trying to obey the command of him who justly claims their devotion, and are at the same time conscientiously seeking to be true to those deep affections and sacred instincts which have been implanted by the Being who issued that command. He who

uttered this call created our human hearts and gave us our loves and cares. Surely the Author of all parental feeling will never ask us to "neglect" any child he has given us. The path may lie "between the mountain and the sea," and the divine command to "go forward" may sound with unmistakable clearness, but in many a providential way does the unexpected path open to obedient feet.

Some observers may judge severely both children who leave their parents and parents who leave their children for the sake of the gospel of Christ. Others, with mistaken zeal, may censure some who give up the foreign work that they may watch their children through the years of education, when justice to them makes it important, and indeed imperative, to have them in civilized and Christian lands. Missionaries, however, are *individuals*, and have individual providential circumstances with which to deal. It is not right or just to lay down general rules as to how they should meet these delicate and soul-piercing questions. God will lead some in one path and some in another.

There is many a paradox in missionary life, but the great Reconciler presides over all. The world cannot see the blessed compensations which come to those who, in a spirit of obedient trust, make surrenders for Christ's sake. It knows not how far more tenderly united may hearts become even through physical separation. It cannot discern the moral strength and growth which come sometimes in consequence. "How can you do it?" was said to one who was going to leave an only child. "I can do it because it is duty," was the reply, "and what is duty is best for my child."

Misguided friends, with false praise, sometimes extol the missionary as bestowing all care upon "the poor heathen" about them, even to the neglect of their own beloved ones. This is not a true statement, and pity indeed would it be were it true. A poor gospel would that be that was thus preached. There are many sacrifices in the missionary life, though often of a kind little comprehended. In many things the missionary

must be "content to be misunderstood." In the midst of all that is said on this subject his heart "appeals to its peers." It does not easily brook the criticism of those who "know not whereof they speak."

Above all the tumult of human words and thoughts are heard the solemn tones of the Master, saying, with a full comprehension of all the difficulties it may involve, "He that loveth father or mother, . . . son or daughter, more than me is not worthy of me." But the Heart which makes these large exactions is also generous in its giving—"No man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake and for the gospel's sake, but he shall receive a hundredfold now in this time." Many are the testimonies to the bountifulness of the bestowment. It was when Abraham offered himself, in the spirit of obedience, he was shown that the sacrifice of Isaac had never been for a moment intended, and it was then that great blessings were renewedly promised to him and those who should come after him. If we have confidence in God and in his nature and in the love which underlies all his commands, we may ever hear perhaps "in some dim chamber of the heart an angel singing softly" of hope, victory and joy. "When we arrive at Mount Moriah," it has been said, "then the meaning of the duty God requires of us will be made plain." It is

not often that those "standing apart" can speculate truly concerning these things.

I would say one word of the noble young souls who for Christ's sake bravely consent to separation, and apply themselves to preparation for future usefulness, while father and mother go far from them to the post of duty. They too, striving the more faithfully to walk aright because the parental eye is not on them, shall have their reward. Much is said of parents consecrating their children, but few think of the children who consecrate their parents to the missionary work.

It is suggestive of the ungenerous, unfair spirit with which missionary questions are sometimes treated that no unfavorable comment is made upon many who feel constrained to leave those dear to them for the pursuit of worldly gain or fame or from motives of patriotism or to further the interests of science and civilization. Those connected with foreign civil service, the army and the navy often have to meet questions similar to those which the missionary encounters. It is reserved for those yielding to a more unselfish claim to become the target for arrows of criticism. These may, however, glance aside when the soul is well clothed with the panoply of love, faith and obedience, and is listening for heavenly commands and looking for the smile of divine approval.

A REQUISITE OF AFRICAN MISSIONS.

REV. WILLIAM A. WADDELL.

Unquestionably the greatest drawback to African missions has been the absence of an invigorating climate near enough the scene of mission enterprise to be cheaply, quickly and safely accessible.

The scarcity of funds and the expense of the journey have forbidden the trader's furlough of one year in four being applied to missions, and seven years frequently wear a man out. A change to an invigorating climate is a *sine qua non* of African work, Stanley's claims of healthfulness even being based on the supposi-

tion that a European residence is to relieve the strain every three years. Livingstone spent eight years looking for a region suitable for prolonged European residence, and after leaving the plains of Matabele Land, never found anything approaching it. The missions of Nyassaland and Uganda have been decimated again and again by fever, and the Congo has broken down a host of men. No points yet occupied by Europeans save the slopes of upper Marailand are capable of prolonged occupation by the average white man.

What are the climatic conditions necessary? That a tropical climate be invigorating to Americans it must have seasons corresponding to those of the temperate zone, a condition which within the tropics can be fulfilled only by points situated well up on the slopes of snow-bearing mountains like Simla and Darjeeling in India.

Is there such a location in Africa? The Ruwenzori mountains, the old Mountains of the Moon, fulfill all the requirements, climatic and locative. They lie at the Congo and Nile interlocking. They are central to the lake region. Their vicinity is the most densely-populated portion of Africa. They carry a thousand feet of snow-cap, ensuring temperate conditions on their flanks. There are no deserts near them. They abound in rich valleys, and are held by a strong people.

It has been the effort of all founders of African missions to find for their first stations central points from which influence might become radial. Limitations of knowledge and resources forced the location of all these stations on the seaboard, where they were hemmed in by two obstacles, the sea and the coast middlemen. Which of these two has been most detrimental to progress it would be hard to say. Cut off from half the circle by salt water, ivory dealers and slave drivers have closed the other half only less effectually. Sierra Leone, Liberia and the coast stations generally have worked only on the dregs and wrecks of tribes, the "frazzle" into which rum and trade wars have worn the seaboard peoples. Occasionally they have touched the unbroken races, but only when like the Foulahs and Fang they have intruded themselves into the field of the mission. The Congo missions are in much better position, but rum and the presence of large numbers of non-Christian whites are a sad obstacle, while over all impends an approaching danger.

Islam waning in Europe and Asia is crescent in Africa, and in its most zealous form, Mahdism, the Jesuitism, and Wahabism, the Puritanism, of the Moslem world are both in the field. With the lieutenants of the Mahdi at Wadelai and Kilinga Longa, and Tippoo Tib at Stanley Falls, the Congo valley is at their

mercy unless they are held at bay by a large force of Congo Free State troops; and even if the Free State is aided to the extent of the task, it can only hope to hold the immediately riparian country. Thousands of square miles of the interior must be abandoned to the Arabs and their native hordes. This means closure to Christianity as absolute as the locks that now close Felletahland.

Is there any hope of checking Islam? How has Islam been checked in the past? When Egypt fell at a blow and Arabia was overrun in a month and Somaliland was converted by a march, the mountains of Abyssinia sheltered a semi-Christianity and held the power of the caliphate at defiance. The knights of Santiago in their mountains of Asturias ruined in time the power of the Moor, scarce shaken by Martel on the plain of Tours. "It is the black thorn of Tsernazora, not the power of the West, that festers away the strength of my empire," said Mahmoud when the heads of twenty-four thousand Janissaries and Spahis piled on the mound of Nicsics told him their tale of Montenegrin victory. As mountains in the lands of Christians have stayed the march of the Moslem, so Moslem mountaineers have been the militia of the crescent ever since the desert ceased to pour out its thousands at the bidding of the vicar of God. Arnaut and Scherkers have done more in the last ten centuries to keep alive the power of the prophet than even Arab and Turkoman.

Now, if history gives us any clue to the future of equatorial Africa, it is this: the religion that first seizes the Ruwenzori will have a great make-weight in the struggle. Plant modern Christianity there, and you have a truer faith in another Abyssinia to hold the Mahdists in check. Long before Islam can have the hold on the millions of Uganda, Unyoro, Ruanda and Uitwa that it has on the people of Borua and Sacatu, the gospel of Christ, filtering ever so slowly through the Bantu tongues, all so closely affiliated, will have undermined the power of falsehood and ripened a harvest for the Lord. The mountains give the healthful centre, untouched as yet by the trader, uncursed by the Moslem, of which Livingstone and a score of others have dreamed.

IS IT POSSIBLE TO OCCUPY THIS GROUND?

From the Yambunga Falls of the Amwini to the heart of the mountain group is fifty-five days' march for a caravan (including stops), while from the Falls of the Lakebu the distance is but forty-five days. Either route penetrates the Congo wilderness for a large part of the distance by a waterway difficult but still passable for canoes. A small party of whites with a caravan of natives could readily convey all needed material, making the road in several stages if necessary. Once in the mountains and the consent of the natives gained, a station could be built and the natives sent back under their own chiefs to the river country. In simplicity of outfit, power of adaptation to native

conditions and the individual efficiency of each man would lie all possibility of success. The initial expense might be considerable; but after a station is established, there will be very little expense save in maintaining communication, which need not be frequent, and supplying with books when they become necessary in large quantities.

Uganda gave scores of martyrs to the roll of Christ's champions in the first decade of its church history. The lower Congo has hundreds of communicants in its Baptist churches. Why not the mountaineers of Gambaragara? The untouched races yield readily to Christianity. Why wait for rum and Islam to enslave them?

ITINERATING IN UMBALA DISTRICT, INDIA.

REV. B. DUBOIS WYCOFF.

Rev. C. B. Newton, D.D., and I have recently made an itinerating tour near Rupar, in the Umbala district. We went in light marching order, as we had but one camel for seven men, two horses and a dog. The men were our two selves, a cook, the camel-driver, the two *syces* or grooms, and a *chaukidar* or Scripture-reader, as he acts in both capacities. The dog was really our *chaukidar* or watchman.

In one village we found four Christians out of eight—not very promising, as they have been neglected for a long time. Nevertheless Dr. Newton is much encouraged about them, as he thinks, with proper care and culture, they will make a fine class of Christians. We were treated very kindly by the *chuse* caste, the lowest class of people in Nalagurh, quite a large town at the foot of the Himalayas, with whom we spent an evening till quite late and a part of the next day. They would not let us come away without drinking tea, which unfortunately kept Dr. Newton awake nearly all night, so he remembered them well, as he expressed it, and the next day they gave us some stale sweetmeats and some milk which was so bad it made him quite ill; but he bore it with fortitude, as it was done unintentionally and

out of kindness. Both evenings that we preached in the bazar of this place we had more than two hundred hearers, and very quiet ones too, with no opposition except from a pundit who said, "Christians too are idolaters as well as Hindus," because the Roman Catholics have images in their churches.

HIGH CASTE OFFENDED.

The second evening a Brahmin in the crowd was very much offended because some sweepers came up behind us and were listening quietly. He thought they were getting too close to his majesty, himself. They have a *Guru* or pundit who reads to them from the *Grunt*, the sacred book of the Sikhs, which has many things in it very much like the teaching of the New Testament, which I dare say Guru Nanak, the founder of their religion, got from it. He is said to have received it from a Roman Catholic priest.

We made a very pleasant call upon the rajah of Nalagurh, who seemed to be very amiable indeed, and was much interested in Dr. Newton's account of our use of natural gas at home, showing that we make it our servant instead of worshipping it as the Hindus do at *Jawala Mukhi*, the Glorious

Mouth, in the hills, where there is a jet of flame from which the Brahmins realize a bountiful supply of pice and rupees. We saw a great many pilgrims going to this noted place. The doctor told many of them that the *devi*, the god there, was dead, but they would not believe him. The rajah was much interested, too, in his account of our reaping and mowing machines, and in the wonderful yield of some of our milch cows. He gave the doctor a present of twenty-five rupees as we were leaving.

A SWEEPER BOY.

A sweeper boy came to our service on the Sabbath in Rugar. He came quite early in the morning, and when the doctor asked him

what he wanted, he replied, "he wanted the Lord Jesus." He seems a bright boy, and I trust in the providence of God he may yet be educated and become an apostle to his people. I had a very interesting service with the Christians at Kharar on the Sabbath, on my return, where the Baptists have much encouragement in their work, as they have had twelve baptisms there in the last three months. From what I have seen on this tour, the work in the villages is certainly more hopeful than that in the cities; but both should be done, as the Lord alone can make either to prosper, and both are necessary for the evangelization of this great country. May the Lord hasten it in his own good time!

THE LAOS PRISONER.

REV. D. M'GILVARY, D.D.

On the 26th of June, 1887, seven applicants were received into the communion of the *First Church, Chiang Mai*, one of whom was Noi Sali, the subject of this monograph.

The Noi in the first part of the name is a title, and implies that he had taken the first degree as a novitiate in the Buddhist priesthood, but not the full vows, in which case he would have been called Nan Sali.

His home is about four miles north of the city. His first knowledge of the gospel had been received from a neighbor, Noi Chaialancka. Though a Christian, his neighbor's piety was not such as to draw one to Christ, either by his consistency or his earnestness. The doctrines that Noi Sali had heard from him commended themselves to his judgment, but he had neither seen nor felt their great power. Like Luther in the convent, as a Buddhist he had been earnestly and sincerely seeking for light, and in God's own good time he found it.

On one of his visits to his neighbor's house he met Nan, now the Rev. Nan Tah. In meeting him he came into a different atmosphere. Versed as but few of the Laos are in the Buddhistic learning, he was able to present to his new and eager listener his old religion in a new light. Fair in argument,

mild and pacific and sincere and intensely earnest, he could easily show to the earnest inquirer that the rest for which he was seeking is not to be found in Buddha Sacyamuni. Intellectually his creed does not satisfy the reason. Whence came this ever-revolving, complicated cycle of systems? Who is their author? Whither is all tending? Whence the origin of man? How account for his littleness and his greatness, his sense of guilt and his aspirations? How remove the one and satisfy the other? These questions the new teacher could answer as one who had passed through the same experience. He had found rest not in the Buddha, but in the Christ. His reasoning was not merely intellectual; it was experimental. He could say, Oh, taste and see that the Lord is good; blessed is the man that trusteth in him! This time the truth met a ready response. The pupil invited the new teacher to his house. The wife was found as receptive as the husband. The three then and there kneeled together in prayer, while the husband and wife gave themselves to Christ. It was a complete surrender. The rest of the family were surprised, but made no opposition. From that day he began to work for Christ, first with his own family and then

with his neighbors. The next Sabbath and the next found him early at the hospitable house of Nan Tah and at his place in the sanctuary. He soon learned to read the Shorter Catechism and the Scriptures in Siamese. He has a tea-garden thirty-five or forty miles to the north, which requires his attention two or three months of the year. In his visits to and from it he had interested others. His walk and his intelligent zeal soon recommended him as a suitable man for a ruling elder, and in the fall of 1888 he was nominated, with others, and was elected by a large vote, and was ordained November 4 of the same year. Soon after that twelve families from the province or district of Chieng Dow had become interested, and sent two or three deputations to us for a teacher. We sent the new elder with another man as an associate. He remained just a month, and was greatly cheered by his success. His native simplicity of character and an uprightness that shines in his face, as well as his gospel message, had been a sure passport for him. They should have shielded him from the calumny of his foes, but alas they did not. On the last of February his wife was dangerously ill, and sent for him before his time was out. He stopped a short time with his family, and made a hasty visit to the mission to make a short report. His new pupils were diligent in study and firm in the faith, and were waiting for a visit from a minister to make a public profession. While upon the mission premises he was sent for by a Laos prince, Chow Nan Mahayat, little suspecting what awaited him. The prince inquired if this was Noi Sali, who had been teaching Christianity at Chieng Dow, and inquired how many disciples there were there. He replied that he was the man, and that there were twelve families of believers. The prince said he had heard there were more. Noi Sali's own village or district officer was present, and appealed to the prince on his behalf on account of the severe illness of his wife. No, he was told the matter was not ended, and he must go with the prince to the residence of Phya Tape, the chief Siamese commissioner, who had lately arrived. The prince told the commissioner that this

was the man who had been preaching in Chieng Dow. He was then put under arrest on the charge of treason and disloyalty to his government in teaching that Christians were exempt from government service. He admitted the fact of teaching our religion, but in vain denied the treasonable charge. The commissioner compromised his dignity by railing at the prisoner before he was tried. He was a rebel against his rulers. He had his own princes: why had he been deceived by the foreigners, and why had he forsaken his own religion? He had espoused the cause of Christ; let him pray to Jesus and *let Jesus come and save him*. Under show of not violating the proclamation of religious toleration, he said that his becoming a Christian made no difference, but his was a capital offence, and his life would be the forfeit. He was sent in his chains to the jail, and the same day an officer was sent to take his own statement in writing according to Siamese custom. The purport of it was that he had been sent up on the seventh of the fourth waning moon, that he had taught nothing but our doctrines, had not only not taught that the Christians are exempt from government work, but had taught the contrary, that they stood in this respect as other subjects, except that the proclamation of the king exempted them from work on the Sabbath. After his testimony was taken he was committed to prison, and told that when his accusers came he would be tried. He was put into a crowded prison, a common designation of which by the prisoners is that it is a "hell on earth," in which thirteen prisoners died during his stay. Hoping to release him from even a temporary stay in it, we waited on the commissioner and offered bail. This was refused on the ground that he was charged with a treasonable offence, and we were referred to the resident Prince Sonapandit, a brother of the king of Siam. We made an humble appeal to his royal highness. We did this with greater confidence from his reputation for generosity and the inherited kindness of his father and his brothers toward missionaries and foreigners. Before making the appeal, ten men from the families whom

Noi Sali had taught had arrived and corroborated his statement that no seditious sentiments had been uttered—they were all loyal, and that no call had been made on them for government work during his stay there.

Prince Sonapandit had himself been to the United States, and we could appeal to his knowledge and his justice. We were sure there must be some mistake, that Noi Sali's witnesses were ready, that if the trial could come off in a few days we would be glad, that we had no design of shielding him if guilty, but if it was delayed we begged his royal highness to accept bail.

No answer was received for two weeks, though his clerk said the fault for the delay was his. When it came it was that the offense was not aailable one, that the man should have a fair trial, but it was a case in which he had no right to interfere.

We waited *two months*, when there was no sign of a trial on the ground that the witnesses had still not appeared. Up to that time we were permitted to see the prisoner in the presence of the jailer. This privilege was now withdrawn, and he was put in closer confinement.

At last the accuser's witness, the head man of the village, arrived. His testimony was taken in the presence of Noi Sali. He did not claim to have heard any treasonable utterances, and no other witnesses were produced who had, the best evidence that there were none. He claimed, however, that four of the Christian families had been called by him, and they had refused. He was then asked when the call was made. He replied, during the third waning moon. As Noi Sali had not gone up till the seventh of the fourth waning moon, the case failed by default. In any court seeking for justice the case would have been dismissed and the accuser would have had to pay the costs. No testimony was offered of any treasonable teaching by the prisoner. The only call claimed to have been made for service on the village was before he had reached there, and the alleged refusal of the Christians to comply could have been disproved. The positive testimony of all those whom he had taught was refused.

They were anxious to appear and meet the charge. Our promise both from the commissioner and the prince of a fair trial had been broken. In fact, we know now that no such charge was made by the governor of Chieng Dow against Noi Sali as the commissioner affirmed. The common people support the calls of the government by personal service, while the officers receive their remuneration by a system of squeezing. Levies had been made on the governor for more service than he had furnished. In justification of himself for the failure, and in accounting to his superiors in Chieng Mai, he had said that a number of parties formerly at his disposal were now exempt, and mentioned the Christians as one and the followers of a man named Noi Intah as another party. It was a pure inference as regards the former, but true as to the latter. This Noi Intah is a man who has a great reputation for sanctity. A number of followers joined him. They occupied a sacred place near a cave, and shielded themselves from all government work under the sanctity of his name. No notice was taken of them, but the commissioner evidently thought he had an opportunity for striking a blow at the church. No effort was made to follow up the charge against the four Christians who had been named, and Noi Sali was selected as he was known to be teaching them. His imprisonment, it was thought, would intimidate the little flock and prevent others from engaging as teachers. The Laos prince, Chow Nan Mahayat, was too cowardly to take up the case in the local court, and turned it over to the commissioner, who under the appearance of zeal for his majesty's government service was eager to undertake it. In the bluster he made at the arrest, he said that news had reached Bangkok that two or three thousand Laos had become Christians, and if he had not been sent up when he was the whole country would do the same.

Though cleared by the testimony of his accusers, the poor man was kept in the prison, and his health was giving way in its close confinement and unwholesome atmosphere. We had been informed that the case had been referred to Bangkok, with an im-

plied charge against us for officiousness on our part in making the appeal in his behalf. The treaty allows foreigners to employ natives, and they cannot be molested while thus employed except on evidence being produced of some offence, when they must be delivered up. In this case there was not a shadow of evidence against Noi Sali, and yet he was kept in prison; and as the case was referred by them to the prime minister of Siam, we were compelled to refer the case to our minister, Hon. J. T. Child. This was not done till a personal effort was made by Mr. Dodd, aided by Dr. Cheek, to obtain an order from the foreign minister. He kindly received their statement, and promised to examine the case and order the release of the prisoner. But all such business is slow, and a strong appeal was made to our minister to use his official influence. This he did by making a peremptory demand for Noi Sali's release. Even then no order came. On Mr. Dodd's return from Bangkok he called on Prince Sonapandit, who readily promised to release him on bail and sent an immediate order to that effect to the court. He wished it understood, however, that it was not on account of anything that had been done in Bangkok—though we were well aware that it was. But be that as it may, as soon as the judge received the order he closed his office, and with the commissioner started off on a stroll in the city. It was then Saturday afternoon, and we were anxious to have him released that day. To do so we had to follow them into the city. Our race after them was one of the most ludicrous incidents connected with the case. Two high officials hastening away from their office to delay the man's release at least another day, while they were pursued by swifter feet and overtaken in the street. The judge acknowledged he had received the order and that it should be attended to in the morning; that as it was our Sabbath we need not come, but simply send a security.

Believing that mercy was a more acceptable service than sacrifice, next morning one of our number accompanied the security and saw his release. The judge was very gracious, and even refused the customary fee of

six rupees for taking off the chains. Till he was called out by the jailer, Noi Sali had no idea that relief was near. We reached the chapel as the second bell was ringing for our communion service. We rose and with grateful hearts sang the long-metre doxology. After the sermon by Mr. Dodd, from Rom. 8:28, Nang Soo, a daughter of the released prisoner, came forward and made her public profession by baptism. This happy coincidence was a part of no plan of ours. Noi Sali and the whole church had prayed to Jesus, and he had saved him, first by preserving his innocence and now by his beautifully-timed release. None but the God of the oppressed could have arranged the events of that memorable morning, October 8. During his imprisonment two other members of his family had united with the church. This daughter had stood her first examination the month before, and her second that morning before we started to the prison. Even the morning before no uninspired prophet, in view of our former efforts and failures, would have been bold enough to predict the meeting of father and daughter under such happy circumstances that morning. What a transition!—from the chains of an eastern dungeon to the fellowship of saints and the joy of witnessing his daughter's profession before a large congregation of sympathetic worshippers. Besides his long confinement, he had been ill much of the time. But his life had been spared, his faith had been strengthened and his Christian character beautifully developed. From his prison cell he had written to his sorrowing and afflicted family not to let his* or their troubles shake their confidence in God. During his confinement, besides his own children three other applicants for baptism from villages where he had been accustomed to stop on his way to his tea-garden had testified that their first and principal knowledge of the gospel had been received from Noi Sali. And during the eight months and ten days of his imprisonment one hundred and six adults were received to the communion of the First church, Chieng Mai,

* Besides the long and dangerous illness of his wife, a grandchild had died during his imprisonment.

within sight, of the prison, and twenty-six in Bethlehem, his daughter Nang Soo that morning making the *one hundred and thirty-third*, a larger number than in any other eight months in the history of the mission. Thus ended Noi Sali's triumphant imprisonment. The only panic that was produced thereby was apparently one in the ranks of Buddhists and spirit worshippers. Every object aimed at by Thyo Tape, the commissioner, had failed. A foreigner in the employ of the government, who had full knowledge of the progress of the case and its final results, afterwards remarked to the writer that it would be well for us to get the commissioner to imprison a few more of our Christians. The visible results that did follow from it were the stirring up of the church to earnest prayer and a publicity given to the cause in the minds of the princes and people. It is the testimony of Rev. Nan Tah, our Laos ordained minister, that there has been a marked change in the sentiments of the people since the prisoner's arrest. He has been frequently stopped since then in the streets by those formerly indifferent or hostile, and asked to restate the reasons that led him to become a Christian. We leave it to the reader to draw the many inferences which the case suggests. It shows that the martyr spirit which animated Nan Chai and Noi Soonya, in the early days of the Laos mission, has not departed from the Laos church. It requires as great courage and as much grace to sustain a new convert during a long-protracted imprisonment in such a dungeon, with constant intimations of his execution and the indirect inquiry if he would recant if released, as it did in theirs to meet the executioner's club.

We give this simple sketch as a strong plea for prayer for the Laos mission. Our new reinforcement has arrived. Our two schools, one for girls and the other for boys, are well organized and prospering, the former under Misses Griffin and Westervelt, and the latter under Rev. D. G. Collins and wife, while Rev. W. C. Dodd's training-class for assistants completes the list. Dr. McKean enters on the most hopeful medical missionary work,

we believe, in which the church is engaged. Our Lakawn work is now under the supervision of Rev. J. Wilson and Rev. Hugh Taylor and wife and Miss Fleeson, while Dr. and Mrs. Peoples are at home preparing for more efficient work in future. Mrs. McGilvary is engaged in translating and revising. Miss Cornelia McGilvary is ready to start with her father on a long tour of two or three months to the north and east. Rev. Nan Iah, a power for good, is now on a mission tour. *One hundred and eighty converts* were added to the church and one hundred and seventeen children baptized during the last mission year of eleven months. The present year has opened auspiciously. During the last month nearly one hundred members, communing and non-communing, have been added to the church, forty-three of these in the villages and from the families whom Noi Sali was teaching at the time of his arrest. We call attention only to one other fact—the remarkable uniformity in the growth of our church. Of the 180 accessions referred to above there were received in January, 29; February, 6; March, 16; April, 16; May, 14; June, 22; July, 19; August, 23; September, 18; October, 8, and November, 9. It would, we believe, be difficult to find a more regular, healthy, less spasmodic growth. Will the Minutes of the General Assembly furnish another parallel? We have had adult accessions for twenty-four consecutive months, and in fifty-seven out of the last sixty-three months, or since October, 1884. On the whole, our work has a grand and encouraging outlook. To carry it on we need more helpers, with the offerings—free-will offerings—as well as the prayers of the Church. Brethren, pray for us.

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake (Matt. 5:11).

And we know that all things work together for good to them that love God, to them who are the called according to his purpose (Rom. 8:28).

THE CHURCH OF THE UNITED BRETHREN OF MORAVIANS.

REV. JAMES JOHNSTON, LANCASHIRE, ENG.

With a membership in the foreign mission fields more than two and a half times as many as that of the Church at home, the Moravian brotherhood is entitled to a front place in the vanguard of the missionary conquest. What the Waldensians are attempting beyond their native cantons for the spiritual emancipation of Italy, the *Unitas Fratrum* has been achieving upwards of a hundred and eighty years, within the rigors of Arctic zones or the burning heat of tropic climes. From them the cry of the perishing heathen in the least-inviting latitudes has evoked unsurpassed acts of self-abnegation.

Some sixty years before the Reformation, the Church of "Unity of the Brethren" was founded in Bohemia. The ancient Bohemian Church, with whose descendants the Moravians avow their lineage, declares that she received both her doctrines and principles from the East in the ninth century. Through the long period of 430 years the title "The Church of the Brethren" has been the ecclesiastical designation of that branch of the Christian Church popularly termed the Moravians. The name is accidentally connected with the province of Moravia, the home of the earliest disciples. In all essential points they maintain their identity with the various Protestant and evangelical churches of Christendom. The marks of a primitive scriptural and apostolical Church are stamped on the beliefs which they propagate. No pledge is exacted from the ministers or members touching particular phases of doctrine, or subscriptions relating to minor considerations. Her pre-eminence as a missionary Church is primarily enunciated in the purity of her evangelical faith, the nature of her episcopal orders and method of synodal and confessional government.

To the uttermost the Moravians discharge their obligations on behalf of the brethren in the ministry. When any congregation fails to raise the necessary salary, that lack of supply is contributed from the common fund. Ministers' children are educated at

the general expense, and pensions are granted to retiring ministers or their widows. Corresponding aid is given to all who have served in spiritual things when overtaken by feebleness and age, or in anywise disabled. A feature in the Moravian system is the excellent rule which requires every probationer to acquit himself first as a shepherd to the young previous to the exercise of his gifts in wider and more responsible spheres. The Moravians enjoy an income arising from land held in trust, which is devoted to the support of foreign missions, the education of the children of missionaries and ministers, and the establishment of choir-houses.

It was impossible that the Moravian body could escape the sword of persecution. The tale of sufferings and slaughters at the hand of tyrannical popish powers has moved the hearts of God's people in every succeeding age. Atrocities which were begun in Bohemia and Moravia about 1457 never ceased until the "faithful," who preferred the "voice of the poor more than the gifts of kings," were trodden down and almost extinguished in 1627. At the dawn of the eighteenth century the Moravians in Saxony sent up fresh shoots, and thenceforth, especially to Germany, Great Britain and North America, dispatched missionaries. England passed in their favor acts of Parliament, both in 1747 and 1749, recognizing the fraternity as an ancient Protestant Episcopal Church, and according to it civil and religious privileges at home and in British colonies.

At that epoch the first ensigns of the Brethren's Church to heathendom consisted of Leonhard Dober and Nitschmann, who sailed for St. Thomas, West Indies, in 1722; Matthew and Christian Stach, Frederick Boehnisch and Christian David, the Greenland pioneers; George Schmidt, the forerunner of south African missionaries, in 1736; Schumann, of the Arawack Indians; the glorious trio to the North American Indian races—Christian Henry Rauch, fol-

lowed by Zeisberger, a shining light for sixty-three years, and Heckewelder, a Delaware missionary of forty years toil; Erhardt and Haven, of Labrador; and, at a later date, Gottlieb La Trobe, a precursor of Carey in India, and the bearer of a distinguished name for sanctified devotion and gifts in Moravian annals.

The fidelity of her mission to the heathen constitutes the crowning service of the Moravian Church. Her ambassadors have challenged the most remote countries and untutored tribes. Inhospitable areas which other societies have neglected or forsaken, the missionaries of the Moravian faith have undauntedly penetrated. In the century past no church or order has excelled them in Christ-like ministrations to the leper communities, chiefly in the West Indian islands and the south African settlements. Their heroisms would fill another edition of "Praying and Working." The character of this angelic toil is contained in "Work among Lepers," by Bishop La Trobe, descriptive of the labors of the Tappes and Müllers at the Leper Asylum, Jaffa Gate, Jerusalem. At various times the Moravians have carried the news of a Christ-visited world to the West Indies, Surinam or Dutch Guiana, the Mosquito Coast, south Africa, the North American Indians, Greenland, Labrador, the aborigines of Australia, central Asia, Demerara and Alaska.

There were enrolled in membership, July, 1887, in Germany, in 27 congregations, 8491 members; in Bohemia, 305; in Great Britain and Ireland, in 38 congregations, 5467; in America, in 62 congregations, 17,264; making an aggregate home church membership of 31,527, of whom 20,266 were communicants. To the Diaspora societies on the continent for promoting spiritual life and fellowship belong 70,000 members; among the missions to the heathen, 83,452; of whom the communicants are estimated at 29,598. The children in the Sunday-schools at home number 12,418; in 41 boarding-schools, 1954; in 29 day-schools, 2153; in 208 foreign mission day-schools, 17,407, and in 98 Sabbath-schools, 13,492 scholars, which make a total of

47,424 children under instruction. A complete return of the members in the Church is presented at 232,403. The cost of the Moravian missions has recently averaged about £50,000 annually. A third of this sum, £16,000 or £17,000, comes through home channels, and the remainder from native churches, government grants from schools, interest of endowment funds and the proceeds of native industries at the mission stations.

The entire Moravian Brotherhood in Great Britain and on the continent of Europe are watching with patient interest the resistance of the English treasurer, Mr. Frederick Pemsel, to the claims of the Commissioners of Income Taxes, who maintain that a portion of the income which the Moravians derive from the proceeds of land held in trust is ratable inasmuch as it is not expended in relieving cases of physical necessity in the United Kingdom as implied in the Commissioners' definition "for charitable purposes." Mr. Pemsel's appeal to the Queen's Bench Division was not sustained by the Lord Chief Justice. He carried it to the Court of Appeal, and a majority of their lordships ruled that by the term "charitable purposes" the physical, moral and religious wants should be included, and consequently decided that the taxation of the Moravian trust should be rescinded. Subsequently the Commissioners reappealed before the House of Lords, desiring their lordships to specify for guidance in future what societies were and what were not liable to pay the income tax. It was agreed that the funds were not intended to be distributed solely for the benefit of poor people in England. The Moravians replied that in spreading Christian doctrine and education among uncivilized tribes they were engaged in a charitable object. This was defensible both in the ordinary and popular sense of the expression, and equally so when considered from a legal point of view. The propagation of missions formed the best bulwark against poverty. Whatever funds were contributed toward the alleviation of the material, moral and spiritual wants of mankind ought to be classed as charitable outlays.

Viewed under any aspect, the expenditures of the Moravian Church represented charitable aims, and were legitimately exempt from the income tax. The judgment of the highest English tribunal will have considerable value for missionary organizations.

Unaffected by the spirit of the modern world and the transitions in theology, the Moravian Brotherhood of to-day is worthy of its noble ancestry. The baptism of hardship which of old endured isolation, antagonism, peril and death has an eminent contemporary succession. Deeds performed on the banks of the Muskingum a hundred years back by Zeisberger and Heckewelder

are emulated in the present generation by the Kilbucks on the Kuskokwin in far-away northwestern Alaska. From Herrnhut in the Old World and Bethlehem in the New World tongues of spiritual fire have emanated. In the records of Moravian achievements we peruse a second version of the Acts of the Apostles; and in the heroic figures thrust forth we gaze once more on the embodiments of patriarchal faith portrayed in the immortal gallery of the eleventh chapter of Hebrews. With their continued existence the missionary leaven is assured, and the ultimate conversion of the nations presaged when "Israel shall blossom and bud, and fill the face of the world with fruit."

OUR CONCERT OF PRAYER.

The secretaries of the Boards of Foreign Missions and Home Missions unite this month in calling the prayerful attention of the people to the work of our Church in our own land, the care and supervision of which is committed to those two agencies by the General Assembly.

The supervision of the work of Christianizing the aboriginal inhabitants of the land is divided between the two boards, under the authority of the General Assembly, on the general principle of committing to the Board of Foreign Missions the work of evangelizing the tribes which may be regarded as pagan, and transferring them to the Board of Home Missions when by God's blessing on the evangelizing work the tribes have so far advanced in Christian civilization as to be approximating fitness for American citizenship. No rigid or exact line is defined, but the time and mode of transference are easily determined by conference of the two boards, under the General Assembly's instructions. All this is a pleasing illustration of the real unity of our Church's work of missions, divided between these two boards and the Board of Missions for Freedmen only for convenience and ef-

iciency of administration. Our commission is, in co-operation with all evangelical churches, to preach the gospel to all mankind; our mission, as a Church, is to evangelize such portions of the human race as we can better reach than our sister churches; our wisdom is to distribute our share of the work among such agencies responsible to our chief representative body as its best wisdom from time to time determines.

The Board of Foreign Missions also finds a considerable immigration to our shores from two of the foreign lands in which it conducts some of our most important missions. Their secretaries properly call our attention to the Chinese and Japanese in this country. On the other hand our Board of Home Missions encounters no more difficult problems than those which arise from the large immigration from papal lands. Roman Catholics in our land are presented with request for a special remembrance in our concert of prayer. Are they not large requests that we thus bring together before God? Can we doubt that they are "things agreeable to his will"? Our beloved secretaries have ably presented these subjects on the next following fifteen pages.

CONCERT OF PRAYER.

INDIANS, CHINESE, JAPANESE AND ROMAN CATHOLICS IN AMERICA.

MISSIONS AMONG THE INDIANS.

DAKOTA MISSION.

YANKTON AGENCY, South Dakota: on the Missouri river, 69 miles above Yankton; station occupied, 1869; Rev. John P. Williamson and his wife; Miss Abbie L. Miller; *Rev. Henry T. Selwyn*. *Out-stations*, 3; native helpers, 3.

PINE RIDGE: occupied 1886; Rev. C. G. Sterling and his wife; Miss Jennie B. Dickson and Miss Charlotte C. McCreight; *Rev. Louis Mazanakinynanna*; four native helpers.

FLANDREAU, South Dakota: on Big Sioux river, 40 miles above Sioux Falls; station occupied, 1869; *Rev. John Eastman*.

LOWER BRULE AGENCY (White River), South Dakota: on the Missouri river, 80 miles above Yankton Agency; station occupied in 1885; *Rev. Joseph Rogers*.

POPLAR CREEK, Montana: on the Missouri river, 70 miles west of Fort Buford; station occupied, 1880; one native helper.

WOLF POINT, Montana: on the Missouri river, 24 miles west of Poplar Creek; station occupied, 1885; one native helper.

THE NEZ PERCE MISSION.

LAPWAI, Idaho Territory: work begun, 1838; Miss Kate McBeth.

KAMIAH: occupied, 1885; Miss Sue McBeth temporarily at Mount Idaho.

Native ministers: Kamiah, *Rev. R. Williams*; Umatilla, *Rev. J. Hayes*; North Fork, *Rev. W. Wheeler*; Lapwai, *Rev. Peter Lindsley*; Spokane Falls, *Rev. A. B. Lawyer*; Wellpinit, *Rev. Silas Whitman*; Meadow Creek, *Rev. Enoch Pond*. General evangelist, *Rev. James Hines*.

SENECA MISSION.

ALLEGANY: Allegany Reservation, Western New York; Rev. M. F. Trippe and wife and Rev. William Hall; eleven native assistants.

Sub-stations: on Tonawanda, Tuscarora and Cornplanter reservations.

UPPER CATTARAUGUS: Cattaraugus Reservation, Western New York; mission begun, 1811; transferred to the Board, 1870; Rev. George Runciman and wife.

During the year the Chippewa, Omaha and Sac and Fox missions have been transferred to the Board of Home Missions.

MISSIONS TO THE CHINESE AND JAPANESE IN THIS COUNTRY.

SAN FRANCISCO: mission begun, 1852; missionary laborers—Rev. Messrs. Augustus W. Loomis,

D.D., and A. J. Kerr and their wives; Miss Maggie Culbertson, Miss E. R. Cable and Miss M. M. Baskin; three teachers in English; three native helpers. Among the Japanese: one native superintendent and two native helpers.

OAKLAND: mission begun, 1877; two teachers; one native helper.

LOS ANGELES: Rev. I. M. Condit and wife; two native helpers; four teachers in English.

PORTLAND, Oregon: Rev. W. S. Holt and wife.

NEW YORK: one native superintendent.

Chan Yen Hoon, the Chinese minister at Washington, in addressing the State Department on the Exclusion Act of 1888, after citing the decision of the Supreme Court "that the act of 1888 is in contravention of the express stipulations of the treaty of 1868," continues:

You will pardon me if I express my amazement that such a doctrine should be published to the world by the august tribunal for whose members of my personal acquaintance I entertain such profound respect. It forces upon me the conviction that in the three years which I have resided in this country I have not been able fully and correctly to comprehend the principles and systems of your great government. In my country we have acted upon the conviction that where two nations deliberately and solemnly entered upon treaty stipulations they thereby formed a sacred compact, from which they could not be honorably discharged except through friendly negotiations and a new agreement. I was, therefore, not prepared to learn, through the medium of that great tribunal, that there was a way recognized in the law and practice of this country whereby your government could release itself from treaty obligations without consultation with or the consent of the other party to what we had been accustomed to regard as a sacred instrument. When it is remembered that the treaty relations between the two nations were established at the express solicitation of your government, and that its every request for further stipulations had been met in the highest spirit of complaisance, I think you must sympathize with my astonishment that the body which itself initiated this policy, and which repre-

sents the intelligence and justice of the great American people, should trample these treaties under foot and grossly offend the nation which has always held these compacts in such sacred esteem. I trust that some way will be found whereby the hasty and unprovoked action of Congress may be undone, this wrong and damage to thousands of my countrymen avoided, and the high affront to the Chinese government and people removed.

The United States is to be congratulated on its narrow escape from further disgraceful legislation on the Chinese question. A bill was quietly slipped through the House of Representatives a few months ago providing for the enumeration of all the Chinese in the United States. The bill required the "Superintendent of Census to make a complete and accurate descriptive list of all Chinese persons, of either sex," and "to give to each Chinese person so enumerated in the census an engraved certificate, to be duly numbered and registered in the Census Office, which shall contain all the particulars necessary to fully identify the Chinese person to whom such certificate shall be issued." It was further provided "that any Chinese persons subject to enumeration on the first day of June, 1890, who shall fail or refuse for the period of ninety days from said first day of June to comply with the provisions of this act in submitting himself for such enumeration, and in obtaining the certificate of identification herein provided, and all Chinese persons found thereafter in the United States without such certificates of identification, shall be deemed to be unlawfully in the United States, and may be arrested, . . . and when convicted upon a hearing and found and adjudged to be one not lawfully entitled to be or remain in the United States, such person shall be removed from the United States to the country whence he came, or imprisoned in a penitentiary for a term not exceeding five years." Happily, on being sent to the Senate the bill encountered active opposition. Meanwhile, vigorous protests were poured in by religious bodies interested in work among the Chinese. Amendments were introduced which virtu-

ally destroyed the purpose of the act, and finally the bill was laid on the table—a merciful deliverance, not only to the Chinese in the United States, but to our Christian government as well.

The work of our Board among the Chinese in this country is confined to the Pacific coast, with the exception of the mission in New York. While faithful and successful work has been done during the past year, the difficulties encountered because of the social and political status of the Chinese have been neither few nor small. The Exclusion Act of 1888 continues to be enforced, and every steamer returning to China is said to carry with it from two hundred to five hundred Chinese. A recent official document states that from August 2, 1882, to March 14, 1890, the excess of departures over arrivals of Chinese has been 26,908. This aggregate includes a number who had found Christ and had been enrolled as members of the Church. Encouraging testimony is borne concerning the character of these men and their fidelity to their Christian confession on reaching their native land; but their departure from the churches in this country is very seriously felt.

In addition to the laborers regularly employed by the Board, there is a large number of volunteer helpers who render excellent service in behalf both of the Chinese and Japanese. The following table gives a concise statement of our work for the Chinese and Japanese in this country:

Ordained missionaries, . . .	4
Married female missionaries, . . .	4
Unmarried female missionaries, . . .	3
Native helpers, . . .	10
Churches, . . .	4
Communicants, . . .	344
Added during the year, . . .	38
Girls in boarding-school, . . .	45
Day- and night-schools, . . .	27
Pupils in day- and night-schools, . . .	1,070
Total number of pupils, . . .	1,115
Pupils in Sabbath-schools, . . .	717
Students for ministry, . . .	5
Contributions, . . .	\$3,711

RESCUING FEMALE SLAVES IN SAN FRANCISCO.

What the zenana worker does in India to rescue Hindu women from the thralldom of superstition and ignorance, Miss Emma R. Cable, a missionary of our Board connected with the Women's Occidental Board, is doing for Chinese women in San Francisco by means of systematic house-to-house visitation and instruction. Seven women and fifty-eight girls have thus been taught in their homes during the past year with encouraging success. But Miss Cable's work is one of rescue as well as of instruction. In her busy rounds she has met with a form of slavery which ought to bring the blush to every patriot's cheek, and which demands instant and earnest attention at the hands of Christian people. Concerning this Miss Cable writes :

Fortunately the number of slave children is decreasing from year to year, and I observe a more humane treatment of them, as the owners are conscious that we have a vigilant eye over them, and the home acts as a corrective. It is and has been a satisfaction that we have been enabled to gather some of these children into the home. We frequently encounter children in the alleys and dens of vice, who are there in defiance of our laws; and could we induce the proper authorities to take hold of these children, we would not be compelled to see the class of little girls whom we taught in Bartlett Alley already in the possession of procuresses and in dens of iniquity at the age of thirteen and fourteen. This is the branch of our work which demands the most earnest attention. To-day I have in my home a young girl that Miss MacFarland and myself rescued from one of the lowest dens in Cum Cook Alley, a girl eighteen years of age. She is attractive in appearance, of superior mind, marked individuality and of a refinement of manner which it is difficult to tell how she acquired. Bought in China for \$300, and landed in defiance of our laws, she was sold in Chinatown for \$2500, and placed in one of the many shameless and nameless dens that infest that locality. She was at the time but fourteen years of age. Of the bargain and sale there can be no possible doubt, for in addition to living witnesses of her enslavement I hold the bill of sale covering the details of the iniquitous transaction. In the house from which she was taken there were

five other girls held as chattels, toward whom my heart yearned, and I would gladly have rescued them if I could. Of such houses there are probably not less than one hundred scattered through Chinatown, and recent indications point to a rapid increase. I respectfully but very earnestly submit that the time has arrived when the Church should take hold of this crying evil and break it up. What is wanted is a propelling power behind the officers of the law that shall force them to action. This the Christian people should supply. The laws are all right; the nonenforcement of them is all wrong. Human slavery is abolished, but it is maintained as a living, hideous, death-dealing, soul-destroying fact all the same.

In this connection I would call attention to a decision just rendered by Judge Gibson, of Alameda county, by which one of the slaveholders has been sentenced to pay a fine of \$300 and suffer twelve months' imprisonment. In speaking of the state of things in San Francisco the learned judge used brave and noble language, every word of which my ten years' experience in Chinatown enables me to endorse and approve. He said, "This conviction may be a beneficial lesson in restraining such unlawful acts in Alameda county. The Chinese woman, I believe, was held in slavery, and the defendant is known to have deprived her of her liberty. We do not want to see the practices that hold sway in San Francisco indulged in Alameda county. My view is that the majority of officers in San Francisco's Chinatown ought to be behind the bars of the state prison. They are working in with the vilest criminals unhung. There are bribery and corruption there, and a worse form of slavery than that which existed in the South before the war. Chinatown is a disgrace to civilization, a menace to all decency, and it ought to be cleansed. We must use the law here to protect Alameda county from the crying shame that spoils the fame of San Francisco. I think that Lem Share is guilty, and I deny the motion." The defendant was then sentenced to one year's imprisonment in the county jail, and to pay a fine of \$300.

The "home" referred to above is the Chinese Woman's Home, conducted by the Women's Occidental Board. It has been in existence fifteen years, and has rescued and sheltered 260 persons—a noble record, surely. There were thirty-five inmates at the beginning of the year 1889; twenty-eight more were received during the twelve months fol-

lowing, making a total of sixty-five for the year. Eleven have been removed from the home by marriage, and two have died. Most of those rescued and brought to this retreat were slaves, and represented a money value of from \$500 to \$2000 each. The report of Miss Culbertson says, "In nearly every case we have hard legal battles to fight in the courts to retain these girls, for the Chinese slave-dealer does not relinquish his chattel without the fiercest struggle."

JAPANESE IN THE UNITED STATES.

REV. ALEXANDER J. KERR.

Conservative estimates place the present number of Japanese in San Francisco and vicinity at three thousand. Some good authorities say thirty-five hundred. At least two thousand reside in San Francisco. A steamer arrives from China and Japan once in ten days, and each carries an average number of fifteen Japanese immigrants. About five of these depart almost immediately for that indefinite region known in San Francisco as "the East." The ten remain here.

There are a good many Japanese east of the Rocky Mountains, some working, others attending various schools. There is, for instance, a goodly colony at Ann Arbor, Mich.; every member of it ambitious of "taking a course" at the state university, and all, with perhaps three exceptions, as poor as students can be. How they meet their bills is known only to themselves, to some of the kind-hearted professors, and to their well-to-do compatriots who are frequently called upon for financial assistance. One of our best-known missionaries to Japan, who recently visited them, represented their condition as a disgrace to themselves and to their families, and declared that on his return to Japan he should report the matter to the proper authorities, that steps might be taken either to grant proper support to the young men or to call them home.

I have heard recently of a Japanese student who has been obtaining means from a Presbyterian Sabbath-school to attend an eastern college by representing that he is studying for the

ministry, but who has confessed to a fellow countryman that he has no such end in view, but simply desires to secure an education. The case is so flagrant and comes to me on such undoubted authority that from it I am led to suspect the existence of others of like character.

Officers of Sabbath-schools and benevolent Christian men ought to carefully ascertain the real character and purpose of any Japanese whom they may be called upon to support; and I believe they ought to know that, in the opinion of many who are doing mission work among the Japanese, it is better to send such candidates back to Japan to be educated in the excellent mission college which is established in Tokyo than to attempt to carry them through a long course here, and this for the reasons that a minister, as a rule, should be educated among the people for whom he is to labor, and because four students could be supported in Japan for the sum necessary to properly maintain one in this country.

CHANGE IN IMMIGRANTS.

During the past year or so a noteworthy change has taken place in the character of our Japanese immigration. The student class has steadily decreased, giving place to mechanics, clerks and laborers. Many of the students who came to this country a few years ago have returned home; and even of those who remain among us, several have exchanged study for work.

This change is due largely to the disappointment experienced by the students who came to our city. They expected to be received into our colleges, whether of science and literature, law, medicine or theology, almost without question and at very small expense. They were amazed both at the requirements and fees demanded of them. This is well illustrated by the case of a young man who came with letters from Japan about two years ago. He was to have an annual allowance of about \$350 for his total yearly expenses, and a liberal sum it was considered. He expected to enter Princeton College at once, and desired to be directed there. On questioning him, I learned that he was fairly up in mathematics, had be-

gun Caesar, but had not touched Greek. Several young men have sought admission to the San Francisco colleges of law and medicine who hardly knew enough English to read the entrance examination papers.

Another cause for the change in the character of the immigration undoubtedly is the excellent facilities which now exist in Japan for learning English and for acquiring a western education. These induce many students to remain at home who otherwise would have come here.

All this will have an important effect upon our Christian work among these people. Clerks and mechanics and laborers are steadier, more settled, and, if not more easily reached than students, in approaching them there are no disappointed hopes to be appeased.

Hitherto the Japanese amongst us have enjoyed complete immunity from molestation and prejudice. This is partly because of their comparatively small number and their adoption of American dress, but largely because the Chinese are the conductors which attract the lightning of the wrath of our people.

But there is really a striking contrast in the purposes as well as in the social status of the people who have come to us from these two nations. Until within a year or two the Japanese were, as a rule, from the soldier-gentry class. Their object was not so much to make money as to obtain an English education. The Chinese, on the other hand, are from the peasantry and are here with the sole object of making money. They study English only because it aids them to accomplish their purpose. However, although well acquainted with the two peoples as they are seen here, I cannot say that one excels the other in mental power. Our Chinese immigrants have had fewer advantages at home, and are weighted by their national superstitions here; but they learn as rapidly and retain what they have acquired as tenaciously as do their less encumbered island neighbors, and they have a decided advantage in being steadier and more persevering.

Whether a change, caused by the different character of the immigration, may take place in California's feelings toward the Japanese,

it is impossible to predict. The growls uttered by the Portuguese and other European laborers in the Hawaiian Islands against the influx of Japanese into that kingdom may betoken a storm that is likely to arise here should there be a large increase in the number of immigrant laborers.

JAPANESE SOCIETIES.

Like all colonists in foreign lands, the Japanese in San Francisco and vicinity are divided into sets. They rival our own people in the number and variety of their societies. I know of eleven Japanese organizations in this city, and there are some others with which I am not sufficiently acquainted to write concerning them.

A short account of the objects and aims of these eleven societies will give some insight into the character and condition of our Japanese colony.

Six of them are of an entirely secular character:

1. The *Japanese Patriotic Union* is composed of some able men who are radicals in politics. The establishment of a republic in their native land is their constant aim. The granting of a constitution last year instead of satisfying only served to arouse them to greater zeal in the pursuit of their object. The society has about seventy members, all educated men, some of them forcible writers. They publish a monthly magazine, which they send in large numbers to Japan. The name of one of their leaders is on the roll of our Presbyterian Church. They recognize the conservative attitude of Christianity, and therefore ridicule it. They do not think "the powers that be" in Japan "are ordained of God." The radicalism of free thought suits them better.

2. The *Keio-Gijiku Club* is composed of over fifty alumni of a large college of this name in Tokyo. Some of its members are in stores and some are students in technical schools. They meet to discuss literary matters and to keep up old customs. They are anti-Christian in sentiment, and are difficult to reach.

3. The *Japanese Mechanics' Society*, as its name implies, is a club of mechanics who meet to discuss their business interests and to promote

the study of the trades. Although two of our church members are prominent in the society, the membership, as a whole, is indifferent to Christianity. They are, nevertheless, a receptive and hopeful class of men.

4. The *Dosku Kai* (the same ship) is a social and mutual-benefit organization composed of young men who crossed the ocean in the same steamer.

5. The *Japanese Young Men's Association* is an educational society, nearly all of whose members attend our public schools. They are open-minded, influential young fellows, with a ready opinion on every subject. They want Japan to become a Christian nation, that is, in their way of looking at it, to adopt the Christian civilization. When pressed as to their own duty they virtually reply that evangelical Christianity is, doubtless, all right, but they are here to study, not to become converted.

6. The *Japanese Sailors' Home Society* is a business association rather than a society. It controls three large boarding-houses in which about three hundred sailors and men of similar class congregate. It exerts a powerful social influence over the men and women who are found in its homes.

The Christian societies are five:

1. The *Gospel Society* connected with the Japanese Methodist Church and numbering one hundred and fifteen young men. Its aims are "to Christianize the Japanese, teach the English language and give aid to the needy."

2. The *Japanese Ladies' Benevolent Society*, also connected with the Methodist Church, seeks "to relieve the sick and destitute, distribute clothing, find employment for and otherwise assist needy Japanese women." Mrs. Kawakiti (wife of the Japanese consul) and Mrs. M. C. Harris are the society's patronesses.

3. The *Japanese Young Men's Christian Association* has ninety-five members and is connected with the Presbyterian Church. Its object is "to improve the spiritual, moral, mental, social and physical condition of Japanese young men."

4. The *Iyukai* (only friend) is a group of a dozen or so young men who are members of various Congregational churches in Japan.

Two of them are prominent in the Japanese colony. They usually attend the First Congregational Church, but are often present in our Presbyterian congregation where they enjoy listening to the gospel in their own tongue.

5. The *Japanese Christian Union*, although organized only last month, has twenty-one members, all of whom desire to become ministers of the gospel. It is a union society, and its object is to preach the gospel to the crowds of Japanese who will not be induced to attend the churches. Twice a month its officers, at their own expense, rent a large public hall and hold popular services, at which three or four of the members deliver forcible and evangelical addresses. An audience of over three hundred Japanese gathered at the first service.

Besides these societies there are two regularly-organized churches:

1. The *Methodist Episcopal* (581 Jessie Street), whose work was begun about ten years ago in connection with the Methodist Chinese Mission. It was set off from the Chinese church and separately organized about two and a half years ago. It now has one hundred and forty-six members. Connected with it is a night-school with about eighty pupils. It also maintains a branch school in Oakland with about fifteen pupils.

2. The *Presbyterian* (1163 Mission Street), organized in 1885 and now having eighty-three members on its roll. It also maintains a night-school which has ninety pupils enrolled, although the nightly attendance is only thirty. Another school with twenty-six enrolled pupils is maintained in Alameda (across the bay) by the Presbyterian church in that town. As a result of its work thus far about fifteen young men have been baptized and received into the Alameda Presbyterian Church.

Various other Presbyterian churches in this vicinity have Japanese members to the aggregate number of about a dozen.

The mission work is under the general supervision of the Presbyterian Board's missionaries to the Chinese; but Rev. A. Hattori has immediate charge. He is pastor and preacher, and also, with the assistance of two members of the church, teacher of the night-school.

In addition to these churches a number of Episcopalian Japanese attend Grace Episcopal church and have an evening school, but they are without distinct organization.

This brief review of the facts suggests the following considerations:

Most of the Japanese amongst us are young men who have no expectation of remaining here longer than a few years. They are anxious to obtain instruction in religion as well as in science and literature. They are disintegrated, so to speak, from the mass of heathenism which still prevails in Japan. There are no social or other influences to prevent their free acceptance of what they are taught or to hinder this teaching from working out its legitimate effects in them. They are here at an impressionable age, and are affected and changed by the influences brought to bear upon them. A good many become Christians—giving proofs of sincerity different in no respect from those demanded of Americans.

That the presence of these young men, influential at home, receptive while here, who, after a few years of contact with us, are to return to

their own land to take up the various avocations of life, offers an opportunity to, and imposes a duty upon, our Church which has seldom been equalled, none but those blinded by selfishness or indifference can deny.

Suppose the work of our Japanese church should continue only as it has gone on since its organization, even then an average of twenty-one bright, enthusiastic young men will be converted each year; that makes in five years (which is probably the average length of their sojourn) 105 converts. Who will set a limit to the influence which such bands of men returning to various parts of Japan will exert upon their own people?

It ought to be remembered that in attainments and purposes many of these church members stand much above ordinary men. In this little church, composed of immigrants, there are three candidates for the ministry and five medical students, while others aspire to various professional careers.

Surely a work which already exhibits such results deserves better support of the Church at large than that which has been granted it.

AMONG THE DAKOTAS.

REV. JOHN P. WILLIAMSON.

YANKTON STATION.

The spiritual reformation among the Yanktons goes on with accelerated speed. Quietly but deeply and powerfully the Spirit of the Lord is moving among this people. The chains of idolatry are dropping from these long-imprisoned souls, and the weak eyes are being accustomed to the glorious light of the Sun of righteousness. Among 1800 Yankton Indians we have three organized churches and a fourth preaching station. The Episcopalians are doing about the same amount of work. There were also last winter about the same number of dance-houses. The dancers seem to know their time is short, and in their zeal have reclaimed some of our converts, to our sorrow. However, the Lord is stronger than they, and more conversions have occurred than during any year since the work here was commenced. There have been added on profession to Yank-

ton Agency church 29, to Hill church 29 and to Cedar church 4, making 62 among the Yanktons. This brings our total membership among them up to 298. Oh that the churches might grow as rapidly in grace and knowledge! Pastor Selwyn has been kept very busy. I have preached generally three times a week, and our ruling elders have conducted many meetings. The Lord has raised up for us a noble body of elders, four in Yankton Agency church, three in Hill church and two in Cedar. In order that they may receive strength for their work, I call them all in on Tuesdays, and after prayer we spend the afternoon in studying the Scriptures, and I also deliver a lecture on theology, homiletics or some theme connected with their work.

Our school work among the Yanktons the past year consisted of the agency day-school taught by Miss Hunter, which was kept up the

full school year, and also three winter schools at the different out-stations, which were kept up about three months each and were taught by some of our best-educated young men of the tribe. Notwithstanding the fact that a large number of children were gathered up for boarding-schools, the attendance at our day-schools was as large as usual, or larger, showing that the time has not yet come to give up this work entirely. As we have no boarding-school of our own, we send a number of pupils from our churches to Yantee training-school. There are twenty-seven from the Yankton churches now in that school. About forty children connected with our churches are in the agency government boarding-school. They attend our church meetings and Sabbath-school, and the relations between the government school and the church have been pleasant and satisfactory. There are also quite a number of children from our churches in different eastern schools, and the work done by many of these schools will be of great value to our church work.

LOWER BRULE STATION.

Our work among the Lower Brule Indians is not at the agency, but some eight miles below, at the mouth of White River, hence the church organized there has been called White River church. The work is in charge of a young native brother, Rev. Joseph Rogers. He has labored faithfully amidst many distractions and trials. This is on the Great Sioux reservation, and the people have been much excited over the opening up of their lands and their own removal. It is not settled yet to what point they will move. Our people there all wish to move below White River, but the agreement marked out a reservation for them opposite Crow Creek. The commissioners agreed to recommend Congress to change their reservation as they wished, but it is doubtful whether it will be done. There is much dissatisfaction, and our church work suffers. It suffers also for the want of a home. We have no house and can have none suitable until the Indians are permanently located. Still our church has increased in numbers. Fifteen have joined on profession, making the present number of communicants 49, a gain of 12. Brother Rogers

has kept up a day-school the most of the year, and though the regular attendance was not large, partly owing to an adjacent government school, quite a number of young men and women have learned to read their own language. Under more favorable surroundings, which we believe must soon come, there will be a wide door for work among this people.

FLANDRAU STATION.

There are only 221 Indians at Flandrau, of whom 114 are communicants in the Presbyterian church. There is also a small Episcopal church among them. Our native pastor, Rev. John Eastman, reports that there is *no one to be converted*, but a good many to establish. Five of the children of the church took vows for full membership.

These Indians have an interest in the Great Sioux reservation, and will receive their proportion of the proceeds of sale. Quite a number of them are dissatisfied with the condition of affairs at Flandrau. The Sioux reservation bill gives them the opportunity to change their location. A large number are in favor of doing so. It is very difficult to know what would be for the best interest of the people and the Church. We are quite fearful the change will be injurious, and yet it might be beneficial. We trust the Lord will guide.

WORK IN MONTANA.

Here we have a field with nearly two thousand souls, over that if we count the whites, at the present time without any minister of the gospel. We occupied it with a missionary for nearly ten years. It is our field. No other Protestant denomination is there or expects to be. The Catholics are talking of commencing work. If the government would pay the expense I have no doubt they would. If we occupy the field and the government refuses to put them in charge of its educational work, I do not think they will do much there. Those two thousand souls then are dependent upon us for the bread of life. Some of them are desirous to receive it. I do not think as a body they are as much opposed to receiving it as the world was opposed to receiving our Lord Jesus when he came to earth. We cannot lightly

neglect them. I have no doubt of the duty of our Church to send them an ordained missionary this summer. [The Board is diligently looking for a suitable man, with a good prospect of finding one.—SEC.]

Among the Senecas the work has been carried on by Revs. William Hall and M. F. Trippe on the Allegany reservation, and Rev. George Runciman in charge of the work at Cattaraugus. The Allegany, Tuscarora and Tonawanda tribes have been under the care of Mr. Trippe, the stations under his charge being Tuscarora, Tonawanda, Jemison town, Oldtown and Cornplanter. There are six out-stations besides the above-named points. The question has been opened of transferring the work among the New York Indians to the care of the Presbytery of Buffalo, but the sentiment of the presbytery seems to be decidedly in favor of the present relations of this work to the Board of Foreign Missions. A few special services have been held among the Tuscaroras. Six have been added to the church. At Tonawanda, Rev. John McMaster, pastor of the Presbyterian church at Akron, has preached twice a month to the Indian congregation. He has been unable to do more than this. As compared with the condition of things a few years ago, there has been a healthy advance not only in the church, but in the sentiment of the Tonawanda community. The most prominent men of the tribe attend the little mission church. The people through their own effort have renovated the church property.

Mr. Runciman, on the Cattaraugus reservation, has been blessed in his labors during the year with a revival of the church, and particularly the neighborhood of Pine Woods, in the eastern portion of the reservation. Some thirty members have been added to the church. Twelve others are desiring to do so, but are hindered by various complications with pagan usage. The present number of communicants in the Cattaraugus church is 86; added during the year, 30, a gain of 26 over losses by death

and otherwise. The whole number who have been added at this station from the beginning is 699.

The work among the Nez Perces, still remaining under the care of the Board of Foreign Missions, consists of the support and direction of eight native ministers, seven of whom are pastors of churches, and two licentiates, and in the educational work of Miss S. L. McBeth at Mt. Idaho, assisted by a native helper, and that of Miss Kate McBeth at Lapwai. Miss S. L. McBeth has labored, as for many years past, in the education of young men for the ministry. Most of the native pastors connected with the mission have been under her instruction. During the year she has had nine regular pupils, besides others who have received more or less instruction. Miss Kate McBeth has continued to devote her attention to the women and children at Lapwai. Her knowledge of the language has rendered her a useful sympathizer and helper in the Indian families. The total number of communicants is 858, of whom 64 were received last year.

Mr. Deffenbaugh, in speaking of the general outlook of the Indian work, calls attention to the fact that the winter has been one of unexampled difficulty and discouragement, owing not merely to the prevailing sickness, but also to the great depth of snow—forming for much of the time an effectual blockade. And yet, with conscientious effort on the part of the Indian preachers, the work has progressed. Mr. Deffenbaugh says:

Considering the fact that we are testing their ability to carry on church work when thrown upon their own resources, it would have been cause for gratitude had they merely held their ground for another year; but they have done more than that. The net increase of membership over last year is twenty-nine—this in spite of the deaths. The number would have been considerably larger had there not been an unusual mortality prevailing among the adult church members.

Rev. C. G. Sterling, located at Pine Ridge Agency, sends an interesting report, varied with light and shade. Four points are being held in connection with this station—the agency itself, Porcupine Creek, White Clay and the Cheyenne settlement on White River. These speak a different language, yet they have not been left wholly uncared for. A school has been established under the management of an Indian boy who had been educated in the Indian Territory.

Porcupine Creek is occupied by Miss Dickson and Miss McCreight, and White Clay by Rev. Louis Mazawaka-Kinyanna, formerly pastor at Sisseton Agency. At each of these stations regular services are held and efficient work has been done, and each point is sufficiently central to favor the attendance of a large number of Dakotas from the region round about.

The report notes changes which are constantly occurring under the gradual adjustment of land settlement. The Indians are moving off in groups to settle upon the land which has been assigned to them or which they expect to receive; but, notwithstanding these changes, the Pine Ridge Agency is so central as to be of permanent importance, and it should be strengthened.

Mr. Sterling finds a specially-interesting branch of his work in the pastoral care of thirty government boarding-school children, with whom he holds two services on the Sabbath, besides drilling them at other times in a knowledge of the word of God. The field is divided between the Presbyterian

mission and that of the Episcopal Church. Both are doing their work faithfully and well, and they are in perfect harmony. One of the young helpers employed at this agency, James Lynn, has entered Pierre University. He has been received under the care of the Dakota Presbytery as a candidate for the ministry. John Chaske, another young man educated in Massachusetts, is now filling his place, and is highly spoken of in respect to Christian character and marked ability as a ready and clear speaker.

In regard to the future, Mr. Sterling's report says, "I believe these outposts have been wisely placed; and that they may be able to do the work at their doors, it is necessary, first, that everything in the surroundings of the missionary home may be made as agreeable and inspiring as possible." Could the readers of this report know how desolate is the aspect of most Indian reservations, this would be considered a very modest suggestion. The men and women who are engaged in this work have welcomed great self-denial. Their comfort and whatever can cheer them in this labor should be carefully studied by thoughtful Christians throughout the Church.

It is not too late to do something yet for the Indians—for the adults as well as the children; and since the effort of the government is directed wholly to those who are of school age, the duty must rest upon the Church to care also for those others who must otherwise remain in neglect.

NORTHWESTERN INDIANS.

O. E. BOYD.

WISCONSIN AND NEBRASKA INDIANS.

According to the last report of the Commissioner of Indian Affairs there are 9243 Indians in Wisconsin. More than one half of these belong to the Chippewa or Ojibwa tribe. It is just sixty years since the American Board of Commissioners for Foreign Missions began a mission among them at what is now known as Odanah. At the time of the reunion in 1870, this mission was transferred to the

Board of Foreign Missions. In July, 1889, what was left was transferred to the Board of Home Missions.

For a time, while under the care of the Board of Foreign Missions, successful boarding- and day-schools were maintained. From various causes this school work dwindled away until it was abandoned, and the large tract of valuable land and the comfortable buildings were sold. All that is left is a small plot of ground with a

little church and a dilapidated school building on it. The school is abandoned, though the little band of native church members continue to worship God every Sabbath, being ministered to by Rev. Henry Blatchford, a native of the tribe. He is getting very old, and is lame and feeble. The church needs a young man able to do the work required, and to look after the young and maintain a Sabbath-school.

The property which was sold for about \$5000 is now worth \$15,000. A couple of years ago the Roman Catholics bought it, and with the aid of the United States government are now carrying on a contract-school in the buildings and on the land formerly the property of the Presbyterian Church. It now becomes a grave question for our Church, Shall this band of native Christians, who were brought to Christ through the labors of its missionaries, be abandoned to the errors and idolatry of the Church of Rome? A minister to the church and a teacher for the school would not only redeem our lost ground, but save these people. Cannot this old mission be reopened?

The Chippewas are scattered over a large part of northern Wisconsin. It was because of this that the Board of Foreign Missions opened schools at several points on the reservation. The one at Lac du Flambeau was closed, and the building sold to the government. At Puhquaahwong the school was abandoned, but the building retained, and is now used as a school by the government. The teacher is said to be a Catholic.

The Misses Dougherty, at Round Lake, still keep up the school under considerable discouragement in a very poor, dilapidated log building, with low ceiling and exceedingly limited quarters. The place is beautiful for situation on the banks of the lake in summer, but when the snows and ice of winter set in, it is gloomy and isolated. Nothing but the most consecrated missionary spirit would brave such trials and privations. The condition of the building at this out-station is such that the Church is disgraced. The Board of Home Missions at its late meeting made an appropriation to enlarge and repair them. Who will furnish the money that it may be done speedily?

There is a small remnant of the Stockbridge tribe settled near Shawano. Only about two hundred of them are left, and they are not only divided about land and other internal questions, but are overshadowed by the much larger tribe of Menomonees on the adjoining reservation. There is a Presbyterian church building and organization, where a missionary is sustained by the Board. He is also the teacher of the day-school held in the Presbyterian church, and partly supported by the government. The Roman Catholics have a contract boarding-school for the Menomonees, which draws some of the Stockbridge Indians into it because of the free supply of clothing and food. On the other side of the reservation a drinking saloon claims and receives its full share of these poor people, and it looks as though they had a good chance of being crushed between these two powers.

This is the tribe to which Jonathan Edwards preached when their home was in Stockbridge, Mass.

The Synod of Wisconsin has had under consideration the establishment of a central industrial boarding-school where these and the Indians of other tribes of the state may be gathered and instructed in the various branches of mechanics and arts which will fit them for citizenship, and especially to teach them the way of life. Thus far little has been accomplished. Presbyterians of Wisconsin for their honor's sake should not neglect these heathen at their door any longer, not to speak of the higher and nobler reason.

OMAHAS AND WINNEBAGOES.

It is quite a relief to turn from the contemplation of the sad story of the Wisconsin Indian work to that done at the Omaha Agency, Nebraska. This work was begun in 1846 by Rev. E. McKinney and wife as missionaries. The mission was located at Bellevue, Nebraska. The work was for a long time hard and discouraging because of its distance from civilization and the nomadic habits of the Indians, whose hunting-grounds reached to the Rocky Mountains. After a time the mission was transferred to its present location on the banks of the Missouri river, about seventy miles north

of Omaha. At that point Rev. William Hamilton was in charge, and has been in the work continuously until the present. The results of his work are very apparent. While the condition of the tribe, morally, mentally and spiritually, is not what it ought to be, yet we find many of these people having a high type of Christianity, and are quite advanced in mental and moral attainments. Many will remember "Bright Eyes" and the profound impressions she made during her lecture tour a few years ago. She is now living among her people, and is the happy owner of a fine farm well managed. She has two married sisters, equally cultured, living near her. Dr. Susan La Flesche, another sister, is the physician of the government school and practices her profession throughout the tribe. They are all women of rare culture and Christian character, and are practical object-lessons of what is being done for the Indians by the churches and the government in its educational work.

There are at present five buildings under the care of the missionaries. The old mission is used as the boarding-school for girls and small boys, and is full of bright, happy children. They number about fifty. They are under the care of Mrs. M. C. Wade, superintendent, and her assistants. About eight miles distant live the minister, Rev. H. T. Copley, and his family. His house is placed in the full-blood neighborhood in order to reach that part of the tribe. The agency lies about halfway between, at which point is the neat new church building into which 91 members have been gathered. Here also is located the building lately transferred to the Board by the Woman's National Indian Association. This society has also transferred its building on Omaha Creek, about eight miles distant, in which for some time past Sabbath services have been maintained by Dr. and Mrs. Hensel, their missionaries.

A day-school has just been opened by Mr. W. S. Stoops, assisted in the mission work by his wife. A church was organized in March last with 21 members, since which time others have been added. A Sabbath-school will be opened by Mr. Stoops and the full work of the mission pushed forward.

The Board has decided to make some new

arrangements in the plan of work, and will send to the mission-school a man and wife to take it in charge, and transfer Mrs. Wade to where Mr. Copley has been living and make that the boys' department under her care. Mr. Copley will move to the agency and be near his church and the centre of all his work.

Rev. William Hamilton lives at Decatur, Neb., a village just outside the boundary of the reservation, but labors among the Indians, going from house to house telling the story and preaching the gospel.

The outlook is very hopeful; we expect much good news from this mission in the near future. There remains much to be done, and the laborers are faithful and people ready to hear.

The Winnebagoes live on their reservation immediately north, adjoining the Omahas. Rev. W. T. Findley and wife are the only missionaries among them. A church and parsonage building have been secured; as yet there is no organization, though it is hoped there may be one soon. A congregation of from fifty to eighty attend both church and Sabbath-school services. The government has a boarding-school very near the church. The teachers and pupils attend. Mr. Ashley, the agent, and his family are working in cordial sympathy with our missionaries. Mrs. Findley has been appointed teacher of the night-school, which will be opened with a hope of helping older young men and women living at and near the agency.

These two tribes have both received their lands in severalty. While it is true that many of them have not the slightest idea of what they are to do with them, still a few are going to work and we shall expect to see great improvement before many years.

A MACEDONIAN CALL.

[From San Carlos Agency, Arizona Territory, Mike Burns, an Apache Mojave Indian, writes the following letter. It is sent from the Home Mission Rooms in New York for publication in *THE CHURCH AT HOME AND ABROAD*. The appeal is all the more persuasive for the imperfect orthography and syntax in which it is written.]

I have just received an advising letter urging me to state my desire farther. As he has said that

you are the man to explain to and that you are near to your friends and the people of God that I may spare atime in telling you of my wishes for the future.

I was baptized by the Pastor Norcross and joined the Presbyterrean Church at Carlisle, Pa. This was in 1881. In the 1882 I was in New York state working on the farm, attend the Sabbath Schools and services on Sundays.

In the next year I was in Ohio, worked at a farm and lived with a Christian people & who were Presbyterreans, and also attended an Academy was managed by the Presbyterrean Church, Rev. Donaldson was the President. In the Next year I was in Kansas working about in farming, and help in building houses, receiving \$1.50 per day. At last I was admitted to a University noted Highland University, which was managed by the Presbyterrean Church. Prof. McCarty was the President. Unfortunately the small fund that I had was getting down to \$28.00. I came to conclusion to go in the Southern part of Kansas in order to obtain work as it was near Harvest time. I went on the train as far as to Fort Leavenworth to where I was ordered to go to Fort Reno, I. T. At that point where I was enlisted as a Scout For there was a trouble with the Indians and cattle men.

From Fort Reno, I. T. as being U. S. Indian Scout, I was transferred to Department of Arizona by my old friend late General George Crook. I have reached San Carlos Agency in December 5, 1885.

In my earnest desire at Schools, that in the future I may be able to be come a teacher in the Holy words of our Lord Jesus to my people of Apaches. There are few remaining Apaches here, and I hope that the Christian people may give a helping hand that they may be able to see the light of the World. Christian people throughout the United States have sent out Missionaries to abroad to unknown worlds of much expense to men and women. Where we the Apaches are here right in the midst of the most civilized and christianized people, would not whisper to us the word of the Only Begotten Son of Man. Humble words I used to hear about the Lord Jesus. I have been here over four years and some months, and I have heard no sermon nor the Lord's Day is notice at all. You can not expected no better, we Apache people, so wild and savage that you people in Eastern States may look upon us. May

some day that the people of God may releave us of our burden. My earnest desire and prayer go out to your good works. May the Lord be with you.

ROMAN CATHOLICISM.

There is probably no topic presented to our churches more pregnant with interest and danger than this. Yet, strange to say, the people of all classes appear to be exceedingly apathetic about it. The Church of Rome not only contemplates but has well-considered plans for the ultimate control of our public schools, our religion and even our government. Any careful student and watchful observer of their manner of operation and public declaration will admit it, we think.

Let us look and see and learn.

1. THE SCHOOL QUESTION.—No one will question the attitude of the Romanists toward the public schools. It has always been and will be against them. They claim that the Church (Romish) has the only right to educate. The *Catholic Review* says, "We deny . . . the right of civil government to educate." The *Catholic Dictionary*, having the approval of Cardinal Manning, says, "The first and highest authority in all that regards education is the Church. With her sanction it should be commenced, and under its superintendence it should be continued." The *Roman Catholic World* says, "The superintendence and direction of the public schools, as well those wherein the mass of the people are instructed in the rudiments of human knowledge as those wherein secondary and higher instruction are given, belong of right to the Roman Catholic Church." They claim also the right to manage the public schools in the matter of discipline and selection of teachers, books and course of study. The pope has declared that "the Romish Church has a right to interfere in the discipline of the public schools and in the choice of teachers for these schools." The *Catholic World* says, "The supremacy asserted for the Church in matters of education implies the additional and cognate function of the censorship of ideas and the right to examine and approve or disapprove all books, publications, writings and utterances intended for public instruction."

Because of their claims as above stated, they have attacked and maligned the public schools, their teachers and literature. These can be interpreted to mean only a determined, persistent effort to drive them out of existence. The *Councils of Rome* declare that "swearing, cursing and profane expressions are distinctive marks of public school children." These schools are also charged with the "corruption of morals which we have to deplore in those of tender years," and that "teachers indiscriminately of every sect are employed, who are left free to sow error and the seeds of vice in tender minds." The clergy from cardinal to common priest join in the tirade of abuse, calling them "monstrously immoral," "a living scandal," "nurseries of vice," etc., etc. A number of them have refused to administer the sacraments to parents whose children attend public schools. The Catholic press takes up the cry, "The sooner it is destroyed the better;" "Let the public school system go to where it came from—the devil." Some of them declare they would rather be without education than use the public schools, preferring the "dark ages" to the light of the present. One goes so far as to say that "the time is not far away when the Roman Catholics will refuse to pay their school tax, and will send bullets to the breasts of the government agents rather than pay."

Hating the public schools as they do, it is not strange that they should seek to get control of all educational interests. We have already seen their claim to the control of public schools; but knowing that they cannot get that in this country, they seek other means, as follows. They want schools of their own, or what they term parochial schools. They claim a share of the public money to pay their teachers and erect their buildings. In these they propose to teach their religious tenets, such as the infallibility of the pope; the Church of Rome as the only infallible representative of God on the earth; the end of education is to make obedient servants of the Church; the state has no right to educate the young, but that the Church must control and direct them; that civil laws are not binding when they interfere with the laws of the Church; that all

nations must give adherence to the Church without questioning its authority, etc., etc.

They seek to control the education of the Indians, and have secured such large grants from the government for this purpose that the attention of the nation has been called to it and the people aroused. That they look higher than the public schools and the Indians is evidenced by such notices as the following, which are found in many of the daily papers: "Who shall control a national university in Washington? The Roman Catholics want it, and have begun one under the very best auspices which the Church can command. They might have put it in connection with the fine grounds and buildings of their Georgetown College, but they rejected the proposition because that would give its control to the Jesuits, and narrow its scope. Of course the Catholics have no university in Washington yet, only a good theological seminary, but they mean to have the best equipped university in the United States, and one that would be worthy to be called national if it were not sectarian."

2. THE POLITICAL QUESTION.—Pope Pius IX. proclaimed there should be "no free education, no freedom of worship, no freedom of the press." Such doctrine is an abomination to true American citizens, and when thoroughly aroused to the fact that there is any danger of this being the dominating thought of our government, they will rise up in their might against it.

Yet these are the dogmas which are set forth in the public and private utterances of the adherents of the Church of Rome. Can there be any other purpose than if possible to undermine the principles which govern our nation, and should the opportunity occur, overthrow it, and place in power the tools of the Church? Let us quote from various sources their own statements. "If Catholics ever gain a sufficient numerical majority in this country, religious freedom is at an end, say our enemies, so we believe." Pius IX. says, "We have taken this principle for basis, that the Catholic religion, with all its rites, ought to be exclusively dominant, in such sort that every other worship shall be banished and interdicted." The *Catholic World* says, "The

Roman Catholic is to wield his vote for the purpose of securing Catholic ascendancy in this country." The *Review* says, "It is the intention of the pope to possess this country. The people need governing and must be governed. They have a master and this master is the pope of Rome, whom the almighty God has placed us under to obey." The above quotations are not new. Let us hear what the very last utterances are from Pope Leo XIII., January 10, 1890. "If the laws of the state are in open contradiction with the divine law, if they command anything prejudicial to the Church, or are hostile to the duties imposed by religion, or violate in the person of the supreme pontiff the authority of Jesus Christ, then indeed it is a duty to resist them and a crime to obey them." This is plain language; how is it received by the clergy and what do they teach? Vicar-general Preston says, "Every word Leo speaks from his high chair is the voice of the Holy Ghost, and must be obeyed. To every Catholic heart come no thought but obedience. You say, I will receive my faith from the pontiff, but I will not receive my politics from him! This is disloyal and untruthful. You must not think as you choose, you must think as Catholics. The man who says, I will take my faith from Peter, but I will not take my politics from Peter, is not a true Catholic. The Church teaches that the supreme pontiff must be obeyed, because he is the vicar of the Lord. Christ speaks through him." Roman Catholics "must obey right or wrong." Cardinal Manning writing of the claims of the pope says, "I acknowledge no civil superior. I am the subject of no princes, and I claim more than this. I claim to be the supreme judge on earth of what is right or wrong." With such views of the authority it is not strange that he further writes: "If the civil ruler shall make a law hostile to faith (Rome), we must be Catholics first, and citizens afterward."

In the light of such utterances can any Catholic be trusted to hold office? Should we as

citizens vote for any man who is bound by such authority and his own vows to such a power? If the pope has such power and proclaims it in such public ways, he surely must have but one purpose in it, viz., to eventually get all nations to acknowledge it. That he is desirous of having our beloved land under control is manifest in these proclamations, as well as in the scheme on foot to enlarge their following and increase their power. We see this in their efforts to get political control of the large cities by importing their adherents and locating them where they will be most useful; in the desire to get control of public funds for the parochial schools; their success in securing larger amounts of money from the government for Indian schools than all other denominations combined, and their work among the Negroes and other illiterate classes, easily controlled through their superstitions.

That they would not educate the masses in the least degree we know from their past history, which need not be recalled further than to state that in New Mexico, where for near three hundred years they had all power, both Indians and Mexicans were as ignorant and degraded as at the beginning, and would be doubtless until the end of time were it not that the government and the Protestant churches have opened schools among them.

That they have oppressed governments of all ranks until their very tyranny and oppression caused the nations to rise and throw off their yoke is a matter of history also. The people of this nation have not yet felt enough of Rome's power to believe its aim is ultimate subjugation. What shall we do? In few words to sum up. Let us maintain our public schools at all hazards, and the right of the state to educate. Let us encourage freedom of thought and speech in politics through the press or in private, the right to worship God according to the dictates of our own conscience, and watch every move made by the Church of Rome to interfere in these our liberties.

EDUCATION.

THE BOARD AT THE ASSEMBLY.

The following resolutions were passed by the Assembly on the recommendation of its permanent committee on the Board. They ought to be carefully considered and complied with by the presbyteries and their educational committees in their dealing with churches and with the candidates recommended by them. A little more attention on their part to the enforcement of duty on those concerned would help our cause greatly.

That the General Assembly expresses its pleasure at the increasing interest in the work of the Board as manifested by the increased number of contributing churches, but regrets to note that so many are still non-contributing. As a matter of loyalty to our Church the General Assembly emphasizes the duty of all sessions to afford their congregations the opportunity to contribute to this as well as to the other agencies by which the Church carries on its work; and it directs presbyteries to make diligent inquiry as to compliance with this duty, and to press its observance upon those whose reasons for non-compliance are insufficient.

That the Board be advised to support its candidates only at institutions which are under or in harmony with our Church; and that it is against sound principle and policy for those who are aided by the contributions of our people to be committed to the care of institutions of learning where they are likely to be diverted from our own seminaries and ministry.

The General Assembly calls the attention of wealthy members of our Church to the system of prize scholarships, by which they can help to prepare young men of special ability under the care of the Board for important literary and theological positions in the Church.

A MINISTRY THE CHURCH'S OFFERING.

Rightly viewed, it must be said that there is no offering which the Church as a whole can render unto its Redeemer—no offering

more worthy of itself and more acceptable to him—than a body of men well trained and adequate in numbers for spreading his gospel throughout the world. It is in this light of a national offering that the priests and Levites of the earlier dispensation were regarded. They were a gift unto Jehovah from the whole people, set apart and by them supported for the services of the sanctuary. The same idea should prevail now in regard to the ministry. The divine call and the Church's consecration and preparation of it for duty should be considered as co-operative. The Holy Spirit works in us to will and to do in this as in all other matters affecting our religious welfare. It is through this offering largely that the Church evinces its appreciation of the benefits it has received and testifies to its gratitude for them. This offering is a token of its sincerity when it puts up the petition "Thy kingdom come," for it thus provides the means for advancing that kingdom. What it prays for it thus labors for, furnishing that which our Lord provided early in his ministry as one of the first steps toward the establishment of his kingdom, namely, a band of twelve preachers. But since then the work has greatly expanded, and we need hundreds every year to fill our pulpits, to supply our vacancies, to enter upon home and foreign missions, to man our seminaries and colleges, and to push forward evangelization in every direction. The gift that is now called for is a proportionately large and costly one—our best sons, two hundred and fifty of them at least every year. And to educate them according to our standards through academy and college and theological seminary will cost each one from two to three thousand dollars. This is an expense which can be borne by but few young men out of private funds, by no means by all who seem qualified by natural talents and piety for the service. Hence the need of help to provide an adequate supply of laborers, and this must

come from the Church at large. But shall we begrudge this help, however costly? Is it fitting that we offer unto our Lord that which costs us little or nothing? As a rule, the more valuable a thing is the greater the cost; and how can we reluct at defraying it, when it is for the Lord that we do it? And inasmuch as the gift is from the Church as a whole, the burden of the expense ought to be borne by the Church as a whole. It is not fair that it should fall upon a part, while all get the benefit and the credit of it.

Now one advantage furnished by a Board of Education is that it enables the Church as a whole to take part in this grateful offering. This Board is our Church's organ, through which all the body can act together by that which every joint supplieth. What though a man has not a son whom he can dedicate and educate for the Lord? he yet can give of his substance to educate another man's son by contributing to the Board. What though a person has not means sufficient to educate a youth entirely by himself? he yet can join what he can give with others' gifts, and so share in the work according to his ability. What though a person does not know of a young man whom he would like to train for the Lord? he yet could rely on the Board's agency to make the selection for him, and hope that what he gives will be well expended. Thus by means of the Board it is possible for all members of the Church, rich and poor, old and young, to unite in presenting this living sacrifice unto the Lord; and then as the graduates go forth from the seminaries year by year, all will be able to say, "This is our contribution toward the advancement of the Church, the spread of the gospel through our country and the world." Those who cannot claim a share in this offering are to be pitied.

Such being the case, is it not surprising that so many churches and individuals decline to avail themselves of the chance thus afforded them, and contribute absolutely nothing to this fundamental cause, or are content to do so little for it? The statistics presented before the Assembly by Dr. Nicolls' report were saddening. Let this one

item suffice. The Presbyterian Church, with its large membership, its abundant wealth, its unequalled institutions, took in during the year ending May, 1889, from other denominations no less than 105 ministers to meet its great demands, while it gave only 33 in return. This of itself is a telling fact that deserves thoughtful consideration, and ought to rouse us one and all to inquire what more we can do to induce the sons of our Church to consecrate themselves to this service or to help them prepare for it, if need be, when they do offer themselves. The Board wants to be able to accept all worthy candidates recommended.

AN OLD DOCUMENT.

Through the favor of Prof. Briggs, the Board of Education has come into possession of an old and very interesting pamphlet dated 1658, and bearing the names of several divines of the Westminster Assembly. It is entitled "A model for the maintaining of students of choice abilities at the university, and principally in order to the ministry." This Model consists of eighteen sections, authorizing a call for subscriptions, stating their purpose, designating a board of trustees for the fund obtained and regulating its expenditure. One item is worthy of notice. The lads "shall in writing engage themselves to be willing to be disposed of by the trustees, and to be sent into Ireland or Wales or some destitute parts of England (as the exigencies of the Church require). Provided alwayes that they shall not be sent to any such places, unlesse there be competent encouragement for them (of which the trustees shall be judges)." Two important objects were in this way secured. One was the requital of the obligation conferred, and the other was the utilizing of the talents trained. With such a pledge given, no one could shrink from becoming a beneficiary, and there would be no waste of funds from lack of employment for those benefited.

The preface to this "Model" is signed by Matthew Poole, the well-known commentator, in behalf of the trustees. It closes

with the assurance that "whoever shall engage their hearts in this free-will offering to God will have no cause to repent of it, nor shall it be a grief of heart to any at the last day, to have been the happy instruments of enlarging the Church and propagating the gospel and saving of souls; and in this life also the generations to come will call them blessed."

The "Model" is followed by a "Testimonial from some reverend Doctours who are Heads of houses at Cambridge." Among the names signed are the honored ones of Ralph Cudworth, John Arrowsmith and John Worthington. After this comes an appeal from Richard Baxter "To the Rich that love Christ, the Church, the Gospel and themselves." Among the points he asks them to consider, and which deserve to be considered now no less, are—"First, Is it not a pity that so good a breed of wits as England is renowned for, should be starved for want of culture and encouragement? Secondly, Is it not a pity that so many thousands of souls should starve in ignorance, or be poisoned by inducements for want of cost to procure a remedy? Thirdly, The necessities of the church have of late called students so young into the ministry that eminent Proficients in Languages, sciences, antiquities, etc. (we might add theology), grow thin and are in danger of being worn out, if there be not some extraordinary helps for chosen wits addicted to these studies. . . . Sixthly, If you are now the servants of Christ, above all you must now look about you for his church and ministry. For the Devil has given you so strong an alarm that he that now sits still and runs not to his Armes to help the Church is a Traytor and no true Souldier of Christ. Papists are up and Atheists and Infidels are up and abundance of Secret Apostates are up—and shall not we be up to further that Gospel and ministry and Church of Christ which so many bands of the Prince of darkness are armed to assault?" But we have not space to give even the tenor of the whole eloquent appeal, equally applicable though it is at present.

Then comes "A Word to the Rich, that

desire to give up their account with Comfort," signed by Matthew Poole. It is an earnest plea for the right use of wealth.

Lastly we have "An answer to some Objections which may be raised ag't this work." Objections these are which are very familiar to us, and which have been refuted over and over again ever since. Take as a specimen: 1. "This Designe is needless," etc. "Ans. 1. So great is the scarcity of able and godly ministers in the nation, comparatively to the many places that are destitute of such, that it is a vain thing to expect a supply of the churches necessities in an ordinary way." This is just as true now as then. This was demonstrated by the report of Dr. Niccolls read before the recent Assembly, and confirmed by many a synodical missionary. "Ans. 2. The main design of this Model is not barely to send forth ministers, but to endeavour to send forth 'eminent ministers,' guarding against the 'scandal' of an 'unfurnished ministry,' care being taken, 1. To select choice wits. 2. To oblige them to a sufficient continuance, as also to extraordinary diligence."

"Objection 2. Good designs are generally perverted and abused to other ends than they were intended, and so will this in all probability," etc. "Answer 1. We can neither foresee nor prevent all possible abuses," etc. "2. Abundant care is taken to prevent" (abuses). "4. This objection strikes at all lasting good works, for how can a man settle anything for any good work, but it may be abused," etc.

"Objection 3. It is better for a man to see with his own eyes and to do his work with his own hands." He will then know whom he is giving for and what is to become of his money. "Answer 1. It is better to commit (one's investments) to other men's hands while he lives and may observe how they use it than to commit it to them after his decease, of whom he had not experience in that kind. 2. For the generality of contributors to such a work it is likely to be far better managed by a conjunction of wise and honest and learned men than can be expected from one man; and as those small sprinklings of water, which signify little

when they are asunder, being united together into one river, are very considerable and effectual to diverse excellent uses, so those contributions, which being managed singly and dividedly are not so eminently useful, when they are united together, prove of great influence for a general good," etc.

Among the names of the first body of trustees elected there are those of one lord, three knights, six aldermen, one major-general, seven esquires, and among the twenty ministers appear the names of Caryll and Calamy and Bates and Poole and Renolds.

This document, thus briefly described, is a valuable inheritance from a memorable past, and cordial thanks are due to Professor Briggs for securing it to us. It presents a

high precedent for the policy now pursued by the Board of Education. With us now the condition of things is very much the same as it was in Baxter's time—*mutatis mutandis*. We have the same wants that the Church had then, the same enemies to cope with, like vacant fields to be occupied, and hence like measures are demanded to utilize the gifts that are to be found among the common people. If eminent example and long experience can justify any measures for advancing the kingdom of Christ, we have them here, and it would seem as if loyalty to the wisdom of the past and deference to results gained ought to abate objections and unite us all in the support of our educational policy. D. W. POOR.

MINISTERIAL RELIEF.

THE MINISTERS' HOUSE.

The last number of **THE CHURCH AT HOME AND ABROAD** contained some of the statistics presented in the report of the Board to the last General Assembly. The following reference to the Ministers' House at Perth Amboy, from the same report, will have a special interest for some of the readers of this magazine:

The number of families at the Ministers' House has been eighteen—in all twenty-one persons. For further information respecting this Home for the sick and aged servants of the Church the Board begs leave to refer the Assembly to its previous reports, and especially to the extended notice which appeared in **THE CHURCH AT HOME AND ABROAD** for last May. This account, containing also a picture of the Home, has been reprinted, and copies will be sent to any one who may apply, in person or by letter, to the office of the Board.

During the past year one of the aged guests, a beloved mother in Israel, was called to the house not made with hands. An appreciative notice of this estimable lady appeared in our Church journals from the pen of Rev. Edward

Cooper, D.D., who has resided for some weeks at the Home, availing himself of the provision made by the Board—so long as there may be unoccupied rooms—for ministers of our Church who may wish to enjoy temporarily the privileges of the Home at their own charges. He says:

"The Bible was her daily text-book and her example reflected its teachings to ennoble, purify and encourage those who came within the circle of which she was the recognized centre and to whom she was a constant benediction. In the freedom of her long-cherished friendship she often alluded to the wonderful course of God's gracious providence in making this old mansion, built for the Colonial government with royal munificence, the delightful home for the aged and infirm laborer for Christ. Under the permanent management of the Presbyterian Church there is secured an intelligent and faithful superintendence with tender and sympathetic ministries to temporal and spiritual needs. She often spoke of the goodness of God in granting her such a calm retreat for the closing period of her life. There was but one place more dear to her; and that was the New Jerusalem, which, in her last hours, her faith saw 'coming down from heaven,'

with the pearly gates open, through which she passed in the early morning hours on the 24th day of January."

THE NEW RULE OF THE ASSEMBLY.

The concluding pages of the report are given to the consideration of the new rule to which reference was made in *THE CHURCH AT HOME AND ABROAD* for last October. This rule provides that "every honorably-retired minister over seventy years of age, who is in need, and who has served our Church as a missionary of the Home or Foreign Board, or as a pastor or stated supply, for a period in the aggregate not less than thirty years, shall be entitled by such service to draw from the Board of Ministerial Relief an annual sum for his support without the necessity of being annually recommended therefor by the presbytery, the limit of the appropriation in such a case being fixed by the Assembly at \$300." The report says:

This new rule, it need scarcely be said, renders more dignified and independent the position of many worn-out pastors and missionaries already upon our roll; and nineteen of these aged men have applied, during the past year, to be placed upon the new list.

These faithful men, worn out in the sacred office and whose life-long services to our Church as pastors and missionaries are now a matter of honorable record in the presbytery, are saved from the humiliation of appearing before their brethren year by year, with the pitiful story of their want, in order to secure a "recommendation" for aid from this Board. They are also saved from the embarrassing and painful delays in receiving their appropriations from the Board, as too frequently happens, owing to the failure through some mishap or other of their annual "renewals" to be promptly laid before the Board by the proper authorities.

Seven other honorably-retired ministers, who had previously hesitated to avail themselves of the provision made by the Church for the support of its worn-out ministers, had the record of their pastoral and missionary services placed upon the minutes of the presbytery, and their names were entered upon our new roll. It was well understood that the action of the Assem-

bly would add a few more names to those already upon our roll. But the Board is persuaded that the Church will rejoice in the duty, as also in the privilege, of supplying the "need" of every one of its ministers who is over seventy years of age, and who is honorably retired by the presbytery from the active duties of his sacred calling after serving the Presbyterian Church for thirty years as a pastor or missionary. And God's people will further rejoice that the veteran has been assured by this special and emphatic deliverance of the Church that "he is entitled by such service" to have his "need" removed; and that when all the facts of his long and honored service are, once for all, a matter of record in his presbytery, he can depend upon receiving from this Board his modest remittance for the few remaining years of his life, promptly and regularly, without the annual "renewal" by presbytery.

The oldest of these ministers placed upon the new "Roll of Honor" is in his ninety-fourth year. Eight are past fourscore. The average age is seventy-eight, and the average number of years spent in the ministry is forty-four. Nearly all of them have certified to presbytery that they need from the Board for their support three hundred dollars—the limit of the amount fixed by the Assembly, and which is the maximum appropriation made by the Board. Four asked for \$200, and one for \$150; and the entire sum paid by our great and wealthy Church to these twenty-six veterans during the year amounts to only \$7250—exactly three fourths of the annuity paid to each of the judges of our Supreme Court upon his retirement from active duties at the age of seventy.

The Board cannot but feel that they express the opinion of the whole Church when they record their gratification at this advanced step taken by the Assembly on behalf of these aged wards of the Church; and also in expressing the hope that, with the increasing interest manifested in this sacred cause throughout the Church and a more intelligent appreciation of the duty of the people to the ministry, a better provision can be made for these veterans and for all who are upon the roll of the Board. But a little study of the treasurer's report for last year will show that God's people must greatly enlarge their contributions to this cause before any advance can be made in the appropriations of the Board; for, notwithstanding the large amount of interest received from the Permanent Fund, had we begun the year with

no money in our treasury, we should have ended it with a debt of \$3125. In other words, the whole income of the Board for the year just closed—contributions from all sources and the interest from the Permanent Fund—was three thousand dollars less than the sum needed to carry on the work of the year,

even upon the scale of the present small appropriations.

This fact should be clearly stated by all pastors to their people, and it should be a stimulus to the elders in supplementing the appeals of the pastor by personal solicitations throughout the congregation.

COLLEGES AND ACADEMIES.

THE BOARD IN THE ASSEMBLY.

The seventh annual report of the Board of Aid for Colleges and Academies might be expected to make some increased demand upon the attention and interest of the General Assembly. Seven years give time enough for a youth to enter and go through college, to complete his theological course, and to be ordained as a minister of the gospel. Since the colleges which this Board started were hardly likely to carry through their first classes with such perfect promptness, the Board's seventh year did not produce any such complete product of its new work, though it came very near it, as its report shows. Some other and broader signs of its great advance, however, came with that seventh year, and attracted the attention of the Assembly's Standing Committee, in the hearty and careful report of its chairman, Dr. Hemphill.

It is here presented. Its kind words are the more welcome and weighty by the fact that the writer of them frankly told the Assembly that he did not take kindly to the Board at first. "Now," he declared, "I am with it soul and life."

REPORT OF STANDING COMMITTEE.

The Standing Committee on the Board of Aid for Colleges and Academies respectfully report:

That this—the youngest-born of our boards—is a remarkable child for its years. It has been healthy and vigorous from the hour of its birth. It is healthy and vigorous still. It is no longer in swaddling-clothes. It has

"fulfilled its week" of years, and appears before you to-day with the "promise and potency" of a still more healthy and vigorous life in the years to come. It has come; and it has come to stay. It is no longer an experiment; it is a fact. That such an agency is needed to superintend and push forward the work of higher Christian Education in this land is too evident to admit of argument. The wonder is that such an educational agency did not appear in such a Church as ours long before. The mighty tide of population is flowing westward in irresistible currents, and some of us shall live to see a vaster empire west of the Mississippi than east of it. Professor Fisk, a cautious and conservative thinker, estimates that a hundred years hence the United States will contain a population of not less than six hundred millions. This may be exaggeration, or it may not. The undisputed fact remains that our population is increasing very fast.

All missionary work is important at all times; but there are times when special forms of mission work call for immediate action. The Board of Aid is doing such mission work; and the time to push that work is now. Grants of land for school and college sites are now offered to us, which will not be available later on. And as the population we have is now shaped under the redeeming and uplifting influences of the gospel by means of school, and academy, and college, and toiling missionary, so shall be the larger population of the years to come.

Your committee have read attentively and considered carefully the able and elaborate

report of the Board submitted to this Assembly. We congratulate the Assembly and the Board on the work accomplished by it. Some said sadly when this Board was created, "Another board for an annual collection." But it has already more than proved its right to an annual collection, and, therefore, its right to be. We call the attention of the Assembly to the following facts stated in the report:

The number of contributing churches has risen steadily from year to year. In its first year it had 480 contributing churches; in its second, 1330; in its third, 1529; in its fourth, 1761; in its fifth, 1865; in its sixth, 1902; in its seventh, 2030. And the increase of its receipts has kept step with the increase of contributing churches. In its first year it received less than \$15,000; this year more than \$84,000.

This is the bright side of the picture. Look at the other side. Of the \$84,000 received by the Board only \$32,000 came from the churches, the rest being gifts of individual donors and legacies; and of the 6800 churches on the roll of the Assembly only 2030 contributed to this Board. We have enquired diligently into the causes of this lack of loyalty on the part of more than two thirds of our churches to the recommendation of Assembly after Assembly, which call upon every church to take up a yearly collection for this Board; and we are persuaded that the neglect arises, partly from misconception, and partly from carelessness on the part of pastors and church sessions. Many churches take annual collections for this Board and then pay the same, not into its treasury, but into the treasury of some local institution of learning, very needy and highly deserving, but not under the Board's care; thinking that thereby they have fulfilled their obligations to the Board and the Assembly. Hence it is that so many churches reported as contributing to "Aid for Colleges" in the minutes of the Assembly appear as non-contributors in the report of the Board. This is not right. Every collection for this Board ought to be paid promptly into the treasury of the same. We trust that the members of this Assembly will return to

their presbyteries with this Board as a special burden upon their hearts, and do what they can to bring light concerning this Board where now there is dense darkness; that so the non-contributing churches may come up to the full measure of gospel requirement in respect to this important arm of our denominational life and work.

There are so many things worthy of special commendation and emphasis in the policy of the Board that we hardly know where to begin, or which to commend the most. In its wise caution in withholding aid from institutions whose prospects of permanence are not hopeful; in its settled purpose to help only those which manifest a disposition to help themselves; in its discouragement of the multiplication of useless schools and colleges; in its unswerving loyalty to its original determination to keep out of debt, never having "carried a dollar of deficit to a new year," in its reduction of old debts and its prevention of new ones; in all these things and many more the policy and work of the Board are worthy of all praise. Your committee desire to call special attention to the Board's policy of preventing new debts. Such debts for current expenses were being created from year to year in many of the aided institutions. For example the balance-sheets of 1888-89 showed that the outgoes for current expenses had exceeded the income by about \$30,000. This was putting money into a "bag with holes." The evil must be arrested, and it has been by an arrangement made for the emergency between trustees, teachers and the Board. It has been so successful as to secure for every institution the important result of balanced books, and at the same time greatly to increase the teachers' income for the year. For the future the Board's arrangement for the prevention of this great evil is made by stipulation between itself and the several boards of trustees.

Your committee have carefully examined the minutes of the Board and find them correctly kept; and recommend their approval.

In view of the foregoing facts we recommend the adoption of the following resolutions:

1. That the Assembly recognizes with gratitude the manifold blessings of God upon the work of this Board in the seven years of its history, and earnestly prays that the blessings may be multiplied in the years to come.

2. That we heartily appreciate the fidelity, zeal and business-like sagacity with which the Board has carried forward the work committed to its care.

3. That its seventh annual report shows it to have reached such a stage both of results and of efficiency as warrants a great and immediate increase of its resources.

4. That its success in removing all debt from many of its most valuable school properties, its good prospect of rapidly reducing what debt remains, and its twofold policy of preventing future debt and of securing all property gifts by lien deserve the attention and co-operation of all who wish to make safe investments in behalf of Christian education.

5. That as rapidly as any college or academy is cleared of debt the Board is advised to state in *THE CHURCH AT HOME AND ABROAD* and in its annual report the nature and the value of the property so cleared; and that individual givers are hereby urged to arrange with the Board for so endowing

such schools by secured investments that they shall be established in their work and relieve the Board from yearly contributing to their support.

6. That in order to encourage the work of endowment by personal gifts, it is of the first importance that the churches by their annual collections make adequate provision for the Board's supply of current aid to unendowed institutions; and that for the year now begun the churches are urged to raise their joint contributions for this purpose to the sum of \$60,000; and to hold all collections taken in the Board's name sacred to its distinctive work as administered by itself.

7. That the following persons be and hereby are elected members of the Board to serve three years; namely, Ministers: Rev. S. J. Nicolls, D.D., Rev. J. H. Worcester, Jr., D.D., Rev. Robert Christie, D.D., Rev. H. D. Jenkins, D.D.; Laymen: W. O. Hughart, Henry W. Johnson, Dexter A. Knowlton, John C. Grant; and that Rev. Thomas C. Hall be elected to fill the unexpired term of Rev. John F. Kendall, D.D., deceased.

All of which is respectfully submitted.

JOHN HEMPHILL, *Chairman*.

HENRY V. FREEMAN, *Secretary*.

CHURCH ERECTION.

THE ASSEMBLY'S ESTIMATE.

We print below a few extracts from the report of the Standing Committee upon Church Erection of the late Assembly. Notwithstanding the many subjects of unusual importance that might well have engrossed the time and attention of the Assembly, the reports of the boards were listened to with attention and interest, and every encouragement was given that the Church would allow no discussions of questions of polity or doctrine, however important, to interfere with her sustained enthusiasm in aggressive work.

The Board of Church Erection was highly

favorable in its committee. The chairman, Dr. Douglas P. Putnam, of Logansport, Ind., has seen much of the practical working of this Board, both in Missouri, his former home, and in Indiana. The latter state is old enough to bear witness to the fruits of the work of church erection. A large proportion of its churches were aided in their infancy by this instrumentality, and now in their maturity are returning to the Board that which they formerly received. The other members of the committee were from every part of the country, but the majority were from the great central region between the Mississippi and the Rockies.

Such men know of what they affirm when they speak of the value of the Board's work, and their commendation is as inspiring as it is grateful.

We give below extracts from the report of the committee which, as presenting a bird's-eye view of the work and its needs, we trust will be of interest to our readers :

In looking over the annual report it appears that a larger number of churches have applied for aid during the past year than ever before, and that the amount asked for is larger in the average to each church than heretofore. The contributions from the churches have likewise increased during the year, and the amount of appropriations returned in payment of mortgages has increased, and consequently the appropriations to the churches have increased; and yet the increase in the resources of the Board has not nearly kept pace with the ever-increasing demands upon it. The demands for assistance are far outrunning the means supplied. The Church needs to appreciate more fully the importance and exceeding usefulness of this Board. It is not to be looked upon as one of the minor agencies of the Church. None is more important. One of the secretaries of the Foreign Board, with no little enthusiasm, remarked to the chairman of your committee this week, "I do not know of any part of the work of the Church where a little money will go so far and do more good than in the hands of the Church Erection Board." We might add that if a little does much good here, larger means will do more.

Our Home Board, with the hundreds of thousands of dollars placed at its disposal (and that is not enough), may go forward and plant churches, but unless the Board of Church Erection comes after to supply the means which enables these new and small churches to provide for themselves permanent houses of worship, the evangelizing work of the Church is certain to suffer great waste and loss. The Synod of Kansas, with its seven presbyteries and nearly or quite four hundred churches, has little more than come to be of age, having been organized, I think, in 1869, possibly in 1868. And of all these four hundred churches in Kansas, there are said to be less than half a dozen which have not been aided by this Board. For some years previous to the present, Kansas has received a larger number of appropriations than any other state. This year Kansas takes second place, having received fourteen grants, which is one less than Minnesota, while Cal-

ifornia has exactly the same, fourteen, and Iowa and Nebraska come next, with thirteen and twelve each respectively.

During the year applications for aid in the erection of houses of worship have been received from 200 churches. Appropriations have been made to 174, and 179 have been reported completed and dedicated without debt. While every home synod in the Church, with the exception of Baltimore, has received aid for some of its churches, yet more than two thirds of the churches aided by this Board lie west of the Mississippi river. The geographical centre of operations of this Board has for years vibrated within the state of Kansas. Will another half century carry the centre of our Church population and influence across the great river? Certainly the rapid development of our country in the West ought to inspire us to undertake great things in the Lord's service. A single instance will illustrate the importance of this cause and the rapidity with which returns of many fold are secured to the Church. It is not yet twenty-five years since the home-mission pastor of the Second church of Kansas City was sent east to New York to secure \$600 with which to erect their first house of worship. Since then this church has become strong enough to have planted numerous colonies, has had two General Assembly moderators as its pastor, has returned an hundredfold all that it ever received and now covets the whole General Assembly for next year. Was not that humble home missionary building better than he knew when in 1866 he trudged to New York for his \$600?

Among the resolutions adopted by the Assembly in reference to this Board were the following :

That this Assembly calls the attention of such churches as have received aid in the past, and are now strong and self-sustaining, to the desirability of paying off the mortgages which stand against their property. The conditions of these mortgages are such that no legal claim can be enforced under them so long as the property continues to be used for purposes of worship according to our Presbyterian order. But the Assembly would press the moral obligation upon the Christian consciences of these churches to return the amount received just so soon as a reasonable degree of financial strength has been attained. It is gratifying to know that during the past year over seven thousand dollars (\$7412.50) have thus been returned by churches out of their present prosperity, to be again sent

forth to help other churches. The Assembly calls attention to the fact that the rules of the Board permit a discharge of the mortgage by an annual contribution to the Board's funds of 10 per cent. of the original grant till the whole is paid, or by a cash payment at one time of 77 per cent. of the original grant.

That churches expecting to apply for aid be instructed to consult with the Board at the earliest possible stage of their efforts, before indebtedness is incurred or too large plans adopted.

That aid-applying churches be reminded that the purpose of the Board is to assist in providing comfortable houses for the youthfully weak, and not to provide enlargement or ornamentation for the aged or the strong.

That churches are earnestly urged to send all their contributions for this cause through the treasury of the Board. Private appeals for aid ought not to be encouraged, but emphatically discouraged. All contributions, whether general or special, should be sent through the Board so as to secure them to the Church.

That this Assembly emphasizes the importance of the manse fund, and would press the churches to raise this as speedily as possible to at least \$50,000.

That this Assembly believes that \$150,000, exclusive of the manse fund, is urgently demanded for the use of this Board, and hereby pleads with the churches to raise this amount for use during the coming year. The urgency of this demand will appear greater when it is known that the "special fund," which the Board has had at its disposal for some years, is now exhausted. Is it not possible that some other generous giver or givers stand ready to establish another such fund as the "Stuart Fund" of the past?

THE MANSE FUND.

In regard to the manse fund the committee spoke as follows:

It will be remembered that four years ago, in 1886, the Board received a special gift of \$25,000, to be used as a "manse fund," to be put out in loans to churches, without interest for three years, to assist in providing homes for ministers. In this work the Assembly directed the Board to fix "such limit as will confine the work to the feebler and mission churches," and also asked the stronger churches for contributions to this fund. The success of the manse fund has surpassed expectations. Thirty-nine churches have applied for loans from this fund

during the year, thirty-one of this number being from churches west of the Mississippi river. Twenty-six loans and one absolute grant (an exceptional case) have been made. Sixty-four of the churches which have received aid from the manse fund during the past four years have this past year returned their loans to the amount of \$6956.42. The total amount of the manse fund is now \$33,207.26, though such is the nature of the fund that only about a third thereof is available for new loans in any one year. It is certainly to be regretted that the Assembly's recommendation of last year did not carry this fund to the full amount asked for, namely, \$50,000.

"BUILDING FOR THE FUTURE."

Since publishing in the May number the letter from one of our veteran missionaries in regard to the size of churches, we have received a number of illustrations in proof of the danger of which he wrote.

We give below a very frank and outspoken letter from a layman who has had a sad experience of the temptations and perils connected with church building. His doubts in regard to the wisdom of the Board furnishing any plans for buildings are worth considering, although it does not seem to us very obvious how the danger comes from that direction. It is certainly not the intention of the Board to incite the churches to extravagance, but simply to aid them in making the money that the people have got as far as possible.

The temptation comes from the mistaken idea that the church should build for the future, and from that most seductive delusion that when the building is once up, it will be immediately thronged with an overflowing congregation longing to pay the debt incurred in the building of it.

We truly believe that if churches proposing to build could read the letters weekly received in this office from other churches that out of the depths are crying for help to prevent the sale of their church houses for debt incurred in their building, the lesson would be effectual. So serious has this state of affairs now become, so frequently the trouble is beyond the reach of help, that we feel that it is impossible to utter too impressively the

note of warning. For this reason we print the plain and somewhat quaint "little history" given by our friend, notwithstanding he says that it is not for publication:

DEAR SIR:—Reading *THE CHURCH AT HOME AND ABROAD*, p. 485 (May number), prompts me to write you a little history, not for publication, but because I think there has been a very damaging and serious mistake made time and again in building too expensive churches in many of our new towns.

I made the second claim at what became ———, Dakota. I was one mile from the station. The first prayer-meeting (or we commenced with a Bible-class and slid into prayer-meeting) was held in my house—Union, Presbyterian, Methodist and Baptist.

When we came to organize I was in hopes to be one of the trustees, but was not. I felt determined to avoid the mistakes that I have read so much of. Well, we were all strangers to each other really. Mr. ———, who has since died, was a trustee, and passed my house in going to his claim, and was the only one that I felt enough acquainted with to offer any suggestion to. After I learned what they were intending to do, I said all I could against their plans.

I thought that I would give \$15, and did not know how I could pay it. But they planned larger, and it included a larger plan for subscribing, and three years to pay it in at 6 per cent. I subscribed \$50, and when we came to dedicate the house there was a debt above what the Church Erection helped us, and I added \$25, yes, and to finish up I added \$12.50 to that. I left there in 1884-85, but paid up, but borrowed to do it, and am now suffering the accumulation of interest on \$100 and cannot realize from my land yet.

There is a great barn of a church there. Rev. ——— has had to leave. They have preaching evenings. Suit has been threatened against the trustees. I do not know as they are clear yet. The town is dead, and we have a standing sign there of our foolishness, with great stained windows and empty pews.

Now I look upon you folks at headquarters as very much responsible for the foolishness up there in Dakota. When the trustees communicated with you in regard to assistance, I think you volunteered to tell them that for the very trifling sum of \$10 an architect would send a plan of a church. So the \$10 had to be collected by dribblets, and your plan came. As soon as I saw it, I said all I dared to against it

(the Baptists had builded a small, neat house, plenty large enough); but no, our town was going to grow, and we would need the large building. I remember that I felt sorry that the plan ever was thought of. If it had not have been for that, I firmly believe that we would have builded more nearly as we should have done. I believe that, instead of furnishing plans and encouraging such mistakes, you ought to speak very plain and advise to build a small building, merely large enough for the present need, and which could be used for prayer-meetings when a larger church was needed. I think you ought to dictate if necessary.

Our Church is hurt by extravagant buildings in the new places, and it is a wonder to me that it is not realized sufficiently to prevent it. I am over sixty-five, and do not expect to return to ———, but am sorry that I am connected with a piece of foolishness, and believe that our Church Erection Society can prevent such in every case where help is needed.

Yours, etc., ———

THE FUTURE OF THE WORK.

In concluding his remarks before the General Assembly at Saratoga, the secretary of the Board spoke as follows:

The work far outruns the resources. The small reserve fund that has been carried along for four years and enabled the Board to make grants in excess of its receipts is now exhausted, and this year, unless the contributions are immediately enlarged, the Board will certainly before many months be obliged to say to the churches, *We cannot give because we have no means*. Brethren, look over the field, consider its rapid changes. Dr. Johnson well asked the other day, "Where now is the West?" In our boyhood we knew. The West stood for the new and raw borderland, still to be inhabited, civilized and Christianized. Within this century the West has meant Utica, the Genesee country, the western reserve, the Wabash, Iowa, Dakota and now the Pacific coast. Soon the West will have lost all its old meaning, and express simply the points of compass. Every part of the country will be equally inhabited and upon one level of civilization, culture and religious privilege. Yet the demands and the need will be none the less. On our Atlantic coast, when the tide rises, it first rolls rapidly over the sand bars and low-lying flats, and surges up with foaming speed into the estuaries and creeks that break the coast; but by and by, when

the permanent shore line is reached, all seems quiet and at rest, but the tide is none the less swelling with growing force, and, though it seems no longer to advance, it is rising higher and higher, until the stately man-of-war can anchor close in shore.

So, in the future, the hurrying advance of population will not be so marked, for the surface is occupied, but none the less will it be growing and swelling and calling for new efforts upon the part of the Church to meet the cry of souls.

Will this work ever end? Our children or our grandchildren will see this land covered by 100,000,000, perhaps 200,000,000 of people, will see it covered with great cities, will hear the hum of factories by every stream; but will the Church cease to grow? And if the Church shall never cease to grow until the Master come again, and if his law is to be observed that the strong shall bear the burden of the weak, then the work of this agency of the Church will likewise continue still doing its appointed work.

Brethren, I believe in the future of this great land. I believe it is to be saved for our Lord Jesus Christ.

The puerile observation sometimes made that the gospel is losing its power is sufficiently answered by the blessed fact that ten evangelical churches are organized every day in the year—yes, and ten houses of worship dedicated to the worship of Almighty God. What share in this shall our great and prosperous Presbyterian Church bear? As our retiring moderator so eloquently told us, our responsibility is commensurate with our opportunity. To whom much has been given, of him will much be required.

It may indeed be said that God's work in this country does not depend upon the Presbyterian Church. Our Methodist brethren are building twice as many churches as we. The Baptists are doing nearly as well. The Lutherans are outrunning us. The Congregationalists and Episcopalians are pressing us hard. The work will be done, but oh! the shame and the disgrace if we as Presbyterians, so favored in

our history and in our opportunities, do not accomplish our full share.

Where shall we hide our heads if in the great day of reckoning we have only to say that we have hidden the Lord's talent, committed to us for the upbuilding of his Church on this western continent?

TITHING THE INCREASE.

The following letter speaks for itself. How few there are who thus recognize their stewardship and fulfill it in any systematic manner:

DEAR SIR:—Enclosed please find check for \$500 for the "Manse Fund," and please credit the same to "Tithe of Inheritance" without any other personal or local designation.

With a prayer for God's blessing on the gift and on the cause, I remain

Yours sincerely.

BUILDINGS COMPLETED WITHOUT DEBT IN MAY.

State.	Church.	Value.
California,	Azusa Spanish,	\$600
"	Santa Maria (manse),	1,600
"	Traver,	2,100
Colorado,	Ouray,	3,116
Illinois,	Hinsdale,	1,525
Indian Ter.,	Oklahoma City,	2,700
Kansas,	Cheever & Manchester (manse),	1,200
"	Delphos 1st,	2,485
"	Ellsworth (manse),	1,000
"	Emporia Welsh,	2,850
Kentucky,	Middleborough 1st,	2,750
Michigan,	Otter Lake 1st,	2,000
Minnesota,	Kinbrae 1st,	1,755
"	Western (manse),	600
Montana,	Boulder 1st,	5,600
Nebraska,	Haigler,	1,725
N. Carolina,	Burgaw Pilgrim,	750
Ohio,	McArthur,	1,300
Pennsylvania,	Mt. Jewett,	3,310
S. Carolina,	Magnolia,	300
South Dakota,	Tyndall,	2,500
Washington,	Seattle Welsh,	2,227
		\$43,998

FREEDMEN.

In our June number (page 534) we gave some excerpts, by her kind permission, from an interesting paper of Mrs. C. E. Coulter,

read before the Crawfordsville Presbytery. Other excerpts are given here for which we lacked room in the previous number.

The Negroes living on the old plantations of the cotton-growing states who were never brought in contact with their masters' families retain the heathenish superstitions brought from Africa by their ancestors, and to these they have added the religion of their masters *as they understand it*, and the result is forms of worship better adapted to African fetichism than to the pure God. To this source we can trace their "Holy Ghost meetings," "Resurrection meetings," "The Shouts," "The Holy March," etc., and many customs revolting to us. Where the twin sisters—ignorance and superstition—are found, we expect degradation and we find moral degradation such as the casual observer would never dream of. Are we guiltless in this matter? They came to us heathen, we passed laws that would keep them in ignorance. Neither church nor state recognized the marriage relation among them. The will of the master could separate husband and wife, and the same will could supply another. Parents had no claims upon their children. The law took no cognizance of their most aggravated grievances, unless witnessed by a white man. How strange to look back upon such laws! A quarter of a century has passed since they became a dead letter, but the scars remain, and the stunted, dwarfed moral natures. Can we expect them at once to arrive at our standard of morality? Their degradation, instead of relieving us of responsibility in regard to them, greatly enhances it.

It is no longer a question whether they can be educated. Those who have heard our colored ministers in the General Assembly will bear testimony to their ability. While in the South I met a colored woman who had been educated at Fisk University. Her mother had been a slave. This woman had the repose of manner and quiet dignity which we associate with high breeding. She had been entertained by dukes, had been presented to Queen Victoria, to the emperor William and all the royal family, and numbered titled women among her correspondents; yet was so unpretending and unassuming that those with the strongest prejudices would not accuse her of "not knowing her place."

Social equality? Nonsense! When has the privilege been denied us of choosing our own social relations? What legislation or education can force upon us a companionship we do not desire?

Startling Numbers.—Taking the United States census of 1880 as the basis of the calculation, we find that, counting every inhabitant of New Mexico and Alaska and the Indians, and adding the Mormon population of Utah, Arizona, Wyoming and Idaho, the Negro *women* outnumber them almost seven to one. In the single state of Georgia the colored people number more than three times as many as the combined population of New Mexico and Alaska, with the Mormons of Utah, Arizona, Wyoming and Idaho thrown in. Nor is it likely that this great disproportion has diminished since the last census, for the Negroes increase with wonderful rapidity. It has been estimated that there is among them an average of more than five hundred births daily.

The educated colored people themselves feel the urgency of the case. A graduate of Scotia writes, "I see now more plainly what I had before seen, that we need thousands of earnest men and women of our own race to help pull us out of the pit into which we have fallen. We have come across so many desolate places, so many where good, earnest teachers are wanted, that I just want to see all of Scotia's daughters together, and tell them what a work awaits them." A minister, in writing, after giving some account of the wild excitement attending some of their religious services, says, "Our young people are surrounded by such corrupt religious influences in forms of worship in this part of the South that, if there is not an educational effort put forth here among the young, heathenism will be the inevitable result." This ignorance is not willful. They are anxious for an education; but more than a million children are out of school, simply because there are no schools for them to attend.

Dr. Haygood says, "To make book learning good for any race there must go with it two other sorts of education—hand training and heart training. If book learning does not increase one's earning capacity, it is a business failure; if it decreases it, it is an injury as well as a failure; if it increases wants and decreases capacity to supply them, it is simply ruin—ruin of all sorts." The truth of this statement is apparent to all; hence as far as possible various branches of industry are taught in our schools. To secure the heart training, churches as well as Christian schools are needed—a church and a school-house in every neighborhood.

PUBLICATION AND SABBATH-SCHOOL WORK.

REPORT TO GENERAL ASSEMBLY.

Dr. Howard Crosby read the report of the Standing Committee on the Board of Publication and Sabbath-school Work, as follows:

That our Board of Publication and Sabbath-school Work is an indispensable instrument of church edification and church extension none can doubt. A sound and wholesome Christian literature is by it prepared for our churches and their work, and the seeds of future churches are diligently sown in destitute regions by its Sabbath-school missionaries. No apparent or real defect in the management of the Board should in the least weaken our confidence in this department of the Church as a most valuable factor in its prosperity. If any defect should be found in the administration, it may readily be corrected, but it would be sad indeed if from any such cause there should be an alienation on the part of the Church in regard to an engine of such power for good. While we, therefore, very properly examine and see that the machinery is rightly worked, let us uphold the institution with loyal hearts and ready hands.

The presentation of a select literature in harmony with our faith, calculated to educate our people in scriptural knowledge and to mould their minds in godliness, is a potent help to the pulpit, and in many cases a conservative power where there is no pulpit. The many helps to Bible study, both for home use and for Sabbath-school instruction, which are issued by our Board, are carefully and wisely prepared, and make Bible study attractive while they give point to the teachings of the school. We may gain some notion of the value of these by imagining what a set-back our Sabbath-schools would experience by their loss. A well-selected Sabbath-school library becomes very largely, in parts of our country, the staple reading of the family at home, and so proves an efficient agent in leading both old and young to the sources of truth. In some places the Sabbath-school library is the only library of a neighborhood, and it forms the thoughts of a community.

It is also most important that books which illustrate our Presbyterian system should be

found in the hands of all pastors and teachers, so that its excellences should be known, appreciated, defended and proclaimed by those who are in positions of influence; and this can be done only by the publications of a Board whose imprimatur establishes the orthodoxy of the volumes it issues.

The direct missionary work of the Board is largely that of a forerunner to the work of the Board of Home Missions. It can occupy a field newly opened before the home missionary can reach it. It collects materials and starts a life to which the home missionary comes afterward. It plants the school, which the home missionary converts into a church. It visits a settlement before the houses are roofed in, and gathers the children to receive religious instruction, it may be under a tree or in a barn. It seeks to sanctify a community at its birth, and so prepare the way for larger spiritual applications. The work is laborious and full of vicissitude, requiring faith and zeal and tact that are not extensively found. The self-denying Sabbath-school missionary meets with every variety of experience. He pushes on under the burning heat of summer and the biting cold of winter. He puts up with a rough diet and rougher lodgment. He faces objections, indifference, rudeness and open opposition. He is satisfied with a meagre salary, and finds his reward in a good conscience and the knowledge that he is working in the front for his Lord and Saviour. With all the disadvantages that he meets he founds the school, he establishes its system, he appoints its officers, he instructs them in its manner of conduct, and, having fairly constructed and launched the new enterprise with earnest prayer, he proceeds to the next station to repeat the useful work there. These are the noble men and this the noble work which our Board has been faithfully and efficiently sustaining, and the results have been such as to awaken our loftiest gratitude to God. Eleven hundred and thirty-nine Sabbath-schools have been established during the year, from which already a large number of churches have been organized. In the Sabbath-schools are 4542 teachers and 38,836 scholars. The missionaries have visited and otherwise aided 2616 Sabbath-schools, visiting 65,920 families and blessing them with the word of God and

prayer. They have conducted Sabbath-school institutes and conventions, preached and assisted at evangelistic meetings, and have co-operated with synodical and home missionaries in organizing churches and in providing them with places of worship. Even though a quarter of the schools established may not survive, the three quarters that are maintained are powerful factors in evangelization of the newly-settled regions. The missionaries have, during the past year, sold 7118 and given away 46,844 volumes other than Bibles. The whole number of volumes, including Bibles, that have been distributed by the Sabbath-school and Missionary Department is 73,873. Special efforts were used to make Children's Day a useful day for the work, and attractive literature was distributed to that end. The amount of at least \$28,000, the contributions of that day, was ample proof of the wisdom of this measure. Twenty-two bound volumes and eight new tracts have been published during the year. The eleven periodicals of the Board have been continued with increasing popularity, benefit and pecuniary profit. The *Westminster Teacher*, as one of them, takes very high rank as an exegetical and homiletic aid to the Sabbath-school teacher. Your committee cannot leave the matter of the Sabbath-school department without expressing their decided approbation of the method adopted of employing seminary students in the missionary work, a method so beneficial to the students and proved so successful in its missionary results. The Business Department reports 1,136,250 books or tracts and 20,764,822 periodicals as issued during the year. There are twenty-two depositories or branch houses, including one in London, one in Montreal, one in Toronto and one in Winnipeg.

The sales for the year in books and tracts amounted to \$106,123.86, and those from periodicals to \$134,981.89, making a total of \$241,105.75.

The receipts from all sources were \$337,953.94, which with the balance from last year makes a total of \$422,642.71. The entire expenditures were \$352,999.29. The balance in the treasury on April 1, 1890, was \$69,643.42. This balance includes the balance due to THE CHURCH AT HOME AND ABROAD. The net profits of the year have been \$16,948.16, of which two thirds (\$11,295.44) have been placed to the credit of the Sabbath-school and Missionary fund, and the remaining one third has been added to the capital stock, which now amounts to \$512,128.76, three fifths of which is unproductive property.

We can look on this Board and the commodious house which it occupies (and in which are furnished, without rent, accommodations for the Boards of Education and Ministerial Relief, the Woman's Foreign Missionary Society and presbyterial gatherings) with justifiable denominational pride, and with devout gratitude to God that our Church is so well furnished with needful apparatus for its extended work.

The members of the Board have shown their devotion to the interests of the Church, and, although there has been a difference of opinion as to the proper economy of administration, we cannot but recognize the high character and Christian faithfulness of those to whom the General Assembly has entrusted this important branch of the Church's work.

To them and to the honored secretary of the Board we would accord the praise that is their due.

Your committee would submit to the Assembly the following resolutions for its adoption:

Resolved, That we regard the Board of Publication and Sabbath-school Work as one of the most important agents of home evangelization, and that as such its missionary work should be liberally supported by all our churches.

Resolved, That our churches should as far as possible use and circulate the publications of our own Board as a sound and wholesome Christian literature for both young and old.

Resolved, That pastors be urged to explain to their people the difference between the Business and Missionary departments of the Board, and show them that the latter depends chiefly on the contributions from the churches and Sabbath-schools.

Resolved, That the Board take into consideration the advisability of publishing in the German, Spanish and Scandinavian languages such Sabbath-school books and papers as may supply a want in our own schools where pupils speaking these languages are found.

Resolved, That the Rev. John Hemphill, D.D., having been elected by the Board in the place of the Rev. S. W. Dana, D.D., who declined the position to which he was elected by the last Assembly, the Rev. J. S. Dickson having been elected by the Board to fill a vacancy caused by the resignation of the Rev. H. C. McCook, D.D., and Franklin L. Sheppard, Esq., having been elected by the Board to fill a vacancy caused by the resignation of the Hon. George S. Graham, those elections are hereby confirmed.

Resolved, That the terms of office of the following gentlemen expiring in June, 1890, the

same are hereby elected to the Board for three years, to wit: ministers—Rev. Benjamin L. Agnew, D.D., Rev. Thomas A. Hoyt, D.D., Rev. John Hemphill, D.D., Rev. James Stuart Dickson; elders—Samuel C. Perkins, LL.D., Hon. Robert N. Willson, Franklin L. Shepard, Esq., and, as the Hon. John Scott declines a re-election, Mr. W. H. Parsons, of New York, be elected to the Board for three years.

The committee, having had referred to them an overture from the Highland Presbytery, asking the Assembly to recommend for use other hymnals than our own, or to make an arrangement for their publication by our Board, recommend no action in the matter.

SABBATH-SCHOOL BOOKS.

During the year thirteen new Sabbath-school books have been published. A part of these are here noticed, as the others will be in the next issue of this magazine.

DANGEROUS CHARACTERS. By Ella Rodman Church, author of "Birds and Their Ways," "Flower Talks at Elmridge," "Home Animals," etc. 16mo. Price, \$1.25.

A new Elmridge book needs no further introduction than the simple announcement that it proceeds on the same line with those which have preceded it. It is not a scientific work on natural history; it professes to be only a series of pleasant conversations regarding animals, in which are given in a bright, familiar way many interesting facts about the nature and habits of those animals. The present volume treats of such animals as wolves, bears, panthers, lions, leopards and others. Young people should be early taught to see the wisdom of God as it is manifested in his wonderful works, instead of being allowed to hear, first of all, the atheistical teaching that science finds no place for God in his works.

RUTH IRVING, M.D. By Alice A. Barber. 16mo. Price, \$1.15.

Ruth Irving does not get her M.D. until near the close of the narrative. We meet her first as a young nurse, and the story of her life forms one of the most important elements in an exceedingly interesting book. The scene is laid in the West—Omaha—and we have vivid pictures of the life in that city, in days a little earlier than the present. It is a story of a woman's struggles with adversity, sorrow, temptation and care. More than one excellent

woman appears in the pages. Indeed, Helen Ross is almost as much the heroine as Ruth Irving. In this record of successful struggle we are permitted glimpses of unsuccessful struggles in others who fail in the battle. The book is very interesting, is well written, and has its inspiring lessons both for young men and young women. Its tone is healthful, and no one can read it without getting a breath of cheer and inspiration for a nobler and more heroic life.

WHATSOEVER. By Charlotte Arnold. 16mo. Price, \$1.15.

This book is chiefly the story of Miss Rae Whitney. We meet her first in the opening sentences with a discontented face, lying curled up in a forlorn heap in the deep window-seat of the home kitchen. The November weather outside was scarcely more dreary than was the mood of Miss Rae's mind. Into her life soon after this there came one of those happy providences which are not altogether confined to stories but are frequent in real life. Miss Rae has considerable musical ability, and the opportunity which comes to her takes her to the city into the home of a kindly and wealthy relative, where she begins her career. Succeeding well with her music, she also grows into strong and noble character. The incidents and experiences of her life during this period of education are very interesting and yet are not exaggerations. The story is particularly adapted to young ladies and the older girls. The book is well written, and if this first effort is a fair token of the author's future, we may expect a work of a high order from her as she gains in experience as a writer.

RAG FAIR AND MAY FAIR. The story of Me and Benje. By Julia McNair Wright, author of "Graham's Laddie," "The Heir of Athole," etc. 16mo. Price, \$1.15.

We are taken at once into East London. The pictures are realistic, the writer having studied on the spot the scenes amid which her story is laid and the life it depicts. At the very beginning our thought is arrested and our hearts are deeply touched by the graphic account of Richard and Benje. Richard is one of those boys in whom nobleness of nature triumphs over sorest disadvantages and hardest obstacles and keenest temptations. He rises into strength and even into splendid manhood and great success solely by the vitality of his own nature, aided by such friends as touched him, and helped especially by the divine grace. The author shows throughout her story the better

side of the humanity she depicts—the people who make something of themselves in spite of their tremendous disadvantages. Thus her book is strongly hopeful, and is eminently a wholesome one for young people. The story is written in the author's best style, and is one that both old and young will enjoy.

RYHOVES OF ANTWERP. By Annette Lucile Noble, author of "The Professor's Girls," "The Silent Man's Legacy," "After the Failure," etc. 16mo. Price, \$1.15.

The scene of this story is laid amid most interesting historical associations. The time is well chosen, also, when events were transpiring which were parts of a great religious movement which affected all Europe and helped also to mould the character and destiny of America. The background of the story is historical, and the author has sought in all respects to be true to the facts of history. The reader will become deeply interested in the characters, and will also be stimulated to look further into the history of which such interesting glimpses were given on these pages.

MAURIZIO'S BOYHOOD; or, All for Christ. A tale of modern martyrdom. By Margaret E. Winslow. 16mo. Price, \$1.

The boy hero of this story is a real character under another name. All the incidents are real occurrences, although names, places and circumstances are changed. The book is really an account of missionary work in Italy in most recent days. We learn much of the spirit of the Church of Rome even thus late in the nineteenth century. We see also the power of the truth of Christ's gospel when it is set free. The story exhibits the nobility and necessity of self-sacrifice in the cause of Christ.

CHIMES FOR CHURCH CHILDREN. By Margaret J. Preston. 16mo. Price, 50 cents.

Mrs. Preston's poems are well known and universally admired. She writes from the heart in a way that not only pleases, but also instructs and inspires. The present volume contains thirty-five story-poems for children, all of them based upon facts or incidents in which children will be interested. The telling of the story is always brightly done. The book is just such a one as mothers will like to read to their children.

SARA JANE: A Girl of One Talent. By Julia McNair Wright, author of "The Heir of Athole," "Graham's Laddie," "Rag Fair and May Fair," etc. 16mo. Price, \$1.15.

Mrs. Wright has taught her lesson well in

this book. Her "Girl of One Talent" certainly makes full use of her one talent, and the result shows how much can be done in this world with a single talent, and that a plain and very commonplace one, if it is used wisely, energetically and cheerfully. Sara Jane is a young girl in her aunt Maria's boarding-house. She is less than sixteen when we first meet her, but she is the centre of all the household life, a pervasive, inspiring presence everywhere. She is one of those cheerful people who never complain and never tire. She settles all difficulties, keeps all the complicated machinery in motion. As the story progresses, Sara Jane's usefulness extends beyond the boarding-house and reaches many other lives. She is not by any means an impossible woman. Any other young girl with ordinary gifts might make quite as much of herself, it would seem, as Sara Jane. The book is written in Mrs. Wright's best manner.

ELSIE GRAY. A story of every day. By Belle S. Cragin. 16mo. Price, \$1.25.

Most young people have many lessons to learn before they grow into beautiful character, and life itself is the school in which these lessons must be learned. The object of this book is to illustrate this discipline of life. The young people of the story have quite the average faults as we first meet them. As we go on, we trace their growth and improvement in character. Many of the lessons are severe, but the results are encouraging. The book deals with real life in plain circumstances. It will do good in many ways to young people.

PHILIP ST. JOHN. By Mrs. Mary E. Metheny. 16mo. Price, \$1.15.

This is an interesting story of a worldly young man who in illness in India fell into the care of a missionary's family and became thoroughly converted to a most unworldly Christian life, and then, returning, devoted himself to good work in the great city of his home. In doing this he was in a measure cast off by his own family, but he wavered not in his consecration on this account. He was joined by a younger sister, and the book describes the good work done by them on behalf of working women and others. It is full of suggestions to those who are interested in such service. Meanwhile the story itself is full of interest.

NEWS FROM OKLAHOMA.

The past three months have been spent in the new territory of Oklahoma, where one year ago there were no settlements. The 22d of April, 1889, witnessed the unprecedented rush of an eager peo-

ple for homes in a new country. In one day almost every quarter section in over eighty congressional townships was occupied, and villages and cities were peopled. Now houses, dug-outs and sod structures are seen in all directions.

The people came from every part of the United States, hoping to secure homes; very few having owned property elsewhere. They settled almost entirely regardless of who their neighbors would be, or of school and church privileges. They sought first a piece of land and trusted the future for the rest. As a result, members of almost every Christian denomination are found in every township. There are no communities of Methodists, Baptists and Presbyterians, as in the states. This makes the gathering of churches difficult; and I find it almost impossible to organize other than union schools in the country.

I spent one month in Oklahoma City, where I organized a Presbyterian school with 85 scholars, which speedily grew to 140. In the canvass of south Oklahoma City, I found the people living in small open houses or *shacks*, and suffering greatly from sickness and destitution.

February and March were spent in the country, where I have met with a hearty welcome, especially from the children, who with their parents feel the loss of Sabbath-school and church privileges. Driving across the prairie one day, I met a small boy, to whom I handed a *Visitor*. As he glanced at it, his face brightened and he said, "I used to go to that Sabbath-school in Kansas," and added, "I wish sister and I could go again." One Sabbath morning I attended a Sabbath-school held in the best room of a good lady from Tennessee; she was assisted by two other Presbyterian ladies. Their school numbered 25, and was quite interesting. On another Sabbath I conducted two prayer-meetings, having passed the word around on Saturday. When the people came to the meeting, I found that many were strangers to each other, and it was necessary for me to introduce parties living only two miles apart. One Sabbath morning a service of prayer and study of the Sabbath-school lesson was held with a Presbyterian family. At the close of the meeting I was asked for a supply of the *Westminster Teacher* and lesson helps. The parents made arrangements for a school in their own family, and said they hoped to interest some of the neighbors' children. That afternoon I drove

seven miles and organized a school of 35 scholars in a farm-house, the result of a two-days canvass, in which time I found twelve Presbyterians.

On the 12th of March I went, in company with Rev. John H. Aughey, of the Presbyterian church, to a point fourteen miles west of Edmond, where we hoped to find a school-house, but there was none in all that region. We arranged, however, for a service and Sabbath-school the next Sabbath in a good-sized dwelling. On the morning of the 13th I commenced to visit from house to house, asking every one to give information of the meeting to all whom they should see. During the day one of the neighbors hailed a gentleman returning from Kingfisher and gave him a pressing invitation to attend the service, saying, after describing the house carefully, that he understood that the family were very fine people. Although a neighbor, he was not aware that he was talking to the gentleman at whose house the service was to be held.

At the close of the first day's work, having driven over twenty miles, I had to drive until 8 P.M. to find a place where I could be accommodated for the night. The house where I stopped was a large one for this new country. While there it was arranged for a preaching service and Sabbath-school at 3 P.M. the next Sabbath. During the three days preceding the Sabbath seventy-three families were visited, in only thirteen of which did I fail to find one or more professing Christians. Of the entire number there were about thirty Presbyterians. On the Sabbath Mr. Aughey preached twice, and his sermons were the first that were ever preached in that vicinity. Many of his hearers had not heard a sermon for almost a year. Two promising schools were organized. At these gatherings many persons, especially the ladies, met each other for the first time. That great interest was taken in the enterprise was manifest from the fact that the people came across the prairies on foot, on horseback and in farm wagons. Two young ladies came four miles on horseback.

A Presbyterian church will be organized soon at one point, and the other will be a preaching station. The people are delighted at the prospect of church and Sabbath-school privileges. During the past three months I have travelled 900 miles, visited 739 families, representing over a thousand youth, and have organized four schools.

WILLIAM DAVIS.

OFFICIAL COMMUNICATIONS.

TEMPERANCE.

REPORT OF THE PERMANENT COMMITTEE TO THE GENERAL ASSEMBLY, 1890.

It is with unexpected joy and satisfaction that the General Assembly's permanent committee on temperance reports the work done and the general results attained during the past year. It is a well-known fact that the openly-aggressive movements on behalf of temperance during the past year have not been very encouraging, and we have feared that the defeat of the prohibition amendments in Michigan, Pennsylvania and some other states might have had a depressing, paralyzing and perhaps a reactionary influence in regard to the cause throughout the country; but if the reports which have come to us have any significance, this has not been the case. Indeed, there seems to have been a steady, healthy and most hopeful advance made along the whole line, indicating a growing conviction on the part of our very best citizens that the iniquitous liquor traffic must by some means or other be brought to an end.

In order to test the feeling of the Church in regard to this matter, the committee sent out a circular containing three points of inquiry. The first was in regard to methods of work and the efficiency with which they were prosecuted. The second was in regard to any noticeable change in the Christian sentiment on the subject of temperance, and the third was in relation to the acceptability of the past deliverances of the General Assembly.

The answers were far more numerous, full and satisfactory than any similar reports have ever been, and, in addition, there was a snap, determination and aggressive spirit manifested which was most hopeful and far in advance of the average in the past.

Nearly all the reports speak of the unanimity and earnestness with which the ministers are advocating the cause of temperance in their pulpits.

In relation to the second question, the reports assure that there is no retrograde movement among Christian people, but in nearly every instance we are encouraged to believe that there is a steady undertone of feeling inimical to the liquor traffic which is gradually asserting itself, and which cannot but be felt and sooner or later be productive of very great good.

It is becoming more and more evident that the reason why prohibition does not prohibit is that the thing proposed to be prohibited is by instinct, as well as practice, not only a law-breaking but a law-defying business. So that it matters not what temporary reverses may overtake the cause itself, the individual Christian, no less than the Church itself, is bound to stand by the right and testify against that which tends only to evil.

Not one of these reports refers to high license with approval as a remedy for the evils connected with the liquor business, but in every one in which it is referred to it is with manifest disapproval, for the reasons that it is wrong in principle, compromises the state, does not materially lessen the amount of liquor sold, and that high-priced intoxicants are just as prolific in the production of drunkenness and its consequent pauperism, crime, taxation, lamentation, woe and ruin to the bodies and souls of men, so eloquently referred to one year ago, as that sold under lower license. The testimony of the presbyteries of the synods of Wisconsin and Nebraska are especially emphatic in regard to this matter. One of these reports, after declaring that the theory of high license is a delusion and a snare, closes with these emphatic words: "We want no compromise with evil. We want no blood money to pay our taxes and educate our children. We want no sympathy with a power that frameth mischief by a law."

Another interesting fact brought to light in these reports is that, owing to the increas-

ing light and recent discoveries in regard to the utter rottenness and diabolical character of the whole liquor business, it is rapidly being put under ban, and only tolerated as an evil to be gotten rid of as soon as possible. It is no longer considered respectable for men in good society to drink at an open bar. The treating habit, once so common among young men, is rapidly disappearing, the window curtains are being drawn tighter, and the door screens made both higher and broader. The wine cup too is rapidly being banished from all good society, and what fills your committee with special joy is to learn from the report sent us by the Presbytery of Washington City that even there "the social customs are rapidly changing for the better, liquor being banished from the tables of many at public dinners and other receptions." The truth is that the drinking habit is rapidly coming to be regarded as an un-American institution. . . .

The committee further reports extensive gratuitous distribution of its publications, with excellent and encouraging results, and its purpose to continue this excellent work if supplied with funds; also the confident

belief of the committee "that there is a hearty readiness on the part of the Church to respond most fully to whatever the General Assembly will undertake in this direction."

The General Assembly, besides approving the work of its permanent committee as thus reported, adopted the following

PETITION TO CONGRESS.

Whereas the recent decision of the Supreme Court of the United States, reversing the judgment of the Iowa state court, and known as "the original package decision," has made it apparent that the several states, in the exercise of their police powers, are crippled and greatly hindered in the effort to control the sale or prohibit the traffic in intoxicating liquors; therefore,

Resolved, That this Assembly, in the interest of temperance, morality and religion, does hereby respectfully and earnestly petition the Congress of the United States speedily to enact a law or an amendment to the interstate commerce law that will allow the states and territories to prohibit the importation of intoxicating liquors.

SYNOD OF MINNESOTA.

REV. R. N. ADAMS, SUPERINTENDENT.

In many respects this has been a prosperous quarter in the Synod of Minnesota. Our fields are more generally supplied than they have been at any time in the past four years.

1. Red River Presbytery has now but one vacant field where the work is organized, namely, Euclid, Angus and Keystone. These three points, only a few miles apart, are worked together. The failure of crops last year greatly discouraged this willing people, but now in the hope of a better harvest they are calling for a pastor again. Any active young man who is able and willing to endure hardness as a good soldier cannot find better preparation for his life work in larger and more exacting fields than to spend five years in caring for this group of three little churches.

This presbytery has been wise in the grouping of its churches so as to economize the

Board's money, and at the same time keeping all of its available fields supplied.

The ministers of this presbytery, with few exceptions, are supplying from two to five points each.

2. Duluth Presbytery is well provided for one student, for the summer vacation fills the last vacancy. The growth of this new presbytery has been anomalous. It has doubled since its organization the roll of its churches, having organized eleven churches in less than two years. During the year closing April 1, 415 were added to the membership of these churches, 189 on examination and 206 by letter. All its fields are now supplied, fifteen ministers serving twenty-two churches. We expect to open new points this summer.

3. St. Paul Presbytery has three vacancies among the dependent churches,

At Shakopee I have a student, and hope to secure a man for them when he goes. Farmington, Vermilion and Empire will probably call Rev. D. A. Tawney, of Winona Presbytery, to succeed Mr. Ware. Dundas and Forest expect to call a young man recently from Scotland to be their pastor.

4. In Winona Presbytery—

(1) Owatonna is staggering to its feet again, though somewhat crippled by recent experiences of which I wrote you. Its dependence on the Board for so long will account in part for its trouble, and in a large part for its weakness. I shall make a special effort to get Owatonna off the roll of dependent churches next year.

(2) Caledonia, Houston and Sheldon constitute one field, and is now ready and anxious for a pastor. I will probably send a student there for the summer.

(3) Henrytown and Canton are now vacant, Mr. Clark having taken Rushford, a Congregational point, instead. He now supplies Lanesboro' in connection with Rushford. Some change must be made in the grouping of that field soon, so I do not report it as an open field.

(4) Le Roy is vacant, but they have a man in view who was heard last Sabbath and will probably settle there.

(5) Oronoco and Chester are calling loudly for a pastor. Here they have a good manse, and can pay a salary of \$700. Expense of living there comparatively little.

5. The seven points noted in Mankato Presbytery are all supplied with students, so that we will need seven permanent men for these fields in August. They are all promising fields and can pay a salary of \$800.

At Montgomery we hope to organize a Bohemian church during the summer. We are erecting a chapel there that will seat about two hundred and fifty people. There is no Protestant church of any tongue in the town, and the Catholics regard it as a piece of intolerable impudence for us to put in an appearance. But we are there to stay and to grow.

Now a word at this point concerning the large appropriations we have been constrained to call for, especially in aid of the work in these two cities. We have acted under the conviction that the evangelization of our cities

is a work of the very first importance, and results have served to deepen the conviction. In proof of what I have said, let me cite a few facts which I think will convince you that you have made no mistake in granting generously to the mission enterprises of these two cities.

The Presbyterian Alliance of Minneapolis was organized in 1884. For three years previous not one new church was added to the roll of its churches; but this organized agency gave a decided impulse to the work of church extension that has resulted in a progress unparalleled in the history of city evangelization, in this or any other country. Nine Presbyterian churches were organized within the limits of this city in nine years, six of which reached self-support after receiving aid from the Board, on an average, less than four years; and the seventh will probably go alone after this year.

The wisdom of the presbytery in establishing these churches has been more than vindicated by their growth and prosperity. It is true that the Hope church was reduced to a mission of Westminster after three years of separate existence, but its success as a mission only shows what it might have been as a church with proper nurture and care. This mission has now a Sabbath-school of 350, and a sufficient membership on the roll of Westminster church to form a good, strong organization. Then the generous people of Westminster have also erected for the Hope mission a chapel at a cost of \$8000.

Thus it will be seen that not a single mistake was made in the location of these churches. Doubtless you have felt that large amounts were being called for to support these rapidly-multiplying city-mission enterprises, but the fruit of your generous aid when needed tells its own story and fully justifies the action of the Board in every instance. I believe, had you been on the ground and made a personal inspection of these fields in each case, you would have done about as you did.

What is true of Minneapolis is equally true of St. Paul. I write this for the encouragement of the Board, for it fully vindicates the wisdom of your policy as it regards city evangelization. The history of Minneapolis and St. Paul I believe will be repeated in Duluth.

HOME MISSION LETTERS.

ALASKA.

REV. A. E. AUSTIN, *Sitka*.—Since my last report we have had a large attendance at our Sabbath and week-day meetings. We always have the pleasure of preaching to a congregation of attentive listeners; and there is something inspiring in the hundreds of piercing black eyes shining upon you, no matter which way you turn, as with serious faces they drink in the truth like a thirsty land the showers of rain. A good thing about this people is that they talk over what they have heard at church, at their homes and by the way. This helps to fasten the truth in their minds, and they learn much faster than could be expected of a people who are unable to read. That they think over what they hear is shown by a question one of them asked me a few days since, viz., "What kind of a body do we have between death and the resurrection?"

David Kong-ke-toh, one of our native deacons, came to see me since my return home. He had many things to tell me and many questions to ask. Among other things, he said that he was told that the natives could sin seventy times seven, but after that they must look out; also that they must not be too good, or they would die; that some died young because they were so good. David felt these things could not be true, and came to inquire about it. He was greatly relieved to find that this teaching was false. At his suggestion I gave them what the natives call "strong preaching" on the following Sabbath morning, and it seemed to have a good effect, for I noticed that nearly all of them who prayed in the evening requested that they might be ready for the judgment day. David was delighted with the result. He says, "Soft preaching is no good for Indians." He is very zealous in looking after and watching the people in the Indian village.

One of the Russian Indians keeps a vile dance-house; and when our people return home from church, David takes his stand by the door to see that none of them enter the vile place.

The Russian priest opposes our work in every possible way. His influence is worse than the Indian doctors used to be. His great desire seems to be to baptize the natives. One of my neighbors

here has a letter from a white man at Killisnoo, saying he was offered \$25 to be baptized into that church. He tells them, if they love God, not to send their children to our home; that it is right to drink whisky; that Jesus drank. He would indulge them in all their immoralities, hoping in this way to draw them into his church. Knowing that we take up collections, he tells them that they have a church all ready for them; that they do not have to pay there. One of our natives told him that they had to pay for silver crosses, wax candles, etc. This was a poser for the priest, and, as the native said, "he couldn't talk." After Easter Sabbath nearly all of their native followers were drunk, and one of our people prevented one of them from committing suicide. Another native, who was formerly a policeman, kicked and beat his sister so terribly that it is doubtful if she recovers. If our people have troubles of any kind, he will go and tell them it is because they have been baptized in our church, hoping in this way to work on their superstitious fears and entice them away from us. These are a few of the difficulties which we encounter in our work at present, calling us to be more earnest and prayerful than ever.

Lilia, one of our home girls, about fifteen years of age, died on the 12th of April. She was a girl of great promise, possessing a lovely Christian character. She died in the triumphs of faith; said on the morning of the day she departed, "I should like to go home to-day." We mourn, but are comforted to know that she is "safe, safe at home," "for of such is the kingdom of heaven."

The natives of Chilcat and Killisnoo are very anxious to have a missionary sent to them, and I feel that we ought to take possession of these places at once for the Master. If we do not, the Greek Church will.

WISCONSIN.

REV. J. W. WINDER, *La Crosse*.—My pulpit has been supplied every Sabbath, both morning and evening, during the quarter, with a marked increase in attendance and interest. Sabbath-school steadily growing. We are in the midst of a religious awakening. Some fifty have expressed a desire to take a stand for Christ. Expect to con-

tinues the meetings during the week. A mission Sabbath-school was organized last Sabbath in the extreme northern portion of North La Crosse, near Grand Crossing, which we hope will develop eventually into a church. Our prayer-meeting has increased both in attendance and interest. Young People's Christian Endeavor Society doing a noble work among young people of our community and church.

ILLINOIS.

REV. H. W. HARBAUGH, *Braidwood*.—The work has been exceedingly prosperous during this quarter. I have baptized forty infants and children, and two adults; attended five funerals; made about two hundred pastoral visits; preached twice every Sunday and taught a class in the Sabbath-school, besides doing a variety of additional church work during this quarter.

The congregations (especially Sunday evenings) are now very large, from 300 to 500 being usually present. Quite a number of Presbyterian families have been brought back to the church, and many who have not been in church for years are now attending. As far as church attendance is concerned, and general spiritual interest, the church is in better condition than it has been for ten years past. I attribute this to the fact—

1. That nothing but a plain, practical, sympathetic gospel is preached.
2. That we have succeeded in organizing a splendid chorus choir, and make a special point to have plenty of good singing.
3. That our church services are made brief (as far as sermon is concerned), cordial and sympathetic.
4. That we are making a special effort to attract the young people. The Y. P. C. E. S. meets at 6.30 every Sunday evening. A large part of the evening audiences are young men. Bible themes and characters only used at these services.
5. That our people are united and in earnest.
6. That I have made so many pastoral visits and know the people by name.
7. That "God is with us," according to his promise.

Quite a number are to unite with us at our next communion. Our Sabbath-school now numbers 250, with an average attendance of 180. Prayer-meetings good. Our literary society, sociables, etc., have all been largely attended.

The church has done well financially. My salary is paid very promptly; \$50 of an old debt paid; \$150 for shingling meeting-house; \$150 on hand in Ladies' Aid Society (recently organized) and \$50 ahead in church treasury. The ladies raised \$90 at a recent entertainment; this will go to paint the church this summer. We have sent \$6.50 to foreign missions from Sabbath-school and \$22 to Home Mission Board during this quarter.

I am in strong hopes that in a couple of years this church may reach self-support and become again a helpful, working church. The field is a wide one here, and one requiring plenty of hard, faithful work, I find. But it pays. The outlook is exceedingly bright for the future, if, as I have said, the people can be furnished with work.

MINNESOTA.

REV. A. C. PETTIT, *Maine*.—This quarter has been a very busy one. February 13 we commenced a series of meetings in Maine, which continued for five weeks; following this we held a series of meetings at Maplewood, continuing for two weeks. In these seven weeks we held fifty-six meetings, with good results; twelve persons were received into the two churches; but the good results did not all end in the additions to the church, but the word was sent into families who had not been hearing the word of God for years. Our Sabbath congregations have been greatly increased at each point.

We have just begun our fourth year at these points, since April 1, and can look back over what has been accomplished with feelings of thankfulness. In a little over two years we have seen a neat little house of worship completed, nicely adapted to the wants of the people, and on the same lot with the church a perfect little gem of a manse, which we enjoy every hour; and now, with a comfortable church and convenient home close by, we find ourselves really beginning the great work that is to be done at this place. We owe a debt of gratitude to the Boards of Home Missions and Church Erection which will never be forgotten, and only wish the members of these boards could view the field and see the use their money has been put to.

We expect to build a church at Maplewood this year, which will be of great benefit to the work and people, as their only place of worship is a rickety old log school-house. We expect to extend the work this year in occupying two other stations.

WASHINGTON.

REV. I. WHEELIS, *Prescott*.—This report closes up the year with this church and stations. You will bear with me in a brief reference to the past in comparison with the present.

I found this church the 1st of last May very weak, terribly in debt and badly discouraged, with no Sabbath-school, no prayer-meeting, and, worse still, at war with themselves. The church is now entirely clear of debt, with the church-house greatly improved, with a large bell in the tower; a large, well-attended Sabbath-school, furnished with our own literature, and the Shorter Catechism taught every Sabbath; a good, live prayer-meeting once a week, and, thank God, the church at perfect peace with itself, perfectly united, harmonious and in splendid working order; and while it is not strong yet, it has been greatly strengthened by the addition of some valuable members. Our attendance at all of our services is excellent; our audience-room will accommodate about two hundred, and often lately we have been crowded for room.

We now have under headway the building of a neat and comfortable manse, which, with the help of the Board of Church Erection, we will be able to complete free of debt; and but for the building above referred to, we would have been able to have raised at least one half of the pastor's salary on the field this year.

The pastor of this church was installed by a committee of presbytery, in the presence of a large and interested congregation.

UTAH.

REV. W. N. P. DAILEY, *Nephi*.—In the past three months Nephi has made a great advance in business, population and wealth, and is to-day enjoying an exceedingly enviable reputation all over the territory.

Already holding the position of the third city of Utah in commercial importance, she is taking on that new life that will push her to the front position in business and population.

The Union Pacific Railroad have just decided to make Nephi (with Ogden and Milford) the main divisions of the road in Utah. This means an increase at once of fifty families in the town, beside the construction of depots, round-houses, etc.

The Utah, Nevada and California Railroad have already begun operations which will connect this

rich southern country with the West, besides tapping the mineral deposits of the mountains.

Nephi necessarily becomes a distributing point for all the southern country, and is bound to make a wonderful development in the next few years.

I regard the work of the Presbyterian Church in this town as second to none in any other town in Utah. The day-school of the mission fills a dire want, when we think of the condition of the public schools.

The Presbyterian Church in Nephi is the only organization in the city that stands for temperance in all departments of life, for uprightness and soberness of character, for loyalty to the nation, and for that simple faith in the true God which is embodied in the divine Saviour. And, notwithstanding the public boycott that this branch of the Mormon hierarchy here in Nephi has instituted against our work, encouragement goes hand in hand with us, and we are enjoying blessings at his hand of immeasurable quality and quantity.

On March 26, Mr. Walter Stone, formerly of Boston, but now residing in Nephi, gave the mission a handsome American flag. Gov. Arthur L. Thomas, of Salt Lake City, made the address of presentation, followed in remarks by C. S. Zane, chief justice for Utah, and Hon. J. R. McBride, formerly a Supreme Court judge. The occasion was one that will be long remembered. The flag, which was the first ever raised publicly over any school in Utah, floats above the mission every school day during school hours.

The Presbytery of Utah, to the number of sixty, held their spring session in Nephi, and the meetings, we believe, were of great benefit to our work. During this meeting of presbytery the Huntington Presbyterian Church, of Nephi, was organized, with eleven members, four on profession of faith, while of the seven who joined by letter, five were members of eastern Presbyterian churches. One of the members, made an elder, is a graduate of the Chicago Congregational Theological Seminary, now practicing as an M.D. in Nephi.

REV. W. A. HOUGH, *Payson*.—I cannot report an ingathering of souls this quarter. However, there are several who are about ready, we feel, to join us. A Mr. Calvin Reasoner, our new banker, desires to unite with us, and I suppose he will at our next communion. Two or three others are thinking of uniting, and I hope that during this year we will have quite an accession.

These Utah towns are awaking as from the dead. The old effete ways of doing things as practiced by the Mormon Church are rapidly falling into desuetude. New men and measures are coming to the front. New people are coming into the territory, and scattering out here and there with their money and new enterprises.

Hope Dr. Wishard will be with us soon. We certainly need such a man in our western work.

Our Methodist friends have a minister here now, a Mr. Smith, and intend building a chapel this summer of three rooms, and intend, according to reports, to send here three teachers next school year. There is certainly a good opening here for a higher department of teaching than exists at present.

Our patrons and others have subscribed something like \$500 toward the building of another room on our lot, and will raise every dollar of it if the Board will send a third teacher. Would like a young man to take charge of this higher department. Send us one of Princeton's graduating class to take charge of this. He could build up a self-supporting high school.

SOUTH DAKOTA.

REV. W. A. ECHOLS, *Sturgis*.—This ends my last quarter for the present year. I came to Sturgis two years ago this present week. This quarter has been in most respects a prosperous time on this field. I have met my appointments and have had good congregations at all my points. The Sabbath-

schools have been well attended. I can report but three accessions to my churches during the quarter. We have raised some money for the boards. I report \$3 contributed by our little church of Pleasant Valley, Black Hills Presbytery, to the Board of Home Missions. That little church of eleven or twelve members has just completed building and furnishing a little church, and this has taxed them heavily. This closes my three and a half years of home mission work in South Dakota. I go to take the pastorate of the Presbyterian Church of Brookville, Ind., May 1. These years of home mission work have been full of hard work and many cares. I have been permitted to organize four churches here in the Black Hills. I have also helped to build about the same number of churches since coming to South Dakota.

I have seen our work in the Black Hills grow in two years from two little churches to some thirteen or fourteen churches. I regret very much to leave the brethren of our new Presbytery of the Black Hills. A more noble band of Christian workers is not to be found in all the country. My relations with the Board of Home Missions have always been of the most pleasant kind. I thank the Board for their kindness to me and mine.

I hope to be able in the future to do something in the way of replenishing the Board's treasury each year. I am glad to say that the Sturgis field will not be left vacant. A young man who has just finished his studies at Princeton will take my place here at once.

FOREIGN MISSION LETTERS.

CHINA.

A NEW STATION IN SHANTUNG.

Rev. W. P. Chalfant, living for some days in an inn in the city of I Chowfu, where the mission of Shantung proposes to open a new station, writes:

This city lies 170 miles southwest of our station at Wei Hien and 200 miles southeast of the city of Chinanfu, which is my present home. I hope that there may be more to tell about this new sta-

tion in the future. For the present we are engaged in the uncertain task of negotiating for a temporary home for the missionaries until land can be purchased. In the meantime we have had several conversations with Mr. Chang, an influential citizen who is very friendly to foreigners and professes to believe "the doctrine," having been for several years under the influence of Drs. Nevins and Corbett. The other evening he told a number of stories about the origin of the gods and goddesses who are worshipped in this locality. Most of them

were, of course, ridiculous, and he laughed heartily over them, remarking that it was very strange that sane men and women should believe in a religion founded upon such absurdities.

A MOSQUITO STORY.

One story, which is particularly unique, I give herewith for the benefit of your younger readers. We have all heard wonderful "mosquito stories," but even much-slandered "Jersey" itself can hardly match the following ghastly tale:

There were once two girls, sisters-in-law, who travelled from this place toward Ching Chiang Pu, on the Grand Canal. Darkness came upon them in the midst of a great swamp swarming with mosquitoes. The elder of the two said, "Let us make our way to yon village and find a place to sleep." But the younger said, "No, I am afraid that there may be bad people in that place who would do us harm." "Nonsense!" said the other; "I shall go myself, then, and you can do as you please." So the elder girl went into the village, which does not appear to have been such a bad place after all, and the other lay down upon the margin of the swamp. Next morning the elder girl went out to find her little sister, but, alas, she found "only her tendons and bones"! *The mosquitoes had eaten her up!* Great was the fame of the unfortunate girl, and everybody praised her heroism and modesty, nor did they rest until a general collection was taken up and a large temple built in her honor. It is called the "*Sou Chin Miao*," which being interpreted into pitiless English prose means "The Temple of the Exposed Tendons"! A fair is held there every year, and thousands of people come to burn paper and incense at the shrine of this queer martyr.

THE FAIRY PEACH.

My "helper," Mr. Chiang, once told a similar incident which happened only twenty years ago in the district of Chi Mi, where an important part of Dr. Corbett's work lies. It seems that two sisters-in-law (it is always "two sisters-in-law" in these stories) went to the creek to wash clothes. The younger spied a peach floating in the water, and fishing it out, generously offered it to her sister. The peach, however, proved to be half decayed and the elder girl refused to eat it, whereupon the other ate it entire. When dinner-time came she (very naturally, one would say!) "did not want to eat," and so for several days she refused food. The report went abroad that she had eaten

the "Fairy Peach," a mythical fruit which is "three thousand years in the blossom, three thousand years in forming and three thousand years in ripening; and of which if one eat he will never be hungry again."

Soon the girl began to foretell coming events. It was just at the time of the invasion of Shantung by the Tai Ping rebels, and many people came to ask this wonderful girl whither they should fly in order to escape the fury of the insurgents. To use the narrator's words, "Those who escaped did nothing but spread abroad her praises, and those who were killed *were not able to say anything to the contrary.*" In due time the girl died and was buried "in a sitting posture," that is to say, like a god and with all divine honors. The people of the four surrounding counties subscribed to build a pagoda nine stories high, under which her coffin was placed. "She is worshipped by multitudes of people every year."

These are specimens of the grotesque or silly stories which explain the origin of hundreds of the temples dotting the hills and vales of China. Thus it comes to pass that all the religion which hundreds of thousands of these poor people know is an occasional visit to a neighboring temple, to knock the head and burn some gilt paper before a painted idol representing the hero or heroine of some foolish tale which would be laughed at in an ordinary American nursery.

One is often led to wonder why it is that a whole nation of people who revere learning and are notable for shrewd common sense can allow themselves to be hoodwinked by such stories. To be sure, the great part of their worship is mere compliance to custom, but custom cannot explain the origin of new gods and goddesses from time to time. Doubtless the full and sufficient explanation will be found in those awful words in the first chapter of Paul's Epistle to the Romans: "Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. *Professing themselves to be wise they became fools*, and changed the glory of the uncorruptible God into an image made like unto corruptible man, and to birds, and fourfooted beasts, and creeping things."

A SINGULAR STUDENT.

REV. J. C. GARRITT, *Hangchow*.—A young man has interested us much recently. He has made no profession of belief in Christianity, but has been

interested in studying some phases of its history. With very scant means of studying the subject—for literature on church history is very meagre as yet—he has prepared a sort of monograph on the history of the English Church, which Bishop Moule, of Hangchow, pronounces to be wonderfully accurate under the circumstances. He shows a comprehension of the relation of events and the meaning of various movements that is quite astonishing. He has not finished the work, and we are at loss to account for his taking it up. He may intend to try to harm our cause by it, but if he is as impartial in his conclusions as he has thus far been, he will only aid us. Whatever he means, this is only one of many indications that beneath the crust of national pride and self-complacency there is a leaven working that will eventually open China as thoroughly to outside influences as Japan is to-day opened. This man brought his book to Mrs. Judson to look over it and make suggestions upon it; others in conversation or otherwise betray an impatience with the old restrictive customs, educational and civil, that points in this same direction. It is certain that there is among many a desire for foreign things, such as watches, lamps and various household utensils and nicknacs. If only we can take advantage of these things to gain for the gospel message entrance into their hearts! I suspect that many an official who in obedience to custom worships these “*bu-sas*” or idols, laughs at them in his heart; and it is certain that the worship of the masses is nursed by superstition and fear. If their ignorance then can be cleared away, and if the prejudice of the literary classes against foreign ideas can be overcome, the gospel will quickly be glorified in this land.

REV. W. J. McKEE, *Ningpo*:—At the last communion in the Ningpo church three persons were received into the church out of fourteen examined by the session. Of those applying six were from the girls’ boarding-school. One of these girls was received, the daughter of one of our most earnest Christians, who is greatly blessed in the piety of his children, realizing the promise “to you and your children.”

Another of those received is a woman whose children have preceded her in becoming Christians, and her husband is still out of Christ, so far as we can judge. His parents, now in glory, were two of the earliest disciples in this church, and he

himself was educated in our mission-school. He worships with us once a year, at the New Year holidays, when his shop is closed. Many of the Chinese do all their worshipping at the beginning of the year, but I know of no other case of an unconverted Chinaman coming to a Christian chapel to attend to his New Year’s devotions. This wife has felt the strivings of the Spirit for years, and has only now yielded herself to the Lord. Oh that the many years of prayer for the husband may now speedily be answered!

The third one received is a man over sixty years of age to whom the “Valley of Achor” was evidently given “for a door of hope.” He is a peddler who has for many years sold goods to our girls’ boarding-school. First his son, a promising scholar, died. Then there was discord in his family. Finding no more pleasure in life, he decided to live religiously and prepare for the future life. Having heard something of the truth from our Christians, he began worshipping “the heavenly God” at home in his own way. But he did not gain peace, and was not yet satisfied. He asked the matron and cook in the girls’ school to tell him more of our way, which they gladly did, and recommended him to go and talk with Pastor Zi. That same day he went to Mr. Zi and said, “I wish to prepare for the future life, and will you tell me how?” The pastor joyfully told him fully of him who is “the way, the truth and the life.” The old man became a regular attendant at our church services, and now leads a consistent Christian life. His face, though showing the traces of trouble and sorrow, indicates the possession of a peace the world cannot give.

A RAID ON SATAN’S DOMINIONS.

We are planning something of a raid on Satan’s territory. We propose sending one itinerating band north of Hangchow Bay to work in the vicinity of Hae-ning and Hae-yin, and another band to the Tong-Yiang district. Each band is to be composed of four preachers and a native medical missionary. I have written you in reference to our young medical missionaries. Pastor Zi, father of young Dr. Zi, will be in charge of Tong-Yiang, and Pastor Yiang, father of young Dr. Yiang, of the band to work north of the bay. They are to remain three months in these two fields. The two pastors are earnest and able men, with good executive ability, and we believe good work will be done.

INDIA.

MISS JENNIE M. SHERMAN, *Kolhapur*.—Although I have been here so short a time, I know that, should I be called to America to-day, I should feel homesick to come back to India.

The people, whose features are so like our own, are unusually attractive. Here, in Kolhapur, I do not think they are particularly filthy, as I was led to believe all heathen to be. In fact, I think they use water upon themselves much more freely than many American citizens whom I have seen.

The cold season here has been remarkably delightful, and has had a marked effect both on Miss Ewalt and myself. If we were to give advice to new missionaries coming to Kolhapur, it would be not to have their outfit made up until they had been here a year or two.

I have been helping in the mission high school since I came here, and I know of no part of the work outside of the work for our women which seems so attractive and important to me.

The government schools, as you know, prohibit Christian teaching. The result is that many boys with a good high-school or college education have barely heard the name of Christ, not knowing a hundredth part as much about him as they do about Queen Victoria. For instance, I was talking to an advanced government student one day about Christ, and he said he knew *nothing* of him; only he had heard his name mentioned. When I was talking to him again about Peter walking on the water, he wished to know whether I meant "Peter the Hermit" or "Peter the Great."

In our mission school they get the same instruction in other things as in the government school, and are also taught the Bible as a text-book, besides attending prayers in the morning, where Mr. Seiler reads and explains from the New Testament.

Many of these boys attend Sabbath-school Sunday morning, and since the class has been turned over to me I have had an average of forty. Of course I teach them in English, which most of them understand comparatively well. From what I have known and seen of these students, we could not get them to listen about our Master in any other way than through the medium of intellectual instruction. I think it is on the same principle as medical missionary work. Several of the boys are becoming much interested in Christ, and I believe are thinking deeply. One young man came and

asked me last Sunday why he could not believe on God and not on Christ. When I told him that God has said that those who did not believe the record he gave of his Son made him a liar (1 John 5:10), and so, if he did not believe on Christ he could not believe God, the young man said, "I did not know that God said that." When I read to him that and other verses he said, as if it had been settled in his mind before, "I will believe on Christ, but not be a Christian." The trouble seemed to be that he was afraid his parents would turn him out of his home if he became a Christian. When I asked him whether he would be a Christian if he had no parents, he put down his head for several minutes and then said, "Yes, I would." He also said, "If a prophet should tell me I was to die to-morrow, I would want to be a Christian before I died." He finally asked me to let him come and read the New Testament with me, so that he could know more about Christ, and he has been coming and reading with me since with an air of one who is searching for truth. He also comes regularly to the preaching service on Sabbath. This boy says he had barely heard Christ's name mentioned before he entered the mission school last December.

I have been able to do nothing among women as yet, on account of the language. As far as I know the work now, I still feel that I should like, as my chief work, house-to-house work during the hot season and rains, and touring among the villages in the cold season.

I am getting on as well as usual with the language. I am able to make my wants known and can carry on a limited conversation. Of course I make this my chief business, although teaching in the high school an hour or two per day. I do not think the language is specially difficult. The life here is a very busy as well as very pleasant one, and there seems little room for people constitutionally lazy. The missionaries are all very pleasant, and there seems to be much harmony and forbearance, such as is seldom found among different families living on such intimate terms as we naturally do. I do hope we may have reinforcements soon. Two of the young ladies of the mission have each offered half their salaries to any two young women who may be sent out to us. The fact of our being surrounded by four millions of people who are open to the gospel gives emphasis to our strong appeal for reinforcements, that we may win a victory for our glorious Leader.

MISCELLANY.

TUNGCHOWFU DISPENSARY.

In his annual report for the year 1889, to the Presbyterian Board of Foreign Missions, Dr. James B. Neal says:

The total attendance of dispensary patients during the twelve months was 4227; the number of days during which patients were seen was 302, giving an average of 14 per day. Of these 4227 visits, 1952 were paid by persons who had never received treatment at the dispensary before, the balance being second visits. In addition to the home work, 931 visits were received from patients in the famine region where, during about a month, a temporary dispensary was carried on by the students who were with me engaged in famine relief work. This makes the total for the whole year 5158. During the summer and before going on his autumn itinerating trip, Rev. Dr. Mills came to the dispensary nearly every day to talk to the patients. Some among the in-patients have seemed somewhat interested in what has been said to them in a religious way, but no fruit has yet been gathered from the five years' medical work in Tungchowfu. We cannot but hope, however, that some seed has been sown that sooner or later will spring up and yield some harvest. Once, during the autumn, a man who had been treated in hospital last year came back from his home, over a hundred miles away, to buy a Testament, and I found on talking with him that he had been studying and inquiring at home, so that I felt encouraged to hope that he might soon come to a knowledge of the truth.

What thorough work the medical missionaries are doing to raise up competent native physicians may be inferred from the rules adopted by the Shantung Presbyterian mission:

1. The course of instruction shall extend

through four years of at least seven months' teaching in each year.

2. The instruction shall all be in Chinese, and as far as practicable by means of Chinese text-books.

3. No student shall be allowed to practice medicine, except under supervision of his preceptor, until he has completed his course.

4. Each student shall be given to understand distinctly that the mission in no case holds itself responsible for providing him with a place when his course is completed, but that he is expected to live by his profession.

5. The instruction shall consist of a graded course, embracing recitations during the first year in Anatomy, Physiology, Materia Medica and Chemistry with laboratory practice in the latter; during the second year Descriptive Anatomy, Physiology and Chemistry shall be completed and the study of Practice be begun; the third year Practice shall be continued and Surgery and Surgical Anatomy with Therapeutics be added, while the fourth year shall be devoted to finishing up the studies already begun and to studying Diseases of Eye, Diseases of Skin, and Obstetrics, together with whatever may be desirable in the judgment of each individual teacher, a prominent place being given during the last year and a half to clinical teaching and the practical management of the sick.

RESULTS OF MISSIONS.

[*The Advance* has done a valuable service to its readers and ours by gathering the following telling facts and publishing them in its *Foreign Missionary Number*.]

Less than one hundred years ago was organized the first Protestant foreign missionary society. Now there are more than two hundred such societies. These have a force of more than 7000 missionaries and assistant missionaries, and more than 85,000 native helpers, of whom 3000 are ordained. Thirty years ago there was not a woman's foreign missionary society in

America. Now there are 39, with 25,000 auxiliaries, more than 8000 children's bands, and an aggregate income of more than \$1,730,000.

A dozen colleges and seminaries are now raising money toward supporting one of their own students as a foreign missionary.

Portions of the Bible are to-day translated into twenty-five times as many tongues as were heard on the day of Pentecost. During the present century alone it has been put into 250 languages—five times as many as during the preceding eighteen. More copies were sent into circulation last year than existed in the whole world at the beginning of the century.

In 1812 all Christian teaching was prohibited in India. The first missionaries were driven away. As late as 1852 nearly \$4,000,000 was granted from the public funds to support pagan worship. Now the government, in appreciation of missions, gives large sums and valuable lands for the erection of hospitals, educational buildings, and for the support of medical missionaries. Hundreds of printing-presses are scattering Christian literature, and the old pagan systems are dying. There are more than 500,000 baptized converts in India, and more than 1,000,000 adherents. The increase of communicants between 1861 and 1871 was 61 per cent.; between 1871 and 1881, 86 per cent.; and in the present decade it is believed to be more than 100 per cent. Christian converts are scattered through more than 6000 native villages.

China's pioneer missionary, Robert Morrison, began work in 1807. In 1848 only six Christians could be found in the empire. Now there are 32,000 church members, who gave last year more than \$38,000 for the support of the gospel. There are at present 38 societies at work in China, employing more than 1000 missionaries. Already there are from 135,000 to 150,000 adherents.

In *Burmah*, seventy years ago, there was not a single Christian. Now there are not far from 100,000. The Baptists alone have 500 churches and nearly 30,000 communicants.

Japan had but ten Christian converts in 1872. According to statistics just now published there are now 31,181, of whom 5542 were received into the churches last year. Twenty-six missionary societies are at work in the empire, and already there are no less than fourteen theological seminaries, with nearly 300 native students for the ministry. The Buddhist priests have dwindled from 244,000 to 50,000—a most significant fact.

Africa now has at work within her borders

ten American, twelve British and thirteen continental missionary societies. There are more than 700 ordained missionaries, and more than 7000 native preachers. It is estimated that there are, both white and native, about 175,000 communicants and 800,000 adherents. The Congo region, so recently opened, now has a chain of mission stations extending almost from the mouth of the river to the equator, and five large steamers are engaged in mission work on the Upper Congo.

Madagascar, early in the century, was a nation of fierce idolaters. The first missionaries were told that they might as well try to convert cattle. The most inhuman cruelties were practiced upon the first converts, and as late as 1857, 2000 were put to death for their faith. But the church that went under the cloud with a few hundred souls and God's word in their hands came out a host of 37,000! Now the London society alone has more than 60,000 church members and about 230,000 adherents. Sixty-five years ago not a native of the islands could read; now 300,000 can read. Madagascar has more than 5000 ordained and native preachers.

The *Friendly Islands* fifty years ago had not a native Christian. Now there are more than 30,000 church members, who give annually from their scanty store \$15,000 for religious objects.

In the *New Hebrides* fifty years ago there was not a Christian. Now it is said there is not a heathen!

The *Fiji Islands* fifty-five years ago had never seen a missionary, and were peopled by ferocious cannibals. In 1879 Sir Arthur Gordon, the first British governor, said on his return to London, "Out of a population of about 120,000, 102,000 are now regular worshippers in the churches, which number 800, all well built and completed. In every family there is morning and evening worship."

The *Sandwich Islands* in 1820 were peopled by naked savages, living in the surf, eating raw flesh, and practicing human sacrifice. In fifty years they were regarded as Christianized. Already these native churches have trained up more than seventy-five foreign missionaries to be sent to the islands beyond!

Micronesia saw her first Christian baptism but a little over a quarter of a century ago. Now there are forty-seven self-supporting churches and about 5000 church members.

Pomare, the South Sea Island queen, died at the age of seventy years. At her birth the first missionaries were just landing; at her death,

800 of the South Sea Islands had become Christianized!

It is not yet seventy-five years since the first convert was gained in Polynesia. Now the converts number 750,000. A band of 160 young men and women from Tahiti and the neighboring islands are going forth as evangelists to other benighted tribes. Of all these native workers not one, it is said, has ever proved recreant or faithless. Yet these are the cannibals of less than a century ago who had lost all idea of any God save that of some strange, tyrannical despot.

In the United States we expend annually for Christian work \$1.33 for each inhabitant; in foreign lands one third of one cent for each inhabitant.

The total expenditure for missions in foreign lands is only about one twentieth of the amount expended at home, while the numbers yet unreached in foreign lands is two hundred and fifty times as great as the unevangelized in the United States.

THE GOLDEN RULE, the national representative of the Young People's Societies of Christian Endeavor, advises its readers to take an interest in reading and circulating the missionary periodicals of their several churches. In a recent number we find and cordially commend the following:

Is there at least one home and foreign missionary publication taken in your home? There ought to be, and it ought to be read. In war times we could not get bulletins from the front often enough. It was never too early in the morning or too late at night to purchase a paper that contained an additional scrap of news, and while the papers were still wet from the press the news was eagerly devoured. These missionary magazines give the news from the advance guard of the Church militant. They tell us, as no other publications can, how the battle is faring. As a rule they are inexpensive, and they are indispensable to the progressive Christian. No better work could be undertaken by the Christian Endeavor Society than to endeavor to introduce some missionary magazine into every family. We wish that every society had a good literature com-

mittee for this purpose among others. The following is a partial list of the leading missionary publications of the different denominations for future reference:

Baptist Missionary Magazine, Boston, Mass.
Baptist Home Mission Monthly, New York, N. Y.

Gospel in All Lands, Methodist, New York, N. Y.

Friends' Missionary Advocate, Chicago, Ill.
Missionary Helper, Free Baptist, Boston, Mass.

The Church at Home and Abroad, Presbyterian, Philadelphia, Pa.

Lutheran Missionary Journal, York, Pa.

Spirit of Missions, Episcopal, New York, N. Y.

Missionary Intelligencer, Christian, Cincinnati, O.

Missionary Herald, Congregational, Boston, Mass.

American Missionary, Congregational, New York, N. Y.

Home Missionary, Congregational, New York, N. Y.

Life and Light, Congregational, Boston, Mass.

Missionary Visitor, United Brethren, Dayton, O.

We take the liberty of adding to the above list—

Woman's Work for Woman, New York, N. Y.

Home Mission Monthly, New York, N. Y.

Children's Work for Children, Philadelphia, Pa.

Missionary Review of the World, New York, N. Y.

THE PRESBYTERIAN CHURCHES OF AUSTRALIA AND TASMANIA.—These churches are now represented in a Federal Assembly which met at Hobart, the chief town in Tasmania, in the middle of January. This was the fourth meeting of the assembly—the first having been held in 1885—and of the four, this was perhaps on the whole the most interesting and the most important. The former meetings prepared the way for a closer union among the churches of the various colonies, and partook of the character merely of a council or conference; but at

this a basis of union was agreed on, which forms between the churches a true federal bond. The basis of federation includes, among other points, the following:

2. The names of the present supreme courts remain unaltered.

4. Each such supreme court has unfettered power in all matters now under its jurisdiction, except as hereafter provided.

5. The decisions of such supreme courts are final in all cases, except when any such supreme court decides, with the consent of parties, to refer a matter to the Federal Assembly for advice or arbitration.

8. The theological halls and seminaries of the federated churches are under the general supervision of the Federal Assembly; and all students of theology, wherever they may have been trained, are required to undergo the examinations prescribed by the Federal Assembly through its Board.

10. The heathen mission operations of the federated churches are likewise placed under the supervision and direction of the Federal Assembly.

One of the most interesting and most solemn parts of the proceedings at the meetings just held was the acceptance of this basis of federation by the delegates on behalf of the churches they represented. This the delegates did by standing and holding up the right hand. Prayer was then solemnly engaged in, that the Almighty might bless the union that had been formed, and guide the churches connected with it in the prosecution of the holy work in which they were engaged.

Among the provisions in the basis of federation, no other is, perhaps, so important as that which combines the foreign mission effort of the various churches; and the subject of mis-

sions necessarily took up a considerable part of the assembly's time. The churches in this part of the world have probably quite as much zeal for missionary labor as the churches at home, and, as they gather strength, may be expected to accomplish more than they are doing. At present missionary effort is being carried on among the natives of the New Hebrides, the natives of Korea, the Kanakas in Queensland and the Chinese residents in Australia. It was agreed also, at this meeting of the assembly, to take immediate steps to start a mission to the aborigines in Queensland. Another important resolution agreed to, and bearing upon missionary effort, was to appoint Rev. J. G. Paton, whose work in the New Hebrides is now so well known, as general mission agent for the various churches. In this capacity Mr. Paton will visit the churches in the various colonies and seek to quicken their missionary zeal.—*Missionary Record of the United Presbyterian Church, Scotland.*

One of the earliest utterances of Frederick III., late emperor of Germany, was in regard to education. He says: "Closely bound up with social questions I regard that of education of the youth, and efforts to this end must be on a higher scale and more widely accessible. We must avoid creating dangers by partial education and awakening demands which the economic powers of the nation cannot satisfy. Only a generation growing up on a sound basis in fear of God and in simplicity of morals can possess sufficient rising power to overcome the dangers which arise for an entire community through examples set by highly luxurious individuals." It must be admitted that these words are quite as applicable to this country as to Germany.

HOME MISSION APPOINTMENTS FOR MAY, 1890.

Rev. E. W. Cummings, Barre,	Vt.	Rev. L. D. Calkins, Far Rockaway,	N. Y.
Rev. T. Atkinson, Worcester,	Mass.	Rev. D. N. Buchanan, Oceanville,	"
Rev. S. Ordway, Marathon, 1st,	N. Y.	Rev. W. Veenschoten, Hartshorn Chapel of Hor-	"
Rev. J. Hutchison, Masonville,	"	nellsville,	"
Rev. W. Taylor, Allegany,	"	Rev. N. Bosworth, Howard,	"
Rev. I. R. Bradnack, Panama,	"	Rev. J. G. Snyder, Belmont,	"
Rev. J. McMaster, Akron,	"	Rev. E. C. Hull, Arkport,	"
Rev. S. C. Garlick, Ludlowville,	"	Rev. C. H. Van Wie, Melrose and Tomhannock	"
Rev. J. Petrie, Elmira, Franklin St.,	"	(Pittstown),	"
Rev. J. R. Tinker, Rock Stream,	"	Rev. J. Still, Bay Road and station,	"
Rev. A. McQueen, Portageville,	"	Rev. D. W. Fox, Warrensburg,	"
Rev. C. H. Park, Circleville,	"	Rev. G. Chappell, Kylertown,	Pa.
Rev. J. Service, Otisville,	"	Rev. H. Armstrong, Wells, Columbia and stations,	"
Rev. S. Nelson, Fairville,	"	Rev. R. H. Craig, Bennett,	"
Rev. J. Hall, Bellmore,	"	Rev. J. H. Elliott, Archbald,	"
Rev. C. G. Matteson, Roslyn,	"	Rev. J. P. Green, Light St. of Baltimore,	Md.
Rev. L. W. Barney, Whitestone,	"	Rev. S. McLanahan, Baltimore for Bohemians,	"

Rev. E. D. Finney, Fallston,	Md.	Rev. S. W. Griffin, Carrollton,	Mo.
Rev. Wm. Cummings, Waverly,	"	Rev. J. A. McKay, Akron, Martinsville and New	"
Rev. A. G. Parker, Highland Station,	"	Hampton,	"
Rev. J. S. Eakin, Anliston,	Ala.	Rev. J. Knox, Hodge (Trenton),	"
Rev. E. B. Waller, Elizabethton,	Tenn.	Rev. W. D. Patton, Florence, Cedar Point & Clements, Kan.	"
Rev. J. B. Creswell, Kingsport and Reedy Creek,	"	Rev. H. R. Schemerhorn, Garden City,	"
Rev. A. J. Colle, Mt. Bethel and Timber Ridge,	"	Rev. M. H. Mead, Blakeman, Ludell and White Lily,	"
Rev. C. B. Taylor, Presbyterial Missionary,	Ohio.	Rev. E. L. Combs, Queenens and Maxon,	"
Rev. W. W. Tait, Northfield,	"	Rev. G. E. Bicknell, Kendall, Edwin and Coolidge,	"
Rev. J. A. Seymour, Streetsboro',	"	Rev. V. M. King, Fairview and Moran,	"
Rev. W. Smith, Melmore and McCutchnville,	"	Rev. W. C. Templeton, Fulton,	"
Rev. C. Park, Bluffton,	"	Rev. T. Bracken, Downs, Rose Valley, Long Island,	"
Rev. M. Kochler, Toledo, 1st German,	"	Zion, Bow Creek and Colby,	"
Rev. O. N. Hunt, Edgerton,	"	Rev. E. M. Halbert, Carlton and Culver,	"
Rev. W. R. Higgins, Terre Haute (Moffat St.),	Ind.	Rev. J. D. Perring, Oak Hill and Industry,	"
Rev. T. W. Hynes, Troy,	Ill.	Rev. H. Farwell, Clinton and stations,	"
Rev. B. C. Swan, D.D., Metropolis,	"	Rev. A. B. Goodale, Baldwin and Black Jack,	"
Rev. J. H. Stevenson, D.D., Mt. Carmel, 1st,	"	Rev. J. Edwards, Wheelock and stations,	Ind. Ter.
Rev. W. McCaughey, Richland,	"	Rev. S. R. Keam, Bennington San Bois and sta-	"
Rev. F. M. Alexander, Murphysboro' and Carter-	"	tions,	"
ville,	"	Rev. C. J. Stewart, Philadelphia and stations,	"
Rev. S. H. Noel, New Hope of Coal City,	"	Rev. R. J. Woods, Lenox and stations,	"
Rev. W. H. Reynolds, River Forest,	"	Rev. D. N. Allen, Fort Gibson and station,	"
Rev. D. Grieder, Riddott (German),	"	Rev. W. L. Squier, Vinita and stations,	"
Rev. W. Parker, Altona,	"	Rev. J. M. Leiper, Park Hill, Elm Springs and	"
Rev. T. Fowler, Norris,	Mich.	stations,	"
Rev. C. P. Bates, Holly,	"	Rev. A. D. Jacke, Claramore and Owala,	"
Rev. L. Littell, Morrice,	"	Rev. J. B. Peterson, Redland and Lees Creek sta-	"
Rev. W. Sidebotham, Port Austin & Grindstone City,	"	tions,	"
Rev. J. C. Parsons, Fenton,	"	Rev. J. Smallwood, Barren Fork, White Water,	"
Rev. L. M. Belden, Raisin,	"	Elm Grove and Wilson Springs,	"
Rev. T. M. Walter, Rice Lake and Chetek,	Wis.	Rev. L. Dobson, Eureka and stations,	"
Rev. H. E. House, Auburndale and Sherry,	"	Rev. E. B. Evans, Fleetwood, Millwood and Muldron,	"
Rev. W. E. Bates, Delhi,	Minn.	Rev. A. E. Thompson, Tablequah and stations,	"
Rev. A. C. Pettitt, Maine, Maplewood and stations,	"	Rev. R. M. Overstreet, Beaver City,	"
Rev. H. H. McCreery, Willmar,	"	Rev. W. B. Bloys, Fort Davis and four stations,	Tex.
Rev. T. C. Bailey, Preston,	"	Rev. H. M. Whaling, El Paso,	"
Rev. R. A. Clark, Lanesboro',	"	Rev. W. H. Reid, Valley Creek and Leonard,	"
Rev. R. H. Hooke, Oakea, Hudson and stations,	N. Dak.	Rev. D. Kingery, Jäcksboro',	"
Rev. J. Elliot, Inkster, Elkmont and Conway,	"	Rev. J. A. Gallagher, Gainesville,	"
Rev. J. P. Schell, Bathgate, Backoo & Bethel (Tyner),	"	Rev. G. Van Eman, Vernon,	"
Rev. F. H. Gwynne, Madison,	S. Dak.	Rev. A. S. Carver, Glen Rose and vicinity,	"
Rev. M. E. Chapin, Howell and stations,	"	Rev. A. Chavez, Laguna and vicinity,	N. Mex.
Rev. A. Busch, Ebenezer of Lenox,	"	Rev. G. W. Riggie, Socorro,	"
Rev. J. N. Hutchison, Sioux Falls,	"	Rev. W. Marshall, Laird and Wray,	Col.
Rev. J. Loughran, White Lake,	"	Rev. A. E. Chase, Hyde Park, of Denver,	"
Rev. F. P. Mullally, D.D., Scotland,	"	Rev. M. D. J. Sanchez, La Luz and stations,	"
Rev. M. E. Barakat, Diagonal,	Iowa.	Rev. T. Lee, Spanish Fork,	Utah.
Rev. D. B. Eells, St. Charles,	"	Rev. S. Allen, Richmond, Smithfield, Utah, Frank-	"
Rev. A. H. Campbell, Hamburg,	"	lin and Idaho,	"
Rev. R. C. Rowley, Brooks and Nodaway,	"	Rev. J. H. Barton, Boise City,	Idaho.
Rev. G. W. Smith, Dubuque 3d,	"	Rev. G. L. Deffenbaugh, Cœur-d'Alene,	"
Rev. H. Wortman, George,	"	Rev. A. B. Cort, Brents,	Wash.
Rev. K. B. Weiland, Hosper,	"	Rev. W. C. Beebe, Rockford,	"
Rev. A. W. Haines, La Dora and Deep River,	"	Rev. A. H. Lackey, D.D., Aberdeen,	"
Rev. L. M. Beebe, Williams,	"	Rev. H. V. Rice, Port Townsend Bay,	"
Rev. C. H. Wissner, Greene,	"	Rev. G. Gillespie, Yaquina Bay,	Oregon.
Rev. W. H. Clatworthy, Hansen and West Blue,	Neb.	Rev. T. Boyd, Portland, 4th,	"
Rev. T. G. Pearce, Ord,	"	Rev. G. Ross, Tualatin Plains of Hillsboro',	"
Rev. J. W. Robb, Cherry Creek and Berg,	"	Rev. R. Robe, Crawfordville,	"
Rev. W. R. Adams, Lacota and stations,	"	Rev. C. R. Shields, Mizpah of East Portland,	"
Rev. C. Slack, Blue Springs,	"	Rev. D. O. Ghormley, East Portland, 1st,	"
Rev. W. E. Bassett, Norden,	"	Rev. E. J. Jenks, Lakeport and station,	Cal.
Rev. H. Wilson, Oakdale,	"	Rev. R. Messenger, Little River and stations,	"
Rev. E. Smits, Wakefield and station,	"	Rev. C. Messenger, Pullen's Mill, Hop Flat and	"
Rev. E. S. McClure, Grace of Omaha,	"	Comptehi,	"
Rev. J. G. Schaible, Omaha 1st Ger.,	"	Rev. D. McCrum, Fillmore and San Fernando,	"
Rev. J. M. Wilson, Omaha Castelar St.,	"	Rev. J. B. French, Tustin,	"
Rev. J. V. Griswold, Columbus,	"	Rev. C. R. Nugent, Brown's Valley, Challenge and	"
Rev. J. Liesveld, Salem Ger.,	Mo.	Indiana Ranch,	"
Rev. J. C. Taylor, Hill Memorial,	"	Rev. T. S. Douglas, Tehama and Kirkwood,	"
Rev. F. W. Fisher, Macon,	"	Rev. E. F. Fish, San Pablo,	"
Rev. C. P. Blaney, Milan and Sullivan 1st,	"	Rev. J. A. Gardiner, Holly Park of San Francisco,	"
Rev. J. Kirkwood, Bethel and Jameson,	"	Rev. J. B. Campbell, Lebanon of San Francisco,	"

MINISTERIAL NECROLOGY.

[All notices, etc., with reference to deceased ministers should be sent to Rev. W. H. Roberts, D.D., Lane Theological Seminary, Cincinnati, O.]

RANSOM, CYRENIUS—born in Chazy, N. Y., October 12, 1810; studied at Plattsburg and Geneva, N. Y.; graduated at Auburn Theological Seminary, 1841; ordained by Presbytery of Champlain, February, 1842; pastor, Union Church, Moriah, N. Y., 18 years, Presbyterian church, Port Henry, N. Y., 10 years, Wadham's Mills, 1866-69, Peru, 1870-72; chaplain of Clinton State Prison; resident at Darmemora, N. Y.; died at Port Henry, N. Y., August 28, 1889. Married to Miss Mary Esther Scribner, of Plattsburg, N. Y., December 22, 1841.

SHAW, JAMES BOYLAN—born in New York city, August 25, 1808; received an academic education; studied medicine and law; graduated at Auburn Theological Seminary, 1832; ordained and installed by Presbytery of Genesee, at Attica, N. Y., July 2, 1835, Pompey, N. Y., Attica, to 1839, Dunkirk, 1840; pastor, Brick Church,

Rochester, 1840-87, and pastor emeritus till death; died of diphtheria at Rochester, May 8, 1890. Married to Miss Emily E. Chase, of Auburn, N. Y., August 15, 1832; to Miss Laura J. Rumsey, of Silver Creek, N. Y., May 24, 1845; A.M. from Western Reserve College; D.D. from University of Rochester; moderator of the General Assembly, 1865; trustee of Auburn Seminary, 1858-84.

SMITH, ISAAC PARSHALL—born in Chester, N. Y., August 1, 1858; graduated at Cornell University, 1882; at Auburn Theological Seminary, 1885; ordained and installed by Presbytery of Buffalo, at Tonawanda, N. Y., July 14, 1885; died at Tonawanda, of typhoid fever, November 27, 1889. Married to Miss Dora F. Wilson, of Ithaca, N. Y., November 17, 1881. She, with three children, survived him.

BOOK NOTICES.

THE TWENTIETH ANNUAL REPORT OF THE WOMEN'S BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH, NEW YORK, is a neat pamphlet of 106 pages. It gives the names of officers, managers and standing committees; report of foreign secretaries, including a succinct sketch of the woman's work in each of the missions in which the Board sustains laborers; reports of home secretaries and publication committee; condensed reports of twenty-two presbyterial societies; report of the treasurer, showing receipts \$58,305.27 and disbursements \$59,071.90, reducing the balance (\$1315.50) of last year to \$548.87; list of societies and bands, filling 35 pages; roll of missionaries, numbering sixty; special objects; box department; list of twenty-three life members; and finally the certificate of incorporation. The women who prepared this report, and those who manage the work of which it gives account, have not much occasion, we think, to "ask their husbands at home" how to do business.

SUCCESS OF CHRISTIAN MISSIONS. By Robert Young, F.R.S.G.S., author of *Modern Missions and Light in Lands of Darkness*. Published by Hodder & Stoughton, 27 Paternoster Row, London. Price, 5s. This volume of 271 pages is an effort to answer the question "Are foreign missions doing any good?" by forcible testimony from a variety of sources. The collection is made, the author tells us, "not because of any felt want on the part of the friends of missions," but "rather for that large class who, though not ani-

mated by any marked spirit of hostility, yet feel, and more or less articulately give expression to, misgivings in regard to the practical utility of missions—questioning whether those who go abroad might not be more usefully employed at home, and whether the results are such as to compensate for the labor and money expended, not to say the most precious lives sacrificed." We respectfully commend the testimonies collected in this book to such persons.

IN THE FAR EAST. This little volume of 191 beautiful pages is composed chiefly of letters from Miss Geraldine Guinness. It contains the record of the first years of her life as a member of the China Inland Mission. The book is handsomely illustrated and very attractive in appearance. Every page breathes the deep spirit of consecration which has led its young writer to leave home and friends and go to tell the sweet story of the cross to the millions in China who "are dying without God." Fleming H. Revell, publisher, New York and Chicago. Price, \$1.50.

HENRY M. STANLEY, THE AFRICAN EXPLORER. By Arthur Montefiore, F.R.G.S. The relation of Stanley's explorations to Christian missions in Africa, and especially his association with Livingstone, give our readers a special interest in him. This short and graphic sketch of his life and achievements, handsomely printed and illustrated, will specially interest our busy readers. Fleming H. Revell, publisher, New York and Chicago. Price, 75 cents.

CHILDREN'S CHURCH AT HOME AND ABROAD.

MINISTERING CHILDREN.

There is an interesting book with that title. I hope it has been read by many of the young readers of *THE CHURCH AT HOME AND ABROAD*, or has been read to them by their mothers or older sisters. It is "a story showing how even a child may be as a ministering angel to the poor and sorrowful."

To *minister* to any one is to do any kind services to him. Helping one in trouble, feeding him when hungry, nursing him in sickness, doing anything kind or serviceable, is *ministering*.

A person may minister to one above him or to one below him. Our Lord Jesus came "not to be ministered unto, but to minister." Yet good women ministered to him (Luke 8:3), and angels ministered to him (Matt. 4:11).

This kind of *ministering* cannot be done by anybody more beautifully or more pleasantly than by little children. Whatever a child does to help his father or mother, or his grandparents, or his pastor, or to make any person more comfortable or more happy, is *ministering* to them.

In the story of Samuel, in the Bible, it would not have surprised us to be told that he ministered to his mother or father at home, or to good old Eli at Shiloh after he went to live with him. So, no doubt, he did. But that is not exactly what the Bible tells us. Find the story, and see if it does not read this way: "And the child Samuel ministered to the Lord before Eli."

How could such a little child help or do good to the Lord? The Lord could not need help as an old man may very well need help which a sprightly child can give. But strong men and women, who do not

need such help as their little children can give, love, for all that, to have their little children do kind things to them—minister to them.

God does not need the help of grown people or even of angels any more than he needs that of little children, but he loves to have the affectionate and obedient service of them all. "The child Samuel *ministered to the Lord*" by faithfully and obediently doing whatever Eli directed him to do. And it was when he had lain down to sleep after a day of *such* ministering that the Lord called Samuel to a higher ministry, and made him a prophet.

Most likely, if he calls any of our young readers to be ministers of the gospel, it will be while they are daily doing their common home duties in the same obedient spirit which Samuel showed. We do not now expect the call of God to come to any child or man as it came to Samuel, in a voice which he can hear with his ears; but those who ask God to show them whether they can minister to him best by preaching or by being lawyers or doctors or farmers or merchants or mechanics or sailors or whatever else, and who study and think and keep on doing faithfully whatever they have now to do, may be quite sure of having it made clear to their own minds if God does really call them to be preachers of the gospel, or to be missionaries. Sometimes this is made clear to a child as young as Samuel was when God called him.

There is a minister of the Presbyterian Church now, whose hair and beard are white, who has been heard to say that he cannot remember the time when he did not

expect to be a minister. He has been a happy pastor many years, and is so now. He has three sons who are ministers—two of them pastors and one a professor.

It is quite right for every boy who reads this or hears it read to think whether he would like to minister to the Lord as a preacher of his gospel. It is quite right for

every boy and girl to be thinking whether they would like to be missionaries, and to pray God to show them what he wishes them to be. You can be most sure of this by faithfully and obediently ministering to the Lord now, at home and at school, wherever you can help anybody, wherever you can do good to anybody.

SEND ME.

The Pansy tells a good story of a boy whom God made obedient to his call in the boy's heart. He had been cross and disobedient to his mother one day—unwilling to do an errand for her when he wanted to go out with his sled. When he had spoken disrespectfully to her about it, she would not have him do her errand. She did not want any but willing service from her son. This just spoiled all his pleasure with the boys and his sled, and he came home ashamed of himself and unhappy. This is the way *The Pansy* lets him tell the rest of the story:

The next day was Sunday, and was ushered in with a steady snow-storm. But I would not miss my Sabbath-school for a dozen snow-storms, no! not if it snowed icebergs. I knew that Mrs. Stanton would be on hand—she is my teacher—and I knew I could never get through the week without one good look at her face to start with; so, of course, nine o'clock found me in the class.

The lesson was about Isaiah, and how he saw the Lord, sitting upon a throne, high and lifted up, and the beautiful winged angels all about him, crying to one another and saying, "Holy, holy, holy is the Lord of hosts."

It must have been splendid, I think! Then Mrs. Stanton told me how frightened Isaiah was, and all that he said.

"Woe is me," he said, "I am undone, because I am a man of unclean lips;" but afterwards, so Mrs. Stanton read to me,

when the voice of the Lord said, "Whom shall I send, and who will go for us?" Isaiah bravely answered, "Here am I; send me."

I told her if I heard the voice of the Lord I would do the same thing.

Then what do you suppose she said? That God often speaks to us by the lips of our mothers. I wonder if she knew anything about that wretched affair of the day before. And she read to me, too, how an angel came and took a live coal from off the altar, and touched Isaiah's lips with it; and that that was what made him speak such brave, true words; and she said the altar always made us think of Jesus, and that only after he has touched our hearts will we be brave and true. I remember once the minister said that good wishes were like prayers, and God would answer them as quickly as spoken words; and I do believe he did notice that wish and answered it.

It snowed all that day, and in the afternoon I took my library book—it was called "Maggie's Text," a splendid story—and was having a good time with it, and so glad that I didn't have to be out in the storm, when I heard mother say:

"I can't help thinking about old Auntie Filkins to-day. She is all alone in the little cabin, and with no one to go to the well for water or to the shed for wood. If I had any one to send, I would like to hear if she is in any trouble."

"Here am I; send me!" sounded out a voice like a trumpet. I was so frightened that I almost dropped "Maggie's Text" out of my hand, and looked about to see who had spoken these wonderful words. But

father was still reading his Rutherford, and mother and Clara were quiet and unperturbed. Evidently no one of them had heard the voice. Then I remembered the angel, and the live coal, and the altar, and then I thought of—yes, and waited for—Jesus, for whom the altar stands; and he seemed truly to come and touch me, and I, too, became brave and strong, and laying down my book I arose and said,

“Here am I; send me! I will go to Auntie Filkins.”

Although this was printed in *The Pansy*, it went clear away to New Zealand, and

there was copied into the *New Zealand Presbyterian*, a good magazine which exchanges with THE CHURCH AT HOME AND ABROAD. How many of our little Presbyterians know where New Zealand is? What kind of people live there? To what government does it belong? How long has it been a Christian country? What can any of you write to me about mission work that has been done there, and about the Christian work and Christian people there now? Will not some of you look up these things and write to me?

H. A. N.

THE DAUGHTER OF A SIOUX.

SARAH GOULD.

[This story, which we find in the *Christian Intelligencer*, will surely interest our young readers, and their mothers and fathers too.]

In a small chapel at Saratoga Springs, a meeting was held after the close of the Presbyterian General Assembly, 1883. A few missionaries from a distance told of work they were doing in places almost unknown. A Sioux Indian spoke, named Renville, a half-breed, whose father was a Frenchman and his mother a Sioux. But he had the marked features of a full-blood, and all the gravity and deliberation which we associate with the aborigines. His home was in southern Dakota, on a reservation of 1500 Sioux, to whose welfare he was wholly devoted. In a few words he told us of the school taught by himself and his Sioux wife, and the bright prospects once before them. His only child, a daughter, had been sent away to school, and received a high education for the purpose of aiding her parents in instruction.

His account was: “On her return, she said one day, ‘Papa, I wish to have a little mission band here.’ I say to her, ‘Well, who’s going to get up the band?’ ‘I get it up myself,’ she says. She began work. Little children come to work with her one year for missions in our church. They do not much work. They get a not large sum. But others around get some. Put all together, it is like many little rills running from all sides”—here Mr. Renville became a little animated and pointed in his gestures—“they make one big river. Next year her band was more than first year. But our daughter, she only live one year more. She had talked much of teaching our people. Before she graduate, she got delicate. We don’t know what for God took her from us. We have no child now, but her band works yet for missions.”

The clergyman introducing him asked for the picture Renville always carried. It was the bright face of an Indian girl of about twenty years.

Have you read that *Macedonian Call* on pages 45 and 46, from the Indian boy, Mike Burns? You will miss a good thing if you do not read that. You want to read about

Female Slaves in San Francisco too, on page 36. Well, you boys and girls can find a great deal to interest you in all those pages of *Concert of Prayer* if you look carefully.

RECEIPTS.

Synods in SMALL CAPITALS; Presbyteries in *italic*; Churches in Roman.

It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e. g.*, *Pastor, Treasurer, Miss or Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, APRIL 11 TO 30, 1890.

ATLANTIC.— <i>Atlantic</i> —Charleston Olivet, 2; Mt. Pleasant, 1. <i>East Florida</i> —Candler, 5; Hawthorne, 2; Jacksonville 1st, 5; South Lake Weir, 1. <i>Knox</i> —Ebenezer, 3. <i>South Florida</i> —Tarpon Springs, 3. 17 00	6 25. <i>Mahoning</i> —Reloit, 2; Coltsville, 2 17; Lowell, 2 66; Pleasant Valley, 5; Salem, 13. <i>Naumec</i> —Bryan, 8; Mt. Salem, 3; Toledo Westminster, 23 36. <i>Portsmouth</i> —Jackson, 3. <i>St. Clairsville</i> —Concord, 2; Powhatan, 1; Seneca, 2; Washington, 3; West Brooklyn, 2 28. <i>Stuebenville</i> —Island Creek, 2 94; Long's Run, 2; Richmond, 2 07; Salineville, 5; Stuebenville 1st, 8 86; Waynesburg, 3. <i>Wooler</i> —Lexington, 1. <i>Zanesville</i> —Fredericktown, 3 31; Newark 1st, 5; Uniontown, 1 78. 460 45
BALTIMORE.— <i>Baltimore</i> —Hagerstown, 5 50; Paradise, 6. <i>New Castle</i> —Delaware City, 6; Wicomico, 12. <i>Washington City</i> —Washington City 1st, 9 75. 39 25	PACIFIC.— <i>Bentley</i> —Bloomfield, 2; Fort Bragg, 8; Vallejo, 15. <i>Los Angeles</i> —Colton, 10; Los Angeles 2d, 10; 1st Welsh, 2; Pasadena 1st, 16 96; Redlands, 15; Santa Monica 1st, 10. <i>Sacramento</i> —Davisville, 5; Dixon, 5; Placerville, 3. <i>San Francisco</i> —Berkeley 1st, 18 65. <i>San Jose</i> —Pleasanton, 5 65. <i>Stockton</i> —Fresno 1st, 5; Merced, 4; Sonoma, 4. 139 26
CATAWBA.— <i>Yadkin</i> —Winston, 2 00	PENNSYLVANIA.— <i>Allegheny</i> —Bull Creek, 3; Industry, 2; Natrona, 3. <i>Blairsville</i> —Armagh, 3; Beulah, 4 60; Derry, 6; Murrysburg, 3; New Florence, 2; Salem, 10 90; Union, 10. <i>Butler</i> —Westminster, 2. <i>Chester</i> —Aashmun, 15; Clifton Heights, 9 27; Darby 1st, 5; Fagg's Manor, 15; Fairview, 3; Ridley Park sab-sch., 11 66. <i>Clarion</i> —Emmenton, 12; Leatherwood, 4; New Bethlehem, 4; Oil City 2d, 6; Tionesta, 5 03. <i>Huntingdon</i> —Orbisonia, 2. <i>Kittanning</i> —Clarksburg, 10; Ebenezer, 4; Gilgal, 3; Harmony, 1 37; Middle Creek, 3; Mount Pleasant, 2; Rockbridge, 2; Saltsburg sab-sch., 15; Washington, 2. <i>Lackawanna</i> —Ararat, 1; Dunmore, 4; Honesdale 1st, 43 49; Plains, 1; Plymouth, 15; Scott, 2; West Pittston, 61 98; Wilkesbarre Memorial, 61 72. <i>Lehigh</i> —Allentown, 21 20; Sandy Run, 2; South Bethlehem sab-sch., 1; Summit Hill, 25; Upper Lehigh, 5. <i>Northumberland</i> —Montgomery, 4; Northumberland 1st, 2; Williamsport 3d, 15 88. <i>Philadelphia</i> —Philadelphia Grace, 5. <i>Philadelphia North</i> —Eddington, 5. <i>Pittsburgh</i> —Miller's Run, 1; Mt. Carmel, 3; Phillipsburg, 2 16; Pittsburgh East Liberty (incl. sab-sch., 61 93), 91 74; Park Ave., 22 88; Shady Side, 11 67. <i>Redstone</i> —Fairchance, 1; Greensboro', 2; McClellandtown, 1. <i>Shenango</i> —Princeton, 2 44; Slippery Rock, 5 80; Transfer, 1 28. <i>Washington</i> —Bethlehem, 3. <i>Wellboro'</i> —Lawrenceville, 3. 606 07
COLORADO.— <i>Boulder</i> —Boulder, 5; Boulder Valley, 30 cts. 52 15	SOUTH DAKOTA.— <i>Black Hills</i> —Sturgis, 4. <i>Southern Dakota</i> —Alexandria, 3; Sioux Falls 1st, 7 20. 14 20
COLUMBIA.— <i>Oregon</i> —Gervais, 5. <i>Puget Sound</i> —Sumner, 3 45. 8 45	TENNESSEE.— <i>Holston</i> —Greenville, 4 00
ILLINOIS.— <i>Bloomington</i> —Philo, 5; Sidney, 1. <i>Chicago</i> —Homewood, 2; Itasca, 1; Will, 3. <i>Freeport</i> —Prairie Dell Ger., 2. <i>Malton</i> —Neoga, 2. <i>Peoria</i> —Peoria 1st, 14 85; Prospect, 10 80. <i>Schuyler</i> —New Salem, 1. <i>Springfield</i> —Bates, 5. 52 15	TEXAS.— <i>Austin</i> —Goldthwaite, 2. <i>North Texas</i> —Leonard, 4; Valley Creek, 1 50; Vernon, 5. <i>Trinity</i> —Baird and Windham, 1 60. 14 10
INDIANA.— <i>Fort Wayne</i> —Elhanan, 1; Goheen, 15. <i>Logansport</i> —Hebron, 5; Michigan City 1st, 30; Plymouth, 8 95; Union, 3. <i>Muncie</i> —Elwood, 2; Jonesboro', 4. 69 95	WISCONSIN.— <i>Chippewa</i> —West Superior 1st, 17. <i>Madison</i> —Pulaski Ger., 70 cts. <i>Milwaukee</i> —Richfield, 2; West Granville, 2. <i>Winnebago</i> —Omro 1st, 10 63. 32 33
IOWA.— <i>Cedar Rapids</i> —Monticello 1st, 1. <i>Council Bluffs</i> —Logan, 5. <i>Des Moines</i> —Newton sab-sch., an Easter offering, 10 50; Olivet, 2. <i>Dubuque</i> —Dubuque 1st Ger., 6; Dyersville Ger., 2; Waukon Ger., 20. <i>Iowa</i> —Keokuk Westminster, 12 87. <i>Iowa City</i> —Lafayette, 3; Washington, 71 cts.; What Cheer, 2. 65 08	
KANSAS.— <i>Emporia</i> —Emporia 2d Welsh, 5; Mulvane, 5 25; Newton, 10. <i>Highland</i> —Baileyville, 5. <i>Neosho</i> —Paola 1st, 3. <i>Solomon</i> —Concordia 1st, 15 47; Herrington, 1 66. 45 28	
MICHIGAN.— <i>Detroit</i> —Detroit Memorial, 11. <i>Grand Rapids</i> —Ionia 1st, 10. <i>Kalamazoo</i> —Kalamazoo Holland, 3. <i>Lansing</i> —Battle Creek 1st, 15; Lansing Franklin Ave., 6; Parma, 50 cts. <i>Monroe</i> —Blissfield, 4. 48 50	
MINNESOTA.— <i>Mankato</i> —Beaver Creek 1st, 3. <i>St. Paul</i> —Farmington, 3; North St. Paul, 2; St. Paul Goodrich Ave., 5; Vermillion, 5 55. <i>Winona</i> —Le Roy 1st, 4 25; Rochester, 5. 27 80	
MISSOURI.— <i>Kansas City</i> —Centre View, 2 80; Greenwood, 1 10; Kansas City 3d, 2; Nevada, 5. <i>Palmyra</i> —Brookfield, 3; Kirksville 1st, 5 92. <i>St. Louis</i> —Salem 1st, 2. 26 82	
NEBRASKA.— <i>Kearney</i> —Ansley, 2; Kearney 1st, 12 57; Scotia, 7. <i>Nebraska City</i> —Firth, 3 75. <i>Nebraska</i> —O'Neill, 2; South Fork, 3. 30 32	
NEW JERSEY.— <i>Elizabeth</i> —Elizabeth 2d, 65 22; Liberty Corner, 5. <i>Jersey City</i> —Paterson Redeemer, 75. <i>Monmouth</i> —Moorestown, 3; Ocean Beach, 3; Plattsburg, 2; South Amboy, 1. <i>Morris and Orange</i> —Orange 1st, 110. <i>Newark</i> —Newark 2d, 23 97. <i>New Brunswick</i> —Princeton 1st, 61 66; Witherspoon St., 1; Trenton 3d, 50. <i>Newton</i> —Blairtown (incl. sab-sch., 11 51), 80 54; Bloomsbury 1st, 7 78. 489 17	
NEW YORK.— <i>Albany</i> —Kingboro', 6 89; Schenectady 1st, 15 10. <i>Binghamton</i> —Binghamton 1st, 92 03. <i>Boston</i> —South Framingham, 8. <i>Brooklyn</i> —Brooklyn 1st, 5; Noble St., 10; Siloam, 4. <i>Buffalo</i> —Buffalo East, 3; Wells St., 2; East Hamburg, 5; Jamestown, 60. <i>Cuyaga</i> —Auburn 1st, 47 45. <i>Chemung</i> —Elmira Lake St., 10. <i>Ceneca</i> —Canandaigua, 10 35. <i>Hudson</i> —Circleville, 4 65. <i>Nassau</i> —Green Lawn, 4. <i>New York</i> —New York 5th Ave., 200; Mt. Washington, 29 60; Prospect Hill sab-sch., 3 01. <i>Niagara</i> —Medina, 10 50. <i>North River</i> —Canterbury, 4; Cold Spring, 22. <i>Otsego</i> —New Berlin, 2. <i>Rochester</i> —Moscow, 3; Rochester Central, 64 90. <i>Stauben</i> —Canaseraga, 5. <i>Syracuse</i> —Cazenovia 1st, 22. <i>Troy</i> —Lansingburg 1st, 40; Troy 2d St., 140 18. <i>Utica</i> —Verona, 6 59. <i>Westchester</i> —Fort Chester 1st, 2. 861 05	
NORTH DAKOTA.— <i>Bismarck</i> —Sterling, 1. <i>Fargo</i> —Tower City 1st, 3. <i>Fremont</i> —Bathgate, 5; Bethel, 8. 17 00	
OHIO.— <i>Athens</i> —Athens sab-sch., 8; New England, 2 50. <i>Chillicothe</i> —Bourneville, 3; Washington, 3 67. <i>Cincinnati</i> —Bond Hill, 1; Cincinnati 6th, 10; Hartwell, 5; Maple Grove, 1; Pleasant Ridge, 3; Reading and Lockland, 4; Williamsburg, 2. <i>Cleveland</i> —Cleveland Miles Park, 10; Parma, 2; Rome, 1; South New Lyme, 3. <i>Columbus</i> —Columbus 5th Ave., 4; Broad St., 54 12. <i>Dayton</i> —Collinsville, 2; Dayton 1st, 71 45; 4th, 15; 3d St., 137; Hamilton 1st, 15; Jacksonburg, 1. <i>Huron</i> —Republic, 3. <i>Lima</i> —Celina, 4; St. Mary's, 3. 508 00	

Total from churches and Sabbath-schools..... \$3100 63

MISCELLANEOUS.

Interest, 390; Sales of church property, 775; Repaid by church (Dwight, Ill.), 119 75; Partial loss collected, 612 50; Plans, 10; Premiums of insurance, 135 16..... 2042 41

SPECIAL DONATIONS.

Elliot F. Shepard, New York, 25 00
For work in Alabama, 100 00
125 00
Total..... \$5267 94

Church collections and other contributions,

April 11-30, 1890.....\$3100 53
" " 1889..... 3347 48

MANSE FUND.

MINNESOTA.—*Mankato*—Beaver Creek 1st, 3 00
NEW YORK.—*Syracuse*—Oswego Grace
Y. P. S. C. E., 5 00
"A Tithe of Inheritance," 500 00
508 00

MISCELLANEOUS.

Installments on loans.....	226 50
Total.....	\$734 50

If acknowledgment of any remittance is not found in

these reports, or if they are inaccurate in any item, prompt advice should be sent to the secretary of the Board, giving the number of the receipt held, or, in the absence of a receipt, the date, amount and form of remittance.

ADAM CAMPBELL, Treasurer,
53 Fifth Avenue, New York.

RECEIPTS FOR EDUCATION, APRIL 16 TO 30, 1890.

ATLANTIC.— <i>Knox</i> —Medway sab-sch.,	3 00
BALTIMORE.— <i>Baltimore</i> —Baltimore Light St., 4 72; Ridge-ly St. Chapel sab-sch., 5 52; Catonsville, 3. <i>New Castle</i> —Milford, 20. <i>Washington City</i> —Washington City 1st, 8 98. 42 22	
CATAWBA.— <i>Catawba</i> —Concord (sab-sch., 50 cts.),	1 50
COLORADO.— <i>Denver</i> —Wray,	1 00
COLUMBIA.— <i>Idaho</i> —Spokane Falls 1st,	9 00
ILLINOIS.— <i>Bloomington</i> —Philo, 5. <i>Chicago</i> —Homewood, 2; Itaska, 1; Lake 1st, 1. <i>Freeport</i> —Marengo, 13. <i>Mattoon</i> —Neoga, 2. <i>Springfield</i> —Decatur 1st sab-sch.,	34 00
INDIANA.— <i>Logansport</i> —Plymouth,	4 95
IOWA.— <i>Iowa</i> —Keokuk Westminster,	10 19
KANSAS.— <i>Highland</i> —Holton 1st, 13 98. <i>Solomon</i> —Concordia 1st, 15 48. 29 44	
MICHIGAN.— <i>Lansing</i> —Lansing Franklin Ave., 5; Parma, 31 cts.	5 31
MISSOURI.— <i>St. Louis</i> —St. Louis West,	12 00
NEBRASKA.— <i>Hastings</i> —Blue Hill,	2 00
NEW JERSEY.— <i>Monmouth</i> —Farmington, 10; Ocean Beach, 3; Plattburg, 2. <i>Newark</i> —Bloomfield 1st, 83 94; Caldwell, 45 85. <i>West Jersey</i> —Camden 2d, 6. 150 79	
NEW MEXICO.— <i>Rio Grande</i> —Albuquerque 1st,	2 00
NEW YORK.— <i>Albany</i> —Schenectady 1st, 15 90. <i>Brooklyn</i> —Brooklyn 5th, 2. <i>Buffalo</i> —East Hamburg, 5; Jamestown, 53. <i>Champlain</i> —Chazy, 7 25. <i>Long Island</i> —Setauket, 12 05. <i>Nassau</i> —Huntington 1st, 36 34. <i>New York</i> —New York 1st, add'l, 3000. <i>Rochester</i> —Brookport, 13 22. <i>Westchester</i> —Mahopac Falls, 10. 3156 76	
OHIO.— <i>Cincinnati</i> —Bond Hill, 1; Collingsville, 2; Hartwell, 10; Linwood Calvary, 3 30; Reading and Lockland, 5; Sharonville, 2. <i>Cleveland</i> —Akron 1st, 2; Cleveland Case Ave., 25. <i>Columbus</i> —Columbus 5th Ave., 4; Broad Street, 25 cts. <i>Lima</i> —St. Mary's, 4 90. <i>Mahoning</i> —Pleasant Valley, 3; Salem, 15. <i>Maumee</i> —Toledo Westminster, 14 60. <i>Portsmouth</i> —Jackson 1st, 3; Mt. Leigh, 3. <i>St. Clairsville</i> —Concord, 4; Powhatan, 2; Senecaville, 1; West Brooklyn, 1. <i>Steubenville</i> —Feed Spring, 2; Seneca Creek, 2 94; Richmond, 2 50; Waynesburg, 4. <i>Wooster</i> —Nashville, 7 20. <i>Zanesville</i> —Newark 2d, 8 94; Zanesville 2d, 21 70. 158 38	

PACIFIC.— <i>Bentley</i> —Vallejo,	15 00
PENNSYLVANIA.— <i>Allegheny</i> —Allegheny 1st, 81 24; Bull Creek, 5; Evans City, 3; Natrona, 3; West Bellevue, 5. <i>Blairsville</i> —Armagh, 3; Murrysville, 5; New Florence, 2. <i>Chester</i> —Ridley Park ch. and sab-sch., 6 50. <i>Clarion</i> —Oil City 2d, 5. <i>Huntingdon</i> —Tyroce, 55 50. <i>Kittanning</i> —Clarkeburg, 15; Concord, 5; Ebenezzer, 15; Gilgal, 3; Harmony, 1 37; Leechburg, 17; Mill Creek, 3; Mt. Pleasant, 2; Plumville, 2; Rockbridge, 2; Rural Valley, 3; Saltsburg, 20 46; Union, 2 04. <i>Lackawanna</i> —Ararat, 1; Dunmore, 4; Plymouth, 10; Scott, 2. <i>Wilkesbarre</i> —Memorial, 41 30. <i>Wyoming</i> —1. <i>Philadelphia</i> —Philadelphia Grace, 12. <i>Philadelphia Central</i> —Philadelphia Gaston, 5 50. <i>Philadelphia North</i> —Eddington, 11; Neshaminy Warwick, 35. <i>Pittsburgh</i> —Forest Grove, 10; Miller's Run, 1; Mt. Carmel, 3; Phillipsburg, 1 58; Pittsburgh Shady Side, 23 75; Racoon sab-sch., 1 49; West Elizabeth, 3. <i>Kodakone</i> —Mt. Pleasant, 10. <i>Shenango</i> —Princeton, 2 44; Slippery Rock, 6 20. <i>Washington</i> —Bethlehem, 2; Washington 1st, 34 60. <i>Westminster</i> —New Harmony, 3. 495 27	
WISCONSIN.— <i>Milwaukee</i> —Richfield, 2; West Granville, 4. 6 00	

Total receipts from churches from April 16 to 30, 1890.....	\$4,123 52
Total receipts from sab-schs. from April 16 to 30, 1890.....	15 24
	\$4,138 76

REFUNDED.

33; 24 90.....	57 90
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MISCELLANEOUS.

"Tithe of inheritance".....	100 00
Total receipts from April 16 to 30, 1890.....	\$4,296 66

JACOB WILSON, Treasurer,
1334 Chestnut St., Philadelphia, Pa.

RECEIPTS FOR THE BOARD OF FOREIGN MISSIONS, APRIL, 1890.

ATLANTIC.— <i>East Florida</i> —Jacksonville 1st, 10. <i>Fairfield</i> —Congregatory Little Ant Miss. Soc., 5. <i>Knox</i> —Columbus 2d sab-sch., 1. <i>McClelland</i> —Mattoon, 1. <i>South Florida</i> —Titusville, 7 43. 24 43	
BALTIMORE.— <i>Baltimore</i> —Baltimore 1st Hope sab-sch., for Japan, 12 50; Abbott Memorial, 2; Faith ch., 5. <i>Boys' Miss. Band</i> , 16—21; Fulton Ave., 5; Light St., 6 75; Westminster, 35 06; Cumberland, 16; Ellicott City, 7 73; Govanstown ch., 38, sab-sch., 10—48; Hagerstown, 9 60; Hampden sab-sch., 20, ch., 5—25; Lonaconing ch., 11, Y. P. S. C. E., 9—20; Paradise, 5; Ridgeley St. chapel, 3 62. <i>New Castle</i> —Delaware City, 10; Elkton, 50; Forest sab-sch., 18 36; Lower Brandywine, 15 66; Manokin, 11; Milford, 41; New Castle sab-sch., 6 26; Pncader, 4; Red Clay Creek, 15; Westminster, 3 06; West Nottingham Y. P. S. C. E., 5; White Clay Creek, 36 96; Wicomico sab-sch., 20, ch., 48 50—68 50; Wilmington 1st, 18 25; West sab-sch., 23, ch., 81—154. <i>Washington City</i> —Boyd's, 10; Georgetown West St., 132; Neelsville, 25; Washington City 1st, 46 84, Y. P. S. C. E., 10—56 84; Assembly sab-sch. Miss. Soc., 30; Covenant, 66; Metropolitan, 44 39. 1038 44	
CATAWBA.— <i>Cape Fear</i> —Friendship, 80 cts.; Mt. Olive, 30 cts.; Wilmington Chestnut St., 1. <i>Catawba</i> —Concord ch., 5, sab-sch., 50 cts.—5 50; Huntersville W. F. M. Soc., 2 50. <i>Yadkin</i> —Mt. Taber, 2. 12 10	
COLORADO.— <i>Boulder</i> —Boulder Valley, 2 56; Fort Collins, 16. <i>Denver</i> —Georgetown 1st, 13 70. <i>Gunnison</i> —Grand Junction, 80 cts.; Gunnison Tabernacle, 7; Salida 1st, 10 40. 60 46	
COLUMBIA.— <i>Idaho</i> —Brents, 2; Kamiah, 7; Spokane Falls 1st, 10. <i>Oregon</i> —Albina, 7; Aurora, 5; Clatsop Plains, 10; Oregon City 1st, 7; Portland St. John's, 9; Salem 1st, 18; Tualatin Plains, 3. <i>Puget Sound</i> —Fourth Plain, 1; La Camas St. John's, 4; North Yakima, 4 35; Puyallup Indian, 9; Seattle 2d, 1; Sumner ch., 7 90, sab-sch., 3 40—11 30. <i>South-west Oregon</i> —Jacksonville, 4 20; Linkville, 2. 114 85	
ILLINOIS.— <i>Alton</i> —Alton ch., 60, sab-sch., 4—64; Greenfield, 5; Hillsboro' sab-sch., 28 99; Staunton, 3 85. <i>Bloomington</i> —Bloomington 2d, 17 06; Champaign 1st, 81; Colfax,	

12 95; Fairbury, 5; Heyworth, 39; Homer sab-sch., 3; Paxton ch., 6 60, sab-sch., 2 50—9 10; Rossville, 2; Urbana, 9. <i>Cairo</i> —Carbondale, 17; Centralia ch., 33 85, sab-sch., 8 67—42 52; Metropolis, Little McCartney, 40 cts.; Mt. Vernon, 13 45; Old Du Quoin, 8; Olney, 6; Richmond, 3. <i>Chicago</i> —Austin, 16 92; Bloom, 23 55; Chicago 5th, 24 58; 8th, 1; Bethany, 3; Central Park, 2 50; Fullerton Ave., 117 46; Grace, 1; Gardner, 2 40; Glenwood, 5; Hinsdale, 8 43; Homewood, 2; Itaska, 2; Maywood, 26; Peotone Y. P. S. C. E., 4 70; Woodlawn Park, 49 73. <i>Freeport</i> —Belvidere sab-sch., 24; Galena South sab-sch., 12 44; Marengo, 59 65; Rock Run, 4; Willow Creek sab-sch., 23 87; Zion Ger., 10. <i>Mattoon</i> —Pana, 7 51; Paris, 20. <i>Ottawa</i> —Aurora 1st, 1; Earlville, 4; Sandwich, 7; Waltham sab-sch., 8 20. <i>Peoria</i> —Eureka, 20 83; Galesburg Union sab-sch., 3 55; Knoxville, 41 24; Lewistown Y. P. S. C. E., for Barranquilla, 13 20; Peoria 1st ch., 9 53, sab-sch., 15 87—25 42; Grace, 10 37; Princeton, 5. <i>Rock River</i> —Aledo sab-sch., 13 20; Dixon, 52 86; Fulton, 33 05; Geneseo, 32; Hamlet, 4; Norwood Y. P. M. Soc., 13; Peniel sab-sch., 5; Perryton, 2; Princeton Miss. Soc., 29 25, ch., 5 37—34 62; Spring Valley, 2 59. <i>Schuyler</i> —Appanoose, 16; Bushnell, 10, sab-sch., 17—27; Hersman, 45; Monmouth, 73; New Salem, 1; Oquawka, 11 31. <i>Springfield</i> —Irish Grove, 20; Macon, 5 80; Mason City, 15 84; Pisgah, 5 08; Unity, 2 40. 1525 92	
INDIANA.— <i>Crawfordsville</i> —Fowler, 2; Marshfield sab-sch., 10 58; Montezuma sab-sch., 7 57; Oxford, 2; Rock Creek, J. W. Glasscock, 6; State Line sab-sch., 3 05; West Lebanon, 3. <i>Fort Wayne</i> —Ethan, 1; Elkhart, sup. of E. W. McDowell, Persia, 108; Goshen sab-sch., 60. <i>Indianapolis</i> —Bainbridge, 2; Greencastle, 16 23; Hopewell sab-sch., 20, Y. P. S. C. E., 4 25—24 25; Indianapolis 2d, 131 27; East Washington St., 10; Memorial, 23 11, sab-sch., 23 10—46 21; Tabernacle sab-sch., 23; Nashville, 5. <i>Logansport</i> —La Porte, for Hainan Island, 30; Logansport Broadway sab-sch., 6 50; Michigan City, 36; Mishawaka, 1; Monticello, 18; Plymouth, 10 35; South Bend 1st, 12; Tassinong, 6; Valparaiso, 50. <i>Muncie</i> —Anderson, 5; Elwood, 2; Jonesboro, 5; Marion, 76 cts.; New Hope, 4; Peru 1st, 50, sab-sch., birthday off., 5 98—55 95	

Tipton, 5; Winchester, 5. *New Albany*—Hanover sab-ech., 4 76; New Albany 1st, 22 45; Seymour, 4 99; Sharon Hill Ladies' Soc., 6; Walnut Ridge, 2. *Vincennes*—Brazil, 14; Evansville Walnut St., 74. *White Water*—Dunlapville, 8; Liberty, 5; Rising Sun Women's Miss. Soc., 4; Shelbyville 1st, 38 87; Versailles, 5. 881 42

INDIAN TERRITORY.—*Cherokee Nation*—Oowala, 5; Pheasant Hill Home and For. Miss. Soc., 3; Port Gibson, 5. *Chickasaw*—Paul's Valley, 4; White Bend Hill, 3; Wynnewood, 3. *Choctaw*—Mt. Zion, 9; Mountain Fork, 2; Wheelock, 3. *Muscogee*—Muscogee, 10; Wewoka, 20 55. 67 55

IOWA.—*Cedar Rapids*—Cedar Rapids 3d sab-ech., 8 59; Lyons, 10. *Council Bluffs*—Audubon, for Siam, 55 25; Clarinda, 56 35; Council Bluffs Westminster, 13; Creston, for Laos, 20 50; Essex, 2 50; Griswold, 32; Imogene, 5 46; Knox, 2; Lenox, for Siam, 15 10; Logan, for Siam, 15; Malvern, 11 40; Randolph, 8 06; Shenandoah, for Laos, 27 75; Sidney, 50; Yorktown, 24 50. *Des Moines*—Chariton sab-ech., 6 44; Colfax, 3 64; Dallas Centre sab-ech., 6; Des Moines Central, 15; Indianola 1st, 20; Leighton, 4; Olivet, 3; Okaloosa, 3; Sharon, 1. *Dubuque*—Dubuque 1st Ger., 10; 2d, 100; Dyersville Ger., 2; Independence 1st sab-ech., 9 85; Lansing 1st, 8 50; Pleasant Grove, 3. *Fort Dodge*—Alta 1st, 2 20; Burt, 1 51; Churdan, 2 16; Fort Dodge 1st, 95 43; Hooper's, 3; Lyon Co. Ger., 3; Sac City 1st, 2; Sioux City 1st, 45; Young People's Soc., 20—45. *Iowa*—Burlington 1st, 18 39; Keokuk Westminster, 72 68; Kossuth, 11 93; Martinsburg, 12; Mt. Pleasant 1st, 26; Shiloh, Wm. Hopkirk, 5; Wapella, 10 62. *Jones City*—Crawfordsville, 8 29; Davenport 1st, 153 75; Oxford, 6; Sigourney, 8 35; Sugar Creek, 10; Union, 5 60; Washington, 2 95; What Cheer, 2; Williamsburg, 11; Wilton, 10. *Waterloo*—Clarksville, 12; Dows, 3; Salem, 14; Tranquility, 19. 1149 64

KANSAS.—*Emporia*—Arkansas City 1st, 5; Emporia 1st, 84 57, sab-ech., 13 31, Y. P. S. C. E., 8 12—101; 2d Welsh, 5; Lyndon, 5 56; Mulvane Woman's Home and For. Miss. Soc., 4; Newton 1st, 10. *Highland*—Neuchatel, 3; Nortonville, 7; Troy, 4 92. *Larned*—Ashland 1st, 17. *Neosho*—Blue Mound, 1 99; Columbus 1st sab-ech., 4 86; Fort Scott 1st, 19 82; Fredonia, 10; Iola, 7; Mapleton, 1; Paola, 10; Pleasant Hill, 2. *Osborne*—Norton, 14. *Solomon*—Cheever, 5; Herington, 2; Hope, 3 67; Lincoln Centre sab-ech., 6 86; Miltonvale, 2. *Topeka*—Auburn sab-ech., 6; Black Jack sab-ech., 5 85; Idana, 3 26; Junction City, 15; Lawrence Y. P. S. C. E., 5 05; Mulberry Creek sab-ech., 6; Oak Hill, 1; Olathe, 9; Perry sab-ech., 2; Topeka 1st, 229 50; Wakarusa, 5. 520 52

KENTUCKY.—*Ebenezer*—Augusta 1st, 10 50; Ebenezer 1st, 25 27; Lexington 2d sab-ech., 49 50; Newport Columbia St. sab-ech., 5. *Louisville*—Hopkinsville, 3; Louisville Central, 85; Olivet chapel, 20; Walnut St., 11 86; Pewee Valley, 5; Princeton 1st, 12. *Transylvania*—Columbia, 15; Harrodsburg, 81. 272 63

MICHIGAN.—*Detroit*—Birmingham, 10; Detroit 3d Ave., 131 13; Central, 39 93; Memorial, 49 75; Westminster, 66, sab-ech., 135 91—201, 91; Howell, 63 40; Milford 102 23; Little Gleaners F. M. Band, 7 54; 109 82; Northville sab-ech., 4 05; Thompson, 31 12; Ypsilanti 1st, 13 50. *Flint*—Morrice, 1; Sand Beach Y. P. S. C. E., 5; Mariette 1st, 10; Carroll 1st, 16 sab-ech., 10 26; Le Peor 1st, 30 85; Vassar, 2 50; Fort Gratiot, 12 75; Flushing, 11. *Grand Rapids*—Evert, 8; Grand Rapids Mission Wood, 10 50; Westminster, 27 04; Immanuel, 5. *Kalamazoo*—Buchanan, 5; Holland, 10; Kalamazoo North, 8, sab-ech., 2—10; Kendall, 5; Niles, 21 80, sab-ech., 28 40—50 20; White Pigeon, 5 30. *Lansing*—Battle Creek, 27; Brooklyn sab-ech., 2 70; Lansing 1st, 17 57, sab-ech., barrel fund, 10 42—27 99; Franklin Ave., 11; Marshall, 12 08; Parma, 5 55; Windsor, 4. *Monroe*—Adrian 1st, 145 50; Coldwater, 18 70; Hilldale, 113; Jonesville, 10. *Saginaw*—Bay City 1st, 239 25. 1506 52

MINNESOTA.—*Duluth*—McNair Memorial, 3; Pine City, 1. *Mankato*—St. Peter's Union Y. P. S. C. E., 9 30. *Red River*—Western, 10. *St. Paul*—Buffalo, 18 44; Delano, 10; Litchfield, 19 73, sab-ech., 5—24 73; Macalester, 7 80; Maple Plain, 5; Minneapolis 1st, 35; Stewart Memorial Y. P. S. C. E., for Japan, 11 25; North St. Paul sab-ech., 4 34; Red Wing, 49 25; Rockford, 4; St. Cloud, 61 03; St. Paul Central, 10,891 93; Dayton Ave., 177 95; Goodrich Ave., 11, sab-ech., 8 57—19 57; House of Hope ch., 319 55, sab-ech., 37 25, sab-ech., for Africa, 50, E. R. McClanahan, 59 92—466 72; Warendale Y. P. S. C. E., 1 50. *Winona*—Washington, 2 08. 11,803 38

MISSOURI.—*Kansas City*—Appleton City, 9; Kansas City 2d, 196 70, sab-ech., 210—405 70; 3d, 5; 5th, 46 20; Nevada, 30; Raymore sab-ech., 10 50. *Osark*—Joplin, 10. *Palmyra*—Etilna, 10; Hannibal, 25; Kirksville 1st, 16 61; Macon, 4; Milan, 1. *Platte*—Avalon sab-ech., 10, ch., 10—20; Hackberry, 1; Hopkins, 3; Rosendale, 3; Savannah, 2. *St. Louis*—Elk Prairie, 2; Kirkwood sab-ech., 50; Nazareth, 3; St. Louis Glasgow Ave. ch., 29 04, sab-ech., for China, 50—79 14; Lafayette Park sab-ech., 90; Webster Grove, 7. 839 05

NEBRASKA.—*Hastings*—Axtel, 7; Blue Hill, 6; Hastings 1st, 10; Orleans, 1; Stamford, 1. *Kearney*—Burr Oak, 3; Kearney 1st, 43 88, sab-ech., 17 08 90 96; St. Edwards, 3; St. Paul, 5. *Nebraska City*—Bennett, 15; Fairmont, 16 75;

Palmyra, 5. *Omaha*—Bellevue, 26 65; Black Bird Hills, 6; Fremont 1st, 31; Omaha Westminster, 10 46; South Omaha, 2. 214 82

NEW JERSEY.—*Elizabeth*—Bayonne City, 50; Clarksville, Glen Gardner, 6; Clinton sab-ech., 20; Duncellen 1st, 5 34; Elizabeth 1st ch., 5, sab-ech., Murray Miss. Assoc'n, 179 48—184 48; 1st Ger., 6; Siloam sab-ech., 7; Westminster sab-ech., 174 52; Lanington ch., 53 39, Blauvelt Miss. Band, 27—80 39; Liberty Corner, 10; Metuchen Y. P. S. C. E., 10, ch., 2 78—12 73; Perth Amboy, 23 25; Plainfield Crescent Ave., 2; Rahway 2d sab-ech., 149 46; Roselle, 42 65; Springfield, 53; Westfield, 42 51. *Jersey City*—Englewood, 122 54; Hackensack ch., 12, sab-ech., 8—20; Jersey City (Laremont, 12; Scotch, 71 83; Passaic 1st sab-ech., 7 28; Paterson 1st (Ger., 5; Redemer, 100; Rutherford 1st, 25 93, sab-ech., 150 67—176 60; Tenafly, 26; West Hoboken sab-ech., Miss. Soc., 40. *Monmouth*—Barnegat, 3; Beverly, 48 55; Bordentown, 6 75; Columbus ch., 11, sab-ech., 22—33; Cranbury 1st, 94 40; Delanco sab-ech., 10; Farmingdale, 60; Forked River, 2; Jamesburg, 75; Keyport, 5; Manalapan, 9 58; Matawan ch., 8 59, sab-ech., 62 72—141 31; Moorestown, 20; Ocean Beach, 7 50; Plattsburg, 8; Red Bank, 15; South Amboy, 2; Tennant, 7 66; Tuckerton, 4 39. *Morris and Orange*—Boonton, 223, sab-ech., 46, infant class, 14—283; Dover Welsh sab-ech., 10; East Orange 1st, 4 66; Fairmount, 5; German Valley ch., 42 75, sab-ech., 11 54—54 29; Madison, 25 99; Morrisstown South St., 55 69; New Vernon sab-ech., 14 70; Orange Central ch., 500, Miss. Crowell's class, 10—510; South Orange, 81 81, Vailsburg Chapel, 5—86 81; Succasunna, 13 41; Summit Central, for Japan, 140 55; Suippa, 11; Young Lady's Bible class, 31 74; Wyoming, 9 89. *Newark*—Caldwell, 145 75; Montclair 1st, 48, A friend, 50—98; Trinity, 239 88; Newark 2d, 89 98; 3d, 97 08; 5th Ave. sab-ech., 5; Bethany, 2; Calvary, 41 15; Hoesville, 120. *New Brunswick*—Alexandria 1st, 2; Bound Brook sab-ech., 10; Dayton, 47 73; Dutch Neck, 89, A. A. Snedeker, mission box, 6—96; Frechtown ch., 31 cts., sab-ech., 77 cts., 1—68; Hopewell 1st, 6; Kingwood, 3; Lawrenceville, 20; Milford sab-ech., 12; New Brunswick 2d, 60; Princeton 1st Boys' Miss. Band, 10; Witherspoon St., 1; Trenton 1st, 24; Prospect St. ch., 53 62, sab-ech., 11 07—64 69. *Newton*—Andover ch., 1 49, sab-ech., 1 16—2 65; Asbury ch., 140, sab-ech., 10—150; Belvidere 1st, 10 15; Blairstown, 11 48; Deckertown, 43 82, sab-ech., 22 19—63 01; Hackettstown ch., 252 39, sab-ech., 80—282 39; Knowlton sab-ech., Musconetcong Valley ch., 6; La Fayette, 2; New Hampden sab-ech., 6; Phillipsburg Westminster sab-ech., 5; Sparta, 3; Stewartville sab-ech., 15 01; Wantage 2d, 15; Washington 1st, 85. *West Jersey*—Billingsport, 4; Bridgeton 1st sab-ech., 17, 2d sab-ech., 84 81; West, 10; Camden 2d, 19; Clayton, 84, sab-ech., for school at Dehra, 16—50; Gloucester 1st, 10, sab-ech., 10—20; Greenwich, 10; Pittsgrove, 27; Swedesboro, 6; Vineland, 46 24; Wenonah, 175; Woodbury, 76 89. 5563 65

NEW MEXICO.—*Albany*—Florence, 5. *Rio Grande*—Jensen, 2; Pajarito, 2. *Santa Fe*—Aztec, 1. 10 00

NEW YORK.—*Albany*—Albany 4th, 800; 6th, 25; State St., 384 64; Amsterdam, 2 100; Ballston Spg., 17, sab-ech., 17 57—34 57; Esperance sab-ech., 1; Jernam Memorial, 833 85; New Scotland, 15; Saratoga Springs, 1st, 81 72; 2d, 49 51; Schenectady Y. P. S. C. E., 128 06; senior dept's, 103 21—226 27; East Ave., 12; Stephentown, 9 71. *Binghamton*—Afton, 7; Bainbridge sab-ech., 6 99; Binghamton 1st, 328 68; Owego 1st, 30 05; Union, 20; Waverly 1st, 104 26. *Boston*—Boston 1st, 130; St. Andrew's, 5; East Boston, 10; Houlton, 15; Londonderry, 4 25; Providence, 26; Woonsocket, 15. *Brooklyn*—Brooklyn 1st, 125; 1st Ger., 6; Aniline St., 21 20; Bethany, 3 20; Cumberland St., 10; East Williamsburg Ger., 5; Hopkins St. Ger., 20; Lafayette Ave., 1210; Memorial, 290 40; Siloam, 2; B. 3d St., 40 45; Trinity, 15; Edgewater 1st, 68 41; West New Brighton Calvary ch., 17 05, sab-ech., 50—67 05; Greenpoint, 21 29. *Buffalo*—Buffalo Bethany, 87 72; Calvary, 200; Wells St., 7; Westminster ch., 179 34, sab-ech., 25—204 34; West Side, 20; East Buffalo, 8; Clarence, 7; Cornplanter, 4; East Aurora sab-ech., 14; Fredonia ch., 29 75, sab-ech., 43 64—73 39; Gowanda, 5; Hamburg Lake St., 7; Jameson, 3; Jamestown 1st, 182; Olean King's Daughters, 14 50; Portville, 100; Silver Creek sab-ech., 3. *Cayuga*—Auburn 1st, 378 95; 2d, 48 52; Central ch., 82 85, sab-ech., 4 23—87 08; Ithaca 1st, 100; Meridian sab-ech., 15; Sennett, 6 50; Weedsport, 76 84. *Champlain*—Chazy, 5. *Chemung*—Big Flats, 19 20, sab-ech., 19 20, Mrs. Lucas' class, 3 60—42; Dundee, 13 58, Mrs. G. R. Ayres, 25—38 68; Elmira 1st, 124 24; Franklin St., 8 44; Pine Grove, 2; Rock Stream, 3; Southport, 6; Spencer, 21 37. *Columbia*—Jewett, 73 36; Spencertown, 5. *Genesee*—Batavia, 35; Byron Centre, 10; Castile, 20; East Pembroke, 6 21; Oakfield, 2; Portageville, 5; Tonawanda Valley, 4 35; Warren, 179 81. *Geneva*—Canandaigua, 25 09; Geneva 1st, 28 62; Naples, 28 60, sab-ech., 5, Y. P. S. C. E., 5 66—39 16; Oak's Corners, 12; Penn Yan 1st, 10 18, sab-ech., 50 82—61; Seneca Falls sab-ech., 150, a member, 1—151; Trumansburg, 35. *Hudson*—Denton, 8; Good Will sab-ech., 5; Hamptonburg, 25; Hempstead, 5; Middletown 1st, 73; 2d sab-ech., for China, 100, ch., 17 08—117 08; Milford, 5; Montgomery 1st, 85; Monticello ch., 4 10, sab-ech., 10—14 10; Scotchtown, 25. *Long Island*—Bridgehampton, 16; Moriches, 23 90; Setauket, 4 70;

West Hampton, Quogue sab-sch., for Mexico, 25. *Lyons*—Lyons sab-sch., 10; Marion Cong. ch., 33 13; Victory, 6; Williamson, 10; Wolcott 1st, 9 26; 2d, 8 25. *Nassau*—Astoria, 10, sab-sch., 20—30; Huntington 1st, 45 07; Islip, a pastor, 7 50; Newtown, 6 16. *New York*—Montreal American, 500; New York 1st sab-sch., 65 44, ch., 3000—3065 44; 4th Ave., 21 72; 6th Ave., 75; Bethany sab-sch., 20; Calvary, 40; Christ Chapel, 39; French Evangelical, 25; Harlem, 50; Knox, 20; Madison Square, 225; Madison St. Ger., 5; Mt. Washington, 2 27 10; Phillips, 488 65; Prospect Hill sab-sch., 2 38; Puritana, 203 31; Redeemer, 2; Scotch, 500; Sea and Land, 20; Spring St., 75; Tremont, 15; University Place, 200; West End sab-sch., 25; Zion Ger. sab-sch., 5 94. *Nagara*—Lewis-ton, 9; Mapleton, 8; Tuscarora, 1. *North River*—Bethlehem, 40; Cold Spring, 1; Newburgh Calvary, 14 16; Pine Plains ch., 10, sab-sch., 7 51—17 51. *Oscego*—Cherry Valley, 94 74; Delhi, 2d, 16 64; Oneonta, volunteer missionary student, 20 70; Unadilla, 22; Worcester, 4. *Rochester*—Avon ch., 15 66, sab-sch., 10 21—25 87; Central, 235 50; Brighton, 1; Danesville, 30; Fowlerville, 3; Genesee 1st, 6, Mrs. D. Bosley, 10—15; Genesee Village, 45; Honeyoe Falls sab-sch., 12; Livonia, 17 38; Nunda, 21 25; Ogdun, 20 46; Rochester 1st, 810; Brick, 471 57, sab-sch., 57 16—123 75; Memorial ch., 25, sab-sch., 19—44; St. Peter's, 182; Westminster ep., 7, sab-sch., 14—21. *St. Lawrence*—Chamout, 8; Hammond, 45; Or Bow, 28; Rome, 2 07; Theresa, 10. *Schenck*—Arkport, 4 74; Bath, 120; Canaseraga, 4; Corning, 13 98; Hornellsville, 78 50; Fulton, 5. *Syracuse*—Chittenango, 38; East Syracuse, 10; Fulton, 130; Marcellus, 5; Skaneateles, 13 18; Syracuse 1st, 264 50. *Troy*—Hoborn, 6; Lansingburgh Olivet, 36 68; Malta, 2; Sandy Hill, 4; Whitehall, 10 50. *Ulster*—Boonville, 15 13; Clinton, 145 65; Holland Patent sab-sch., 8 20; Ilion, 22 47; Kirkland, 85; Lowville, 80; Oneida, 44 37; Rome 1st, 38 15; Turin 1st sab-sch., 4 46; Utica 1st, 206 72, Rev. E. C. Pritchett, 10—216 72; Memorial, 163; Westminster, 71 41; Verona, 31; Cochran Memorial, 20 16. *Westchester*—Croton Falls sab-sch., 34; Darien, 25; Katonah, 87; Mt. Vernon Y. P. S. C. E., 5 85; Pleasantville sab-sch., for Persia, 1 15, ch., 2 50—3 65; Port Chester, 5 85; Sing Sing, 5 20; South Salem, 14 06; Thompsonville 1st sab-sch., 124 87; White Plains Miss. Soc., 25; Yorktown, 5, 17, 707 72.

NORTH DAKOTA.—*Pembina*—Emerald, 16 50; Knox sab-sch., 10 94, 27 44.

OHIO.—*Athens*—Athens sab-sch., 15; Bristol, for Persia, 7; Gallipoli 1st, 22; Middleport sab-sch., 20; Nelsonville, 9 42; New Matamoras, for Persia, 8; Pomeroy Y. P. S. C. E., for China, 10; Stockport, for Persia, 2; Tupper's Plains, for Persia, 2. *Bellevue*—Bucyrus, 11 22; Dunkirk, 3; Gallon ch., 17 60, sab-sch., 17 50—35; North Washington, 3; Spring Hills, 3 30; Urbana 1st, 5; West Liberty, 12 74. *Chillicothe*—Bourneville, 5; Chillicothe 1st, 190; Frankfort, 5; Greenfield 1st Y. P. S. C. E., 10; Pisgah, 68; Washington, 60 07. *Cincinnati*—Batavia, 20; Bethel sab-sch., 5; Bond Hill, 2; Cincinnati 1st, 89 02; Bethany sab-sch., for Syria, 25; Central, 7 83; Fairmount Ger., 6; Mt. Auburn, 1000; Walnut Hills, 112 22, Miss Hicks' class, for China, 60—172 22; Elizabeth and Berea, 5; Harrison sab-sch., 5; Linwood Calvary, 10; Medina, 5 15; Maple Grove, 2; Morrow 1st, 24 28; Reading and Lockland, 7; Sharonville, 3; Silvertown, 1 89; Somerset ch., 3 10, sab-sch., 3—6 10; Williamsburg, 5. *Cleveland*—Cleveland 1st, 156 75; Calvary Cong'l, 33 64, sab-sch., 36 90—227 29; 2d, 528 66; Bethany, 7; Case Ave., 96; Miles Park, 34; North, 87; Guilford sab-sch., 22 66; Milton, 6; New Lyme, 3; Orwell, 3; Parma, 7; Rome, 15 50; Solon, 3; Streetsboro, 3 63. *Columbus*—Circleville, 15; Columbus 1st, 578; 5th Ave., 17 21; Broad St., 107 24, sab-sch., 20 21—127 45; Westminster sab-sch., 27 76; Lower Liberty, 1 75. *Dayton*—Collinsville, 2; Dayton 3d St. sab-sch., 15 51; Ebenezer, 1; Hamilton, 112 59; Jacksonburg, 2 55, Miss H. Stewart's class, 31 cts.—2 86; New Paris, 2 20; Piqua, 68 60; Xenia, 10. *Huron*—Green Springs, 2; Milan sab-sch., 4 17; Monroeville, 2 75; Olens, 8; Peru, 4 50. *Lima*—Celina, 4; Delphos 1st, 11; Fairview, 2 28; Middleport, 2; Mt. Jefferson, 3; Rockport, 14 40; St. Mary's, 20 60. *Mahoning*—Beloit, 5; Canton 1st, 54 72; Ladies' Miss. Soc., 38 23—92 95; Clarksville, 8; Middle Sandy, 13 75; Niles, 4; Pleasant Valley, 7; Salem, 17; Warren, 66. *Marion*—Delhi, 19 41, sab-sch., 5—24 41; Liberty sab-sch., 8; Radnor and Thompson, 2 93, sab-sch., 9 10—12 03. *Maumee*—Bryan 1st, 10; Montpelier, 6; Mt. Salem, 5; Napoleon, 4; Toledo Westminster, 97 05; West Unity, 3. *Portsmouth*—Georgetown, 12; Jackson 1st, 10. *St. Clairsville*—Barnesville sab-sch., 7 38, ch., 17 50—24 88; Bellaire 1st, 25; Birmingham, 2; Cadiz, 66 60; Concord, 29; New Castle, 2; Powhatan, 2; St. Clairsville, 36, sab-sch., 34—70; Senecaville, 10; Washington, 21; West Brooklyn, 1 35. *Steubenville*—Amsterdam, 20, sab-sch., 20—40; Bethlehem, 12; Buchanan Chapel, 3; Centre, 3; Centre Unity, 8 70; Corinth Y. P. S. C. E., 7 53; Deersville, 7; East Liverpool 2d, 5 06; East Springfield, 5; Feed Spring sab-sch., 6; Island Creek, 2 96; Lima, 3; Nebo, 2 91; Pleasant Hill sab-sch., 16 86; Miss C. A. Carr, 5—21 86; Richmond, 24 94; Salineville, 10; Steubenville 1st, 11 50; 3d, 5; Toronto, 9; Unionport sab-sch., 2; Waynesburg, 3; Wells-ville, 161, Boys' Chr. League, for China, 15—166. *Wooster*—Ashland, 3 68, Y. P. S. C. E., 1 35—4 98; Canal Fulton, 9;

Congress sab-sch., 4 16; Doylestown, for China, 10; Fredericksburg, 27 50; Hopewell, 10; Lexington, 8 50; McKay, 2; Mansfield 1st, 50 41; Nashville, 10; Ontario, 3; Orange Y. L. M. S., 10; Plymouth 1st, 5 25; Wayne sab-sch., 15; Rev. J. Kelly and wife, 2. *Zanesville*—Frazeysburg, 2; Fredericktown, 13 85; Granville sab-sch., 4 04; Mt. Vernon, 75 25; Newark 1st sab-sch., 10; 2d, 6 70; New Concord, 9; Norwleth, 7; Oakfield, 3; Redfield, 4 50; Uniontown, 1 92, 5447 64.

PACIFIC.—*Bentley*—Petaluma, 28; St. Helena, 15, sab-sch., 5—20; San Rafael, 12 15; Ukiah, 11; Vallejo, 15. *Los Angeles*—Arlington Riverside sab-sch., 75; Colton, 13; El Monte, 10; Elsinore, 8; Glendale, 1 57, sab-sch., 1 84—3 41; Los Angeles 3d, 30; Boyle Heights, 13; Welsh, 2; Monrovia sab-sch., 7 50; Pomona, 21 55; Redlands 1st, 121 80; San Bernardino, 12; Santa Barbara, 128 80, sab-sch., 10—138 80; Venturas, 122. *Sacramento*—Dixon, 5; Ione, 5; Placerville, 5; Roseville, 4; Sacramento 14th St. Ladies' Band, 6, Girls' Mite, 1, ch., 4—11. *San Francisco*—Berkeley 1st, 32 05; Oakland Centennial, 10; San Francisco Howard, 235; Japanese, 10. *San Jose*—Pleasanton, 11; San Jose 1st sab-sch., 20 35; Santa Clara, 15; Watsonville, 10. *Stockton*—Columbia, 2; Fresno, 40; Merced, 13; Sonoma, 4, 1091 61.

PENNSYLVANIA.—*Allegheny*—Allegheny 1st sab-sch., 66 90, ch., 349 97—416 87; 1st Ger., 4 37; Bethel, 6; McClure Ave., 197 50; Providence sab-sch., 20; Beaver, 206 15; Bull Creek, 12; Cross Roads, 4; Glenshaw, 14, sab-sch., 2 50—16 50; Industry, 3; Latona, 11; Leetsdale sab-sch., 47 69; New Salem, 17; Pine Creek 1st, 4, 2d, 5; Rochester, 15; Sewickly, 31 36; Sharpburg, 58 75; Springdale, 6. *Blairsville*—Armagh, 7; Congruity ch., 20, sab-sch., 20—40; Cross Roads, 30 58; Fairfield sab-sch., 8 75; Ligonier, 9; Murraysville, 33 35; New Florence, 5; Pleasant Grove, 16; Salem, 14; Union, 16 43. *Butler*—Butler sab-sch., 36 63; Centre, 18 50, sab-sch., 13—31 50; Clintonville, 25; Harrisville, 5; North Washington sab-sch., 17 78; Scrub Grass sab-sch., 11 52. *Carlisle*—Chambersburg Falling Spring, 449 11; Dauphin, 8; Duncannon, 37 50, sab-sch., 15—62 50; Green Castle, 42 23; Harrisburg Market Square, 10—95 50; Landisburg Central, 6; Middletown, 10; Millertown, 5 15, sab-sch., for China, 5 50—10 65; Monaghan sab-sch., 18 37; Rocky Spring, 5; Upper Path Valley, 12, sab-sch., 87 09—99 08. *Chester*—Bryn Mawr, for India and Japan, 582 50; Calvary, 9 08; Chester 3d, 100 83; Clifton Heights, 1 20; Fagg's Manor, 67; Ridley Park, 59 16. *Clarion*—Elkton, 5; Greenville, S. R. Travis, I. "A friend," 1—2; Leatherwood, 10; Licking, 15; Martonville, 12 52; New Bethlehem, 7 47; Oak Grove, 5; Oli City 2d, 2; Pisgah, 17. *Erie*—Erie Park, 120; Greenville sab-sch., 29 39; Mercer 1st, 86; North East sab-sch., 45; Sugar Creek, 15; Memorial, 2; Sunville, 5; Tideout sab-sch., 18 04. *Huntington*—Alexandria sab-sch., 28 90; Altoona 2d, 110; Bedford, 6 50; Bellefonte, 123; Beulah, 7, sab-sch., 18—25; Clearfield sab-sch., 18; Houtzdale, 17 37; Huntington, 2; McVeytown, 21 43; Mann's Choice, 2; Mapleton, 16; Orbsionia, 2 65; Pine Grove sab-sch., 5 38; Port Royal, 18; Shellsburg, 4; Tyrone sab-sch., for India, 55; Upper Tuscarora sab-sch., 5 45; Warrior's Mark sab-sch., 26 42; Waterside, 1 50; West Litchicoquillas, 70; Allentown sab-sch., 23, Belleville, 35 58—128 58. *Kittanning*—Atwood, 2; Cherry Run, 2; Clarksburg, 45; Crooked Creek, 4; Currie's Run, 15; Ebenezer, 22; Elderton, 8; Gligal, 4; Harmony, 1 41; Kittanning 1st, 115; Leechburg, 15; Marion, 5; Mt. Pleasant, 4; Plumville, 5; Rockbridge, 3 95; Saltsburg sab-sch., 35; Union, 2 46; Washington, 21; West Glade Run sab-sch., 4 40; Worthington sab-sch., 5. *Lancaster*—Athens, 22; Bethany, 4; Brooklyn, 15; Dunmore sab-sch., 10, ch., 5—15; Herrick, 15; Honesdale 1st sab-sch., 17 10; Kingston Forty Fort sab-sch., 31 69; Langcylffe, 358; Montrose 1st, 102 16; Newton, 3; Orwell, 2; Plains, 4, sab-sch., 5—9; Plymouth, 25; Scott, 10; Scranton 2d ch., 452 41, sab-sch., 150—602 41; Green Ridge Ave., for China, 125; Tunkhannock sab-sch., 20 22; West Pittston, 390 23; Wilkesbarre 1st sab-sch., 178 03, A lady, for S. A. M. Miss., 50—228 03; Memorial, 185 22; Westminster, 70 38; Wyalsburg 1st, 15; 2d, 5; Waymart, 5. *Lehigh*—Allentown, 89 20; Allen Township, for China, from sab-sch., 4; Audenried Y. P. S. C. E., for China, 12; Bangor sab-sch., for China, 12 50; Bethlehem 1st Y. P. S. C. E., for China, 3 65, sab-sch., 4 35—8; Catasauqua 1st sab-sch., for China, 5, ch., 51 75—56 75; Bridge St., 15; Easton 1st Riverside sab-sch., for China, 16; 2d sab-sch., for China, 20, Snufftown Miss., for China, 10, ch., 39 43—69 43; Brainerd sab-sch., for China, 15; Olivet sab-sch., for China, 10; Hokendauqua sab-sch., for China, 10; Lock Ridge, 10; Mahanoy City, 13 34; Mauch Chunk sab-sch., for China, 46 55; Pen Arzyle sab-sch., for China, 1 08; Portland sab-sch., for China, 5; Pottsville 1st sab-sch., for China, 12 98; 2d sab-sch., for China, 10; Sandy Run, 8 41; Shenandoah ch., 7, sab-sch., 6—13; Stroudsburg sab-sch., for China, 21 32, ch., 5—26 32; Summit Hill Lansford sab-sch., for China, 3 85; Upper Lehigh, 19 16; Upper Mount Bethel sab-sch., for China, 12 50; Weatherly sab-sch., for China, 36 65; White Haven sab-sch., for China, 10. *Northumberland*—Bloomsburg 1st, 128 68; Lycoming ch., 67 63; Mifflinburg, for Bohemia, 1; Milton sab-sch., 13; Montgomery, 8; Orangeville, 25; Renovo ch., 20, Girls' Miss. Band, 10—30; Williamsport 2d Y. M. Miss. Soc., 16 80. *Philadelphia*—Phila-

delphia 1st, 63 67; 8d, 63 50; 4th, 5 64; Calvary, 1894 80; Evangelical, 18; Grace, 15; Greenwich St., 15; South, 18; Tabernacle, 228; sab-sch., 46 33; Miss S. Bordou, 10—279 33; Tabor sab-sch., 14; Union ch., 13; sab-sch., 4—17; Westminster, 80; Wylie Memorial, 218 23. *Philadelphia Central*—Philadelphia Carmel, 1; Cohokink sab-sch., 11; Columbia Ave., 4; Corinthian Ave., Ger. 5; Green Hill, 30; Kensington, 32; Northminster, 293 46; Olivet, 35 13; Patterson Memorial, 13 02; Penn Mission, 6; Princeton Henry Miss. Band, 100; Spring Garden, 11 43; Susquehanna Ave., 12; Temple, 85; Tloga, 17 65; Trinity ch. and Bible-class, 42; West Arch St., 82 22; sab-sch., 126 02—158 24; West Park, 20; York St., 15; Zion Ger., 5. *Philadelphia North*—Bristol, 23 17; Eddington, 25; Forestville, 2; Frankford, 37 87; Germantown Market Square, 241 12; Huntingdon Valley, 44 66; sab-sch., 50—94 66; Leverington, 31, sab-sch., 14 40—45 40; Lower Merion, 18; Mt. Airy sab-sch., 7 07; Neshaminy Warwick sab-sch., for Japan, 50; Norristown 1st sab-sch., 103 57, ch., 100 93—204 50; Providence, 20; Pastor's Bible-class, 11 25; Junior class, 1 87—33 12; Roxborough, 7. *Pittsburgh*—Centre, 22 59; Chartiers, 16 50; Duquesne, 12; Fairview, 3; Forest Grove, 35; Hebron, 58; Miller's Run, 10; Mt. Carmel, 50; Phillipsburg, 1 25; Pittsburgh 2d ch., 115 20; sab-sch., 32 48—147 68; 3d, 49 23; sab-sch., 96 99—146 22; 7th, 22; 43d St., 50; Bellefield, 121 50; Central, 25; East Liberty, 302 54; sab-sch., 51—353 54; Grace Memorial, 1; Park Ave., 91 50; Shady Side, 69 67; South Side, 23 04; Y. P. S. C. E., 3 17—26 21; Raccoon sab-sch., 2 58; West Elizabeth, 5 50; sab-sch., 9—14 50. *Redstone*—Fairchance, 4; George's Creek, 13; Greensboro, 10; McClellandtown, 3; McKeesport, 19 63; Stewart Plan, 1 58; Union St., 2 58—23 79; Mt. Pleasant, 47 65; Sewickley, 7; sab-sch., 6 71—13 71. *Shenango*—Beaver Falls, 35; Hopewell, 50; Mt. Pleasant, 46; sab-sch., 90 26; Gallia Branch, 30 47—166 78; New Castle 1st, 56 24; 2d Y. P. S. C. E., 3 50; North Sewickley, 1; Princeton, 2 46; Rich Hill, 5; Slippery Rock, 3 40; Transfer, 1; Unity, 40. *Washington*—Bethlehem, 7; East Buffalo, 125; Fairview, 30; Hookstown, 20; Limestone, 4 50; Mt. Olivet sab-sch., 5; Washington 1st, 61 47; 2d, 149 72; sab-sch., 45 27—194 99; Wellsburg, 57 51; West Alexander, 60; West Union, 35; Wheeling 1st sab-sch., 10. *Wellbore*—Antrim, 3; Arnot 1st, 6; Knoxville, 5; sab-sch., 2—7; Lawrenceville, 10; Tloga, 4. *Westminster*—Bellevue, 10 74; Lancaster 1st, 41; Leacock sab-sch., 10 85; Pine Grove, 4; Slateville, 17 37; Stewartstown, 11 90; York 1st, 234 24. *West Virginia*—Bethel, 4; Elizabeth, 2 38; Grafton, 5; Hughes River, 2 25; Morgantown, 3; Parkersburg 1st, 1; Ravenswood, 15; Sugar Grove, 3; Weston, 2. 14,629 13

SOUTH DAKOTA.—Aberdeen—Aberdeen 1st, 17. *Black Hills*—Hot Springs, 2. *Central Dakota*—Artesian, 2 75; Blunt, 8 15; Miller Band of Willing Workers, 1 50; Woonsocket, 10. *Southern Dakota*—Canistota, 4; Kimball, 1 25; Mitchell, 4 91; sab-sch., 2 09—7; Marion Immanuel Ger., 5; Nashville, 3; Parker sab-sch., 3; Ponder, 3 42; Sioux Falls, 12 16; Turner Co. 1st Ger., 18. 98 23

TEXAS.—Birmingham—Sheffield, 5. *Holston*—Greenville, 10; Jonesboro, 21 70; Kingsport, 5 44; Lamar, 2 97; Mt. Olivet, 1; St. Mark's, 3. *Kingston*—Chattanooga 2d, 23 18. *Union*—Calvary, 1; Madisonville, 3 30; W. F. M. Soc., 4 75—8 05; Mt. Zion, 2; Rockford, 3. 86 34

TEXAS.—Austin—Brownwood, 18 27; Galveston St. Paul Ger., 3; Goldthwaite, 5; Milburn, 2; San Antonio Madison Sq., 48 60. *North Texas*—Bowie, 3; Valley Creek, 2. *Trinity*—Baird, 1; Cisco 1st, 2; Clear Fork, 1 20; Windham, 1. 87 07

UTAH.—Montana—Butte City, 37. *Utah*—American Fork, 25; Ephraim, 15; Hyrum Emmanuel, 6 45; sab-sch., 4 50—10 95; Mant, 15; Millville sab-sch., 1 30; Ogden sab-sch., 6; Parowan Mission, 10. 120 26

WISCONSIN.—La Crosse—Galesville, 3; Hixton, 7; North La Crosse, 5. *Lake Superior*—Iron Mountain, 2; sab-sch., 5—7; Iron River, 2; Ironwood, 5; Shadowning, 61 23. *Madison*—Beloit Ger., 2; Janesville 1st, 35; Madison 1st sab-sch., 36 30; Middleton, 1; St. Paul Ger., 1. *Mauwauke*—Cedar Grove, 10; for India, 15—25; Deland, 1 05; sab-sch., 8 15—9 20; Ottawa, 9 58; Y. P. S. C. E., 1 56; sab-sch., 2 65—13 79; Richfield, 4; Stone Bank sab-sch., 14 31; West Granville, 8; Wheatland Ger., 2 60. *Winnebago*—Fond du Lac, 59 38; Neenah, 72 65; sab-sch., 49 57—122 22; Rural sab-sch., 5; Stockbridge Indian, 2 50; Wausau, 200; West Merrill, 2 50. 632 03

WOMAN'S BOARDS.

Woman's Board of Foreign Missions, Southwest, 4309 93; Woman's Board of Foreign Missions, New York, 17,137 61; Woman's Occidental Board, 2470 53; Woman's Presbyterian Mission, Northern New York, 7053 85; Woman's Foreign Missionary Society Philadelphia, 65,403 10; Woman's North Pacific Board of Missions, 5107 78; Woman's Board of Missions, Northwest, 16,854..... \$113,739 80

LEGACIES.

Legacy of Mary N. Correy, dec'd, Youngstown, O., 700; Bequest of Wm. Thaw, dec'd, Pittsburgh, Pa., 10,000; Estate of Mr. Henry A. Kerr, dec'd, New York, 5905 06; Estate of Wm. White, dec'd, Philadelphia, Pa., 224 44; Bequest of Mrs. Eliza Ralston, dec'd, Saltzburg, Pa., 100; William Hamilton, 158; E. Brown, 2191 57; W. W. Plumer, 938 38; K. C. Shepard, 70; H. T. Clark, 360; J. M. Shaney, 1200; T. Strong, 1000..... 22,942 40
Less expense..... 1,034 67

\$21,907 73

MISCELLANEOUS.

Rev. D. L. Dickey, Glenfield, Pa., 10; Rev. J. Newton, Pensacola, Fla., 1; Rev. Paul Martin, Palsaden, N. Y., 15; C. T. Fleming, "Memorial of M. L. F.," 30; Rev. W. B. Carr, Latrobe, Pa., 25; Rev. J. H. Dulles, Princeton, N. J., 16; Mrs. Theodore Oldin, Griffin's Mills, Pa., 1; James Harris, Bellefonte, Pa., for boys' school, Ningpo, China, 25; "A friend," 5; Rev. V. M. King and wife, 2; Rev. S. B. Potter, Cincinnati, O., 10; J. N. Field, Manchester, England, 500; John Hope, West Philadelphia, Pa., 100; Mrs. E. F. Kerr, Fort Collins, Col., 1; Hugh Taylor, Bloomington, Neb., 12 50; A. Porter, Coulterville, Pa., 7; O. F. Harper, 5; "A steward," for sup. of missionary, 375; "R. E. T.," Sewickley, Pa., 1; M. D. Ward, Aston, N. J., 10; Rev. J. W. Allen, St. Louis, Mo., 25; "A sister in deep affliction," 5; Mrs. W. S. Miller, Oak Park, Ill., 1; Mr. Seeley Wood, Urbana, O., 50; Rev. Walter Mitchell, Russellville, O., 25; Mr. J. E. Dorland, Hot Springs, N. C., 5; Rev. L. Dorland, Hot Springs, N. C., 5; H. Benick, Circleville, O., 50; Miss M. E. Welsh, for work in Mexico, 5; "A friend," 75; Mrs. S. Hubenthal, Germantown, Wis., 25; Miss A. V. Peebles, Hollins, Va., 10; Rev. G. M. Miller, Bryan, O., 10; Mary M. S. Shram, Paterson, N. J., 2; E. P. Robinson, Orchard Park, N. Y., 15; Rev. David Clark, Galena, Ill., 5; John C. Wick, Youngstown, O., 500; "A friend," support Mr. Moffet, Korea, 450; J. G. Crawford, Pittsfield, Ill., 30; Samuel B. Turner, 100; "Friend," 10; J. T. Morton, London, England, sup. of missionary, Persia, 1000; "A Widow's Mite," 5; Virgil McDavitt, payment medical missionary, Shantung, China, 10; "Yours in the Lord's work," 1; James M. Smith, Boston, for Japan, 100; The Misses Clark, 10; Tithe of Inheritance, 100; Mrs. J. W. Crawford, Dexter, Iowa, 10; "X. Y. Z.," 25; Rev. J. C. Craig, D.D., Noblesville, Ind., 10; "N. N.," 10; Rev. W. Irwin, D.D., New York City, 50; Faculty and students of Lane Seminary, for J. C. Garrett's salary, 116 90; Miss L. F. Anderson, Poland, O., 2; "C. A. H.," 1000; Rev. W. L. Tarbet and wife, 4 48; "C.," Pa., 22; J. E. Reeve, Schell City, Mo., 1 50; Miss C. Gorrell, Oeslan, Ind., 3; Rev. Samuel Ward, Emporia, Kan., 3; Mrs. Levi Risher, Davisburg, Pa., 10, for Chefoo training-school, 40; Miss M. C. Mechlun, Jetersville, W. Va., 2; Hillsboro, Ill., 2 30; Miss M. L. Shepard, support Bible woman, India, 50; "S. B.," 6; H. C. Coleman, Norristown, Pa., support Rev. J. B. Ayres, Japan, 250; "E. W.," 300; James Snyder, Morrison, Ill., 150; Students of McCormick Seminary, for support of B. B. Brier, Africa, 441 62; Rev. R. Frane, Chicago, Ill., 10; Whippany Young Ladies' Bible Class, 1 23; Rev. C. W. Wyckoff, Upper St. Clair, Pa., 14; A family mite box, 110; J. S. Shaver, Marine, Iowa, 10; "Part of the Tenth," 3; E. F. Dunlap's children's mite boxes, 1 50; Rev. W. H. Robinson, Chilli, 20; Lady in Philadelphia, for work in Africa, 50. *Sundry Accounts*—Mission House, 127 68; Exchange and commission, 1790 81; Interest account, 4513 07; Receipts by treasurers on the field, 8325 25; J. J. Dickerson, mortgage, part payment, 3000..... 24,264 24
Less transfers to churches..... 6 75

24,257 49

Total receipts in April, 1890..... \$224,152 07
Total receipts from May 1, 1889..... 794,066 44

WILLIAM DULLES, JR., Treasurer,

53 Fifth Ave., cor. Twelfth St., New York, N. Y.

RECEIPTS FOR FREEDMEN, APRIL, 1890.

ATLANTIC.—Atlantic—Laurens, 3 15. *Knox*—Antioch and Ebenezer, 5. 8 15
BALTIMORE.—Baltimore—Frederick City, 21 25; Paradise, 3. *New Castle*—Pender, 8; Wilcomico, 7 50; Wilmington West, 20. *Washington City*—Hyattsville, 4 29. 64 04
CATAWBA.—Cape Fear—Garnett Chapel, 1 50. *Yadkin*—Aberdeen, 2. 3 50
COLORADO.—Boulder—Boulder, 5 00
COLUMBIA.—Idaho—Spokane Falls 1st sab-sch., 9. *Puget Sound*—Sumner, 7 45. 16 45
ILLINOIS.—Chicago—Austin, 2; Bloom, 10; Chicago Central Park, 4 50; Grace, 1; Holland, 3; Glenwood, 1; Havenwood, 2; Itaska, 1; Lake 1st, 1. *Freeport*—Zion Ger., 5. *Mattoon*—Neoga, 4. *Peoria*—Peoria 1st, 12 25. 46 75
INDIANA.—Fort Wayne—Bluffton, 5; Goshen, 20. *Logansport*—Plymouth, 2 95. *Muncie*—Elwood, 2. *New Albany*—New Washington, 2. *Vincennes*—Terre Haute Moffat St., 1. 32 95
INDIAN TERRITORY.—Choctaw Nation, 9 25. *Chickasaw*—Caddo, 8 35. 17 60
IOWA.—Council Bluffs—Logan, 5. *Iowa*—Keokuk Westminster, 14. 19 00
KANSAS.—Highland—Holton 1st, 10 98. *Solomon*—Cheever, 3; Manchester, 2. *Topeka*—Kansas City 1st, 40 92; Manhattan, 10. 66 90
KENTUCKY.—Louisville—Pewee Valley, 3 00
MICHIGAN.—Detroit—Detroit Memorial, 12. *Lansing*—Farm, 31 cts. 12 31
MINNESOTA.—Mankato—Wells, 25. *St. Paul*—Stillwater, 6 93. *Winona*—Chatfield, 4 38. 36 31
MISSOURI.—St. Louis—Nazareth Ger., 5; Zion Ger., 3 50. 8 50
NEBRASKA.—Hastings—Blue Hill, 2; Hastings Ger., 3; Holdrege, 4. *Nebraska City*—Fairmount, 4. 13 00
NEW JERSEY.—Corisco—Bata, 1; Batanga, 2; Benita, 1; Corisco, 2; Evuna, 1; Gaboon, 3; Ogove 1st, 2; 2d, 1; 3d, 1. *Jersey City*—Tenally, 7 50. *Monmouth*—Ocean Beach, 3; Plattsburg, 2; South Amboy, 2. *West Jersey*—Billingsport, 1; Camden 2d, 5; Swedesboro, 3. 37 50
NEW MEXICO.—Rio Grande—Albuquerque 1st, 2 00
NEW YORK.—Albany—Schenectady 1st, 40 50. *Boston*—East Boston, 15 24; Londonderry, 1 25; South Boston 4th, 18. *Brooklyn*—Brooklyn 1st Ger., 8; Ainala St., 5; Noble St., 24; Bloom, 2. *Buffalo*—Buffalo East, 3; East Hamburg (sab-sch., 1), 5; Jamestown, 40; Portville, 50. *Cayuga*—Genoa 3d, 42 cts. *Chemung*—Elmira Lake St., 30. *Nassau*—Smithtown, 10 57. *New York*—New York 5th Ave., 25; Brick, 277 46. *Niagara*—Carlton, 1 62; Youngstown, 5. *North River*—Bethlehem, 10; Canterbury, 4. *Rochester*—Caledonia, 8 69. *Syracuse*—Otisco, 6. *Troy*—Cambridge, 5 31. *Utica*—Turin sab-sch., 1 79. 592 85
NORTH DAKOTA.—Pembina—Emorado, 20 00
OHIO.—Athens—Athens sab-sch., 6. *Chillicothe*—Bourneville, 4; Washington, 6 77; Pres. Soc., 20. *Cincinnati*—Bond

Hill, 1; Cincinnati 1st, 28 20; 6th, 5; Hartwell, 2; Linwood Calvary, 3; Reading and Lockland, 3. *Cleveland*—Cleveland Case Ave., 20; North (sab-sch., 3 97), 9 27; Milton, 3; New Lynne, 1. *Columbus*—Columbus 5th Ave., 7 83; Broad St., 25 cts. *Dayton*—Collinsville, 2; Franklin, 2; Jacksonburg, 1. *Huron*—Sandusky, 10. *Lima*—Celina, 2; Mt. Jefferson, 1; St. Mary's, 3 15. *Makoning*—Pleasant Valley, 7; Poland sab-sch., 35 44; Salem, 20. *Portsmouth*—Jackson, 3. *St. Clairsville*—Concord, 3; Seneca, 1. *Steubenville*—Island Creek, 2 94; Richmond, 9 53; Sallineville, 4; Waynesburg, 3. *Wooster*—Mansfield, 19 48. *Zanesville*—Fredericktown, 2 04; Newark 2d, 6 80. 258 20
PACIFIC.—Benicia—Healdsburg, 3; Vallejo, 5. *Los Angeles*—Tustin, 5. *Sacramento*—Dixon, 2; Sacramento Westminster, 15. *San José*—Santa Clara, 5. 35 00
PENNSYLVANIA.—Butler—Harrisville, 2. *Chester*—Darby 1st, 10; Ridley Park, 6 50. *Clarion*—Emlement, 16. *Huntingdon*—Orbisoula, 2. *Kittanning*—Clarksburg, 35; Ebenezer, 27; Marion sab-sch., 15; Saltsburg, 20; Union, 1 72; Worthington sab-sch., 5. *Lackawanna*—Ararat, 1; Plains, 1; Plymouth, 10; Scott, 2; West Pittston, 39 61; Wilkesbarre Memorial, 46 88. *Lahigh*—Mountain, 3. *Northumberland*—Montgomery, 2. *Philadelphia*—Philadelphia 2d, 25 64; Grace, 6. *Philadelphia Central*—Philadelphia Oxford, 57 71. *Philadelphia North*—Eddington, 10; Lower Merion, 2. *Pittsburgh*—Pittsburgh Elmer St., 8 10; Shady Side, 29 68. *Redstone*—Fairchance, 1; McClellandtown, 1 50. *Shenango*—Princeton, 2 44; Pulaski, 6 22; Transfer, 1. *Washington*—Bethlehem, 2; Washington 1st, Mrs. Mary Simonton's sab-sch. class, 40. *West Virginia*—Ravenswood, 2. 440 95
TENNESSEE.—Holston—Greenville, 3. *Kingston*—Chattanooga 2d, 16 87. 19 87
WISCONSIN.—Chippewa—West Superior, 4. *Madison*—Madison St. Paul's, 1. 5 00

Total from churches..... \$1894 78

MISCELLANEOUS.

Band of King's Sons, Carrollton, O., 2; Society of Inquiry, Lane Seminary, 5 95; C. C. Thorne, Pultney, N. Y., 1; Miss McKay, 2; "Tithe of Inheritance," 100; Mrs. Margaret Dinmore, Cross Creek, Pa., 10; Unknown, 2; Rev. W. H. Robinson, Chilli, 5; Rev. A. A. Mathes, Canton, Ill., 2..... 129 95

DIRECTS.

Amount received by H. D. Woods, Carthage, N. C. —1st ch., Roselle, N. J., 25; Peter Carter, 5..... 30 00

Total receipts for April, 1890..... \$1924 78

J. T. GIBSON, Treasurer,
516 Market St., Pittsburgh, Pa.

RECEIPTS FOR HOME MISSIONS, APRIL, 1890.

ATLANTIC.—East Florida—Hawthorne, 3; Jacksonville Ocean St., 25; St. Augustine, 110. 138 00
BALTIMORE.—Baltimore—Baltimore Brown Mem'l, 168 95; Light St., 3 75; Westminster, 98 07; Hagerstown, 39 84. *New Castle*—Buckingham, 7 71; Delaware City, 9; Feiton L. M. S., 12 50; Milford, 25; Wilcomico (sab-sch., 20), 65. *Washington City*—Washington City 1st, 70 30; Assembly sab-sch., 29; Covenant, @, 66; Western (Y. P. M. Soc., 27 60), 181 10. 721 12
COLORADO.—Boulder—Boulder, 15; Boulder Valley, 1 12. *Denver*—Denver Central, 329 25; Gunnison—Salida, 12 61. *Pueblo*—Monte Vista, 3; West Cliff, 2. 862 90
COLUMBIA.—Idaho—Kamiah, 3. *Oregon*—McCoy, 5 71; Salem 1st, 17; Spring Valley, 10 75. *Puget Sound*—Sumner (sab-sch., 4 60), 13 70. 50 16
ILLINOIS.—Alton—Ebenezer, 5; Greenfield, a member, 5; Greenville sab-sch., 7 15; Waveland, 4 30. *Bloomington*—Champaign 1st, 85; Philo, 5. *Chicago*—Chicago Jefferson Park, 8 07; Homewood, 2 30; Itaska, 1; Joliet Central, 36; Zion Ger., 5. *Freeport*—Lena, 10; Zion Ger., 8. *Mattoon*—Neoga sab-sch., 3. *Ottawa*—River, 2 06. *Peoria*—Oneida, 6; Peoria 1st, 9 50. *Rock River*—Ashton sab-sch., 12; Millersburg, 8; Norwood Y. P. M. Soc., 13. *Schuyler*—New Salem, 1. *Springfield*—Macon sab-sch., 2. 233 39
INDIANA.—Fort Wayne—Elhanan, 1; Goshen, 100; Salem Centre, 7 75. *Logansport*—Michigan City, 6; Plymouth, 11 95; South Bend 1st, 36 68. *Muncie*—Elwood, 2; Jonesboro, 5; Noblesville, 6. 175 88
IOWA.—Cedar Rapids—Cedar Rapids 3d sab-sch., 8 36. *Council Bluffs*—Griswold, 10 25; Knox, 2 70; Logan, 5; Morning Star, 6 41; Shenandoah, @, 5; Proceeds from sale of lot transferred to presbytery by trustees of Glenwood ch., now dissolved, 84 96. *Des Moines*—Chariton sab-sch., 6 44; Dallas Centre sab-sch., 7; Newton sab-sch., Easter offering, 10 24; Olivet, 2; Oskaloosa, 3; Promise City, 3. *Dubuque*—Dubuque Ger., 7; Dyersville Ger., 2; Manchester sab-sch., 8 40; Wau-

kon Ger., 20. *Fort Dodge*—Estherville, 6 11; Swan Lake, 2. *Iowa*—Creson, E. B. Kellogg, 5 63; Keokuk Westminster, 55 03; Kosuth, 6 39; Salina, Wm. Krumholz, 1; Shiloh, Wm. Hopkirk, 5. *Iowa City*—Lafayette, 6; Scott, 13 35; Washington, 2 68; What Cheer, 1. 296 02
KANSAS.—Emporia—Emporia 2d Welsh, 5; Mulvane W. H. and F. M. Soc., 4; New Salem, 10; White City, 6 25. *Highland*—Baileyville, 5; Highland, 10; Holton 1st, 15 10. *Neosho*—Paula, 9. *Solomon*—Herington, 2; Miltonvale, 2; Orbitello, 1. *Topeka*—Auburn, 9 61. 78 96
KENTUCKY.—Ebenezer—Falmouth, 10; Lexington 2d, 685 06; Newport Columbia St. sab-sch., 5. *Louisville*—Kuttawa, 1; Marion, 1; Pewee Valley, 4. *Transylvania*—Edmondson, 3 85. 709 91
MICHIGAN.—Detroit—Detroit Jefferson Ave., 315; Memorial, 45 73. *Flint*—Sand Beach Y. P. M. Soc., 5. *Kalamazoo*—Kalamazoo Holland, 10; Niles, 77 79. *Lansing*—Brooklyn sab-sch., 1; Lansing Franklin Ave., 7; Parma, 1 86; Windsor sab-sch., 5. 468 38
MINNESOTA.—Mankato—Worthington Westminster, 37 07. *St. Paul*—St. Paul East, 12; Goodrich Ave. (sab-sch., 5 15), 6 85; House of Hope sab-sch., 13 35. *Winona*—Rochester, 9 53. 78 80
MISSOURI.—Kansas City—Clinton, 4 30; Kansas City 1st, 93 18; Nevada, 40; Sedalia Broadway, 20. *Ozark*—Ash Grove, 4. *Palmira*—Kirkville, 15 71. *Platte*—Avalon sab-sch., 10. *St. Louis*—St. Louis 1st, @, 5; Glasgow Ave., 13 11. 205 70
NEBRASKA.—Hastings—Blue Hill, 6 80; Holdrege, 9; Oak Creek Ger., 3 50. *Kearney*—Ansley, 2. 21 30
NEW JERSEY.—Elizabeth—Dunellen (sab-sch., 50 88), 58 66; Liberty Corner, 27. *Monmouth*—Moorestown, 10; Ocean Beach, 6; Plattsburg, 10; South Amboy, 2. *Morris and Orange*—Boonton sab-sch., 40; East Orange 1st, mon. con., 4 67; Orange Central, a lady, 20. *Newark*—Newark 2d, 85 20; Park, 86 49; Roseville, 133 20. *New Brunswick*—Amwell

United 1st, 2; Princeton 1st, 35 57; Witherspoon St., 1. *Newton*—Musconetong Valley (New Hampton sab-sch., 15, chapel sab-sch., 15), 30. *West Jersey*—Bridgeton 2d sab-sch., 34 51; Camden 2d, 20; Millville sab-sch., 70 22; Woodbury 38 20. 715 02

NEW MEXICO.—*Rio Grande*—Albuquerque 1st, 13 00. *NEW YORK.*—*Albany*—Schenectady 1st, 90 82. *Binghamton*—Binghamton 1st, 328 68; Waverly, 100. *Boston*—East Boston, 10; Londonderry, 9 25; Newburyport 1st, mon. con., 2. *Brooklyn*—Brooklyn 1st, 1419; 1st Ger., 8; Siloam, 2; Throop Ave., 40. *Buffalo*—Buffalo East, 8; Westminster, 500; Dunkirk sab-sch., Mrs. Brown's class of boys, 2; East Aurora, 10; East Hamburg (sab-sch., 1), 3 50; Fredonia sab-sch., 43 63; Jamestown 1st, 348 65; Portville, 100. *Cayuga*—Auburn 2d, 18 02; Ithaca 1st sab-sch., 67 37. *Chemung*—Elmira Lake St., 65; Rock Stream, 2; Watkins, 59 58. *Columbia*—Calro, 8 20; East Windham, 2. *Genesee*—Alexander, 7; North Bergen, 2. *Genesee*—Canandaigua, 12 71; Naples 1st (sab-sch., 5), 27 18. *Hudson*—Good Will sab-sch., 5; Livingston Manor, 1. *Long Island*—Bridgehampton, 34 90. *Lyons*—Wolcott 1st, 5 93. *Nassau*—Astoria sab-sch., 20. *New York*—New York 1st, @ 1000; Mt. Washington, 227 25; Park, 82 89; Phillips, 50; Tremont, 15; University Place, 8116 08. *Niagara*—Lockport 1st sab-sch., Miss. Soc., 50. *North River*—Pine Plains sab-sch., 7 51. *Oscego*—Oneonta sab-sch., 10 71; Springfield 1st, 118 78. *Rochester*—Avon (sab-sch., 15 66), 25 86; Rochester Central, 109 06; St. Peter's, 50. *St. Lawrence*—Chaumont, 5. *Seuben*—Woodhull, 2 25. *Syracuse*—Onondaga, 10; Otisco, 9; Wampsville sab-sch., 5. *Troy*—Malta, 2; Rev. I. N. Sprague, D.D., 10. *Ulster*—Oneida Castle Cochran Memorial, 24 26; Turin sab-sch., 2 54; Utica 1st, Rev. E. C. Fritchett, 10; Verona, 19 08. 18 295 67

NORTH DAKOTA.—*Bismarck*—Sterling, 50 cts. *Pembina*—Bethel, 10. 10 50

OHIO.—*Athens*—Athens sab-sch., 15. *Bellefontaine*—Forest, 6. *Chillicothe*—Bourneville, 3; Frankfort, 10; Washington, 21 92. *Cincinnati*—Bond Hill, 2; Cincinnati Mt. Auburn, 1000; Elizabeth and Berea, 5; Linwood Calvary, 8; Maple Grove, 2; Montgomery, 16 66; Reading and Lockland, 8; Williamsburg, 5. *Cleveland*—Cleveland Case Ave., 80; Miles Park, 20; Independence, 9; Parma, 11; Rome, 8 30; South New Lyme, 3. *Columbus*—Columbus 5th Ave., 32 77; Broad St., 6 50; Westerville sab-sch., 7 50. *Dayton*—Collinsville, 2; Xenia, 10. *Lima*—Celina, 4; St. Mary's, 14 60. *Mahoning*—Beloit, 5; Clarkson, 1; Mineral Ridge, 10; Pleasant Valley, 4; Salem, 22. *Marion*—Delhi sab-sch., 5; Radnor and Thompson, 3 67. *Marysville*—Pemberville, 4 18; Toledo Westminster, 73 81. *Portsmouth*—Jackson, 20; Red Oak, 15. *St. Clairsville*—Bellair 1st, 26; Concord, 21 14; Mt. Pleasant, 19 59; Powhatan, 3; Seneca, 10; Washington, 12; West Brooklyn, 7 66. *Steubenville*—Deersville, 6; East Springfield, 8 10; Island Creek, 2 96; Kilgore (Juvenile class, 1 74, Band of Willing Workers, 3 50), 12 25; Nebo, 4 48; Richmond, 15 64; Salineville, 10; Steubenville 3d, 5; Wayneburg, 3. *Wooster*—Lexington, 6; McKay, Mrs. Frank and daughter, 2; Mansfield 1st, 60 55. *Zanesville*—Fredericktown, 13; Granville 1st, 10; Uniontown, 1 25. 1729 53

PACIFIC.—*Benicia*—Vallejo, 25. *Los Angeles*—Arlington sab-sch., 75; Colton, 20 30; Santa Barbara sab-sch., 10. *Sacramento*—Dixon, 5; Placerville, 6; Sacramento 14th St. (Ladies' Band of Workers, 5; Boys' Helpers Band, 1), 6. *San Francisco*—Berkeley 1st, 23 33; Lebanon, 11 20. *San Jose*—San José 1st (sab-sch., 12 60), 250 35; Santa Clara, 15. *Stockton*—Fowler W. M. S., 451 78

PENNSYLVANIA.—*Allegheny*—Rochester, 5. *Blairsville*—Armagh, 5. *Black Lick*, Mrs. R. J. Milden, 6; Fairfield sab-sch., 8 75; New Florence, 5; Salena, 8 09. *Butler*—Butler (sab-sch., 36 64), 109 45. *Carlisle*—Buffalo, 4; Carlisle 1st, 77 68; Upper Path Valley, 17. *Chester*—Avondale, 28 39; Cliff-

ton Heights, 1 91; Penningtonville sab-sch., 5; Ridley Park and sab-sch., 59 17. *Carlton*—Elkton, 5. *Leatherwood*, 8; New Bethlehem, 21; Oak Grove, 5; Tionesta, 18. *Erie*—Cool Spring, 6 15; Tidewater sab-sch., 18 04. *Huntingdon*—Orbisonia, 2; Robertsdale, 1 50. *Kittanning*—Clarksburg, 13; Ebenezzer, 18; Gilgal, 5; Marion (sab-sch., 15), 18 56; Middle Creek, 3; Mt. Pleasant, 6; Plumville, 5; Rockbridge, 4 30; Saltsburg sab-sch., 25; Union, 2 06; West Glade Run sab-sch., 4 40; Worthington sab-sch., 5. *Lackawanna*—Athens sab-sch., 4 82; Brooklyn, 15; Kingston sab-sch., 22; Pittston, 75; Plains, 5; Scott, 10; Scranton 2d sab-sch., 120; Tuukhannock, 20 23; West Pittston, 309 81; Wilkesbarre Memorial, 177 35. *Lehigh*—Allentown, 20; Sandy Run, 3 68; South Bethlehem, 7; Summit Hill, 5; Upper Lehigh, 14 63. *Northumberland*—Raven Creek, 1; Williamsport 2d Y. M. Miss. Soc., 16 80. *Philadelphia*—Philadelphia Grace, 10; Tabernacle, Miss S. Borden, 10; Tabor sab-sch., 13. *Philadelphia Central*—Philadelphia Cohocksink sab-sch., 11 70; Kensington, 20; North Broad St., 50. *Philadelphia North*—Eddington, 25. *Pittsburgh*—Phillipsburg, 2 30; Pittsburgh 43d St., 60; East Liberty (sab-sch., 146 38), 245; Grace Memorial, 2; Shady Side, 59 68; Sharon, 37 82; Swissvale, 59 82. *Redstone*—Greensboro, 6 27; McClellandtown, 3; Uniontown, @ 5. *Shenango*—Neshannock, 48; Petersburg, 2; Princeton, 2 46; Sharpsville, 10; Transfer, 1; Westfield (sab-sch., 25), 218. *Washington*—Bethlehem, 6; Claysville, 90; Limestone, 3 65; Mill Creek, 1; Unity, 2; Washington 1st, 51 90; 2d sab-sch., 22 63; West Union, 10. 2440 01

SOUTH DAKOTA.—*Southern Dakota*—Sioux Falls 1st, 12 18. *TENNESSEE.*—*Birmingham*—Sheffield, 10. *Kingsport*—Chattanooga 2d, 23 18. *Union*—Rockford, 3. 36 18

TEXAS.—*Austin*—Galveston St. Paul's Ger. sab-sch., 8 55; Goldthwaite, 4. *North Texas*—Bowie, 4. 11 55

UTAH.—*Montana*—Butte City sab-sch., 10 00

WISCONSIN.—*Lake Superior*—Ford River, 16. *Madison*—Highland Ger., 3 78; Janesville, 32; Killbourn City 7 40; Madison 1st sab-sch., 32 48; Pulaski Ger., 7 53. *Milwaukee*—Richfield, 2; West Granville, 4. *Winnebago*—Fond du Lac, 53 90; Little River, 12; Oconto French (sab-sch., 17), 50; Pike, 7; Stockbridge Indian, 2 17; Wausaukee, 2; West Merrill, 5. \$237 26

Woman's Executive Committee of Home Missions, 7,871 99

Total received from churches, April, 1890..... \$30,374 69

LEGACIES.

Legacy of Amos Pruden, dec'd, late of Morris-town, N. J., 500, less 25 legal expenses..... 475 00

MISCELLANEOUS.

Edward H. Brubaker, Brickerville, Pa., 1; "Tithes, A. P. B.," 10; Mrs. S. S. Holart, 50; Rev. David Clark, Galena, Ill., 5; John C. Wick, Youngstown, O., 900; "Charlie Little," 5; Thomas Cochran, St. Paul, Minn., 25; Miss Emily C. Blackburn, Montrose, Pa., 1; Society of Inquiry, Lane Seminary, Cincinnati, O., 11 90; "X. Y. Z.," 25; Wood Creek Mission Band, N. Y., 3 75; Tithes money and contents of mite chest, 7 35; Brooks Sayre, Summit, N. J., 5; J. E. Reeve, Schell City, Mo., 1 50; Miss Capitola Gorrell, Omsian, Ind., 2; Interest on John C. Green Fund, 250..... 903 50

Total received for Home Missions, April, 1890..... \$31,753 19
Amount received during same period of last year. 29,599 59

O. D. EATON, Treasurer,

Box L, Station D.

53 Fifth Ave., New York.

RECEIPTS FOR SUSTENTATION, APRIL, 1890.

ATLANTIC.—*East Florida*—Jacksonville Ocean St., 5 00. *BAITIMORE.*—*Baltimore*—Hagerstown, 1. *New Castle*—Manokin, 4; Delaware City, 6; New Castle, a lady, 12; Wilmington, 2. *Washington City*—Washington City Western, 36; 1st, 4 78. 65 78

COLORADO.—*Boulder*—Boulder Valley, 4 cts.; Boulder, 3. *Denver*—Denver Capitol Ave., 2. 5 04

COLUMBIA.—*Oregon*—Portland Calvary, 15; Oregon City, 1. *Puget Sound*—Sumner, 8 30. 24 30

ILLINOIS.—*Chicago*—Homewood, 2; Itaska, 1. *Ottawa*—Waterman, 3 60. *Rock River*—Newton, 2; Centre, 6 36. 14 96

INDIANA.—*Logansport*—Michigan City, 5. *New Albany*—New Albany 3d, 2. 7 00

IOWA.—*Dubuque*—Dyersville German, 1. *Iowa*—Keokuk Westminster, 1 36. *Iowa City*—Washington, 9 cts. 2 45

KANSAS.—*Emporia*—Newton, 6; Belle Plaine, 3. *Highland*—Hiawatha 1st, 4. *Larned*—Burton, 1. *Neosho*—Paola, 1. *Topeka*—Bethel, 3. 18 87

KENTUCKY.—*Louisville*—Pewee Valley, 4 00. *MICHIGAN.*—*Detroit*—Detroit Memorial, 6 50. *Lansing*—Battle Creek, 5; Parma, 6 cts. 11 56

MINNESOTA.—*Duluth*—Duluth 1st, 17 55. *MISSOURI.*—*Ozark*—Springfield 2d, 1 60. *Patmyra*—Kirkville, 3 25. *Platte*—Chillicothe, 4. 8 45

NEBRASKA.—*Hastings*—Holdrege, 4; Blue Hill, 3. 7 00
NEW JERSEY.—*Jersey City*—Paterson Redeemer, 25. *West Jersey*—Clayton, 10. 35 00

OHIO.—*Cleveland*—Solon, 1; Cleveland Case Ave., 8. *Columbus*—Columbus 5th Ave., 7 33. *Dayton*—Collinsville, 2; Jacksonburg, 1; Seven Mile, 1. *Lima*—Celina, 1. *Mahoning*—Beloit, 1. *Marion*—Brown, 3. *St. Clairsville*—Seneca, 2. *Steubenville*—Bacon Ridge, 5 20; Steubenville 1st, 8 50. 41 03

PACIFIC.—*Benicia*—Vallejo, 5. *Los Angeles*—Tustin, 5; Los Angeles Boyle Heights, 2 50. *Sacramento*—Dixon, 5. *San Jose*—San José 1st, 5. *Stockton*—Fresno, 10; Fowler, 2. 40 50

Total received for Sustentation, April, 1890..... \$308 89
Total received during same period of last year..... 470 75

O. D. EATON, Treasurer,

Box L, Station D.

53 Fifth Ave., N. Y.

RECEIPTS FOR NEW YORK SYNODICAL AID FUND, APRIL, 1890.

Albany—Sand Lake, 12; Emmanuel, 20; Albany 2d, 190; 3d, 110 04; 6th, 7. *Binghamton*—East Maine, 2; Waverly, 26 74; Binghamton 1st, 65 74. *Boston*—Windham, 4 62. *Brooklyn*—Brooklyn Class Ave., 224; Siloam, 1. *Buffalo*—Springville, 3; Buffalo East, 3; Portville, 30; Jamestown 1st, 50; Cone-wango, 5; East Hamburg, 5. *Cayuga*—Ithaca 1st sab-sch., 42 31. *Champlain*—Fort Henry, 13 77. *Chemung*—Elmira Lake St., 20. *Geneva*—North Bergen, 4. *Geneva*—Phe-lips 1st, 10. *Lyons*—East Palmyra, 5 16; Sodus Centre, 3; Wolcott 2d, 5. *Nassau*—Smithtown Branch, 15. *New York*—Washington Heights, 15 45; Harlem, 72 65; First Union sab-sch., 15 10; Mt. Washington, 43 50. *North River*—Beth-lehem, 2. *Osego*—Oneonta sab-sch., 13 06; Springfield 1st, 42 80; Stanford, 9. *Rochester*—Honeyvale Falls, 5. *Steuben*—Canisteo, 15; Pultney, 2. *Syracuse*—Manlius, Trinity, 1 76; Syracuse Park Central, 29 58. *Troy*—Melrose, 6 90; Cald-

well, 9 10; Malta, 8; Lansingburg 1st, 43 18. *Utica*—New Hartford, 10; Utica Olivet, 15; Bethany, 10; Litchfield, 3; Oneida Castle, 10; Turin, 5 75; Verona, 26; Booneville, 18 45. *Westchester*—South East Centre, 5; Portchester 1st, 1; Rye, 50.

Total..... \$1,372 69

MISCELLANEOUS.

Rev. R. F. Sample, D.D., N. Y..... 10 00

Total rec'd for N. Y. Synod'l Aid Fund April, 1890 \$1,382 69
Total received for same period last year..... 1,298 69

O. D. EATON, Treasurer,

Box L, Station D. 53 Fifth Ave., New York.

RECEIPTS FOR MINISTERIAL RELIEF, APRIL, 1890.

ATLANTIC—*East Florida*—Jacksonville 1st, 5. *Knox*—Medway, 3. *McClelland*—Mt. Pisgah, 1. 9 00

HALTIMORE—*Baltimore*—Baltimore Brown Memorial, 158 37; Westminster, 25; Govanstown, 11; Hagerstown, 14 25; Paradise, 6. *New Castle*—Delaware City, 6; Milford, 30; Wicomico, 13; Wilmington 1st, 19 75. *Washington City*—Boyd's, 2; Neelsville, 5; Washington City 1st H. M. and B. Soc., 35; Assembly, 25. 350 37

CATAWBA—*Cape Fear*—Wilmington Chestnut St., 1 00
COLORADO—*Boulder*—Boulder, 5; Boulder Valley, 34 cts. *Denver*—Georgetown 1st, 3 25; Idaho Springs, 10 30; Wray, 1. 20 09

COLUMBIA—*Oregon*—Albany 1st, 16; Gervais, 2; Oregon City 1st, 1. *Puget Sound*—La Camas St. John's, 2; Sumner, 7 80. 23 80

ILLINOIS—*Alton*—Carrollton, 15; Collinsville, 25. *Bloomington*—Heyworth, 15; Mackinaw, 6 70; Philo, 5; Urbana 1st, 6. *Chiro*—Carbondale, 10; Olney, 4; Richland, 5. *Chicago*—Austin, 4 44; Chicago Bethany, 1; Grace, 75 cts.; Holland, 3; Englewood 6th St., 7; Glenwood, 1; Homewood, 3; Itasca, 1; Lake 1st, 2; South Evanston, 63 50; Zion Ger., 5. *Freeport*—Zion Ger., 5. *Malcom*—Neoga, 7. *Ottawa*—Earlville, 5; South Ottawa, 5. *Peoria*—Oneida, 4; Peoria 1st, 11 60; Princeton, 18 02. *Rock River*—Ashton, 3; Franklin Grove, 2; Geneseo, 3; Hamlet, 5; Rock Island Broadway, 6 20. *Schuyler*—Clayton 1st, 3. *Springfield*—Bates, 2 50; Decatur 1st sab-sch., 10; Pisgah, 73 cts.; Unity, 35 cts. 277 79

INDIANA—*Crawfordsville*—Lexington sab-sch., 4 60. *Fort Wayne*—Auburn, 3; Bluffton, 5; Goshen, 10; Waterloo, 2. *Indianapolis*—Bainbridge, 2; Indianapolis East Washington St., 3. *Logansport*—Lake Prairie, 12 25; Michigan City 1st, 30; Mishawaka, 1; Plymouth, 9 95; Valparaiso, 12. *Muncie*—Elwood, 2; Jonesboro', 4. *New Albany*—Walnut Ridge, 1. *White Water*—Dunlapville, 3; Liberty, 4; Versailles, 1. 109 80

INDIAN TERRITORY—*Chickasaw*—Mountain Fork, 1 00

IOWA—*Cedar Rapids*—Mt. Vernon, 19. *Council Bluffs*—Emerson, 5; Griswold, 5; Hamburg, 5; Logan, 7; Norwich, 2; Shelby, 2; Yorktown, 2 40. *Des Moines*—Dallas Centre (sab-sch., 2), 4; New Sharon, 2; Olivet, 3; Okaloosa 1st, 2. *Dubuque*—Dubuque Ger., 8; Dyersville Ger., 1; Lansing 1st, 5; Waukon Ger., 10. *Fort Dodge*—Alta, 1 84; Calliope and sab-sch., 5; Lyon Co. Ger., 2; Paullina, 2 04; Sioux City 2d, 5. *Iowa*—Burlington 1st, 4 32; Keokuk Westminster, 14 72. *Iowa City*—Washington, 5 80; What Cheer, 2. *Waterloo*—Dows, 1. 128 12

KANSAS—*Emporia*—Arkansas City, 15; Mulvane W. H. and F. M. Soc., 3 40; Newton 1st, 7. *Highland*—Holton 1st, 9 54. *Neosho*—Paolia, 1. *Soemom*—Beloit, 12 50; Herington, 1. *Topeka*—Topeka 1st, 10 70. 152 23

KENTUCKY—*Louisville*—Louisville Central, 25 00

MICHIGAN—*Detroit*—Brookway, 1; Detroit Memorial, 22; Westminster, 18; Fremont, 1. *Flint*—Marlette 1st, 5. *Grand Rapids*—Ewart, 7; Grand Rapids 1st, 14 17; Westminster, 35 22; Ionia, 10. *Kalamazoo*—Kalamazoo Holland, 4; White Pigeon, 3. *Lansing*—Battle Creek, 15; Lansing Franklin Ave., 5; Parma, 56 cts.; Stockbridge, 3 05. *Monroe*—Coldwater, 1 90. *Saginaw*—Saginaw 1st, 134 51. 280 41

MINNESOTA—*Duluth*—Pine City, 1. *St. Paul*—Hastings, 6; St. Cloud, 16 64; St. Paul Goodrich Ave., 5; House of Hope sab-sch., 11 10. *Winona*—Kasson, 2; Winona 1st, 32. 73 74

MISSOURI—*Kansas City*—Clinton, 4; Kansas City 5th, 12 60; Nevada, 10; Tipton, 2. *Ozark*—Eureka Springs, 8. *Palmyra*—Brookfield, 10; Kirkville, 5 38. *Platte*—Albany, 2 25; Chillicothe 1st, 4. *St. Louis*—Nazareth Ger., 5; St. Louis Westminster, 12; Zion Ger., 3. 78 23

NEBRASKA—*Hastings*—Beaver City, 2; Blue Hill, 4 25; Hanover Ger., 5. *Kearney*—Kearney, 18 95; St. Edwards, 4 05. *Nabraska City*—Fairmount, 5 50; Pawnee, 7. *Nobara*—Coleridge, 3. *Omaha*—Black Bird Hills, 5; Omaha Westminster, 1 03; South Omaha Mission, 3. 66 78

NEW JERSEY—*Elizabeth*—Bethlehem, 5; Glen Gardner, 2; Lamington sab-sch., 13 17; Liberty Corner, 5. *Jersey City*—Jersey City Claremont, 5; Paterson Redeemer, 50; West Milford, 2. *Monmouth*—Columbus, 5; Farmingdale, 10; Keyport, 4; Moorestown, 2; Ocean Beach, 4; Plattsburg, 4; South Amboy, 2; Tennent, 25; Tuckerton, 3. *Newark*—Bloomfield Westminster, 45 77; Montclair 1st (in part), 1; Newark 2d, 37 81; 3d, 176 37; Calvary, 10 50; Central, 30 68. *New Brunswick*—Holland, 5; Lawrenceville, 10; Princeton Witherspoon St., 1; Trenton 3d, 26 21; Bethany, 6; Prospect St., 49 64. *Newton*—Oxford 2d, 5. *West Jersey*—Clayton, 10; Gloucester City, 5. 551 17

NEW MEXICO—*Arizona*—Florence 1st, 1. *Rio Grande*—Albuquerque 1st, 5. 6 00

NEW YORK—*Albany*—Amsterdam 2d, 47; Gloversville 1st, 25 80; New Scotland, 6; Saratoga Springs 2d, 9 31; Schenectady 1st, 60 43. *Binghamton*—Afton, 10; Binghamton 1st, 78 88; Cannonsville, 1; Coventry 2d, 8; Union, 15. *Brooklyn*—Brooklyn Alasie St., 5; East Williamsburg Ger., 4; Hopkins St. Ger., 5; Memorial, 110 31; Noble St., 10; Siloam, 2. *Buffalo*—Buffalo Calvary, 70; Central, 35; East, 8; Wells St., 2; Westminster sab-sch., 15; West Side, 10; Fredonia, 2 58; Gowanda, 1; Hamburg Lake St., 5; Jamestown, 100. *Cayuga*—Auburn Central (3 94 from sab-sch.), 28 54; Oswego, 7 60. *Chemung*—Elmira 1st, 32 98; Lake St., 10. *Genesee*—Corfu, 5. *Geneva*—Geneva 1st, 18 77. *Hudson*—Middletown 1st, 50; 2d, 4 66; Milford, 3; Monticello, 1; Scotchtown, 5. *Long Island*—Brookfield, 1; Cutchogue, 5; Moriches, 6 52; Speonk, 1. *Lyons*—Marion, 1. *Nassau*—Astoria, 3 50; Newtown, 3 66. *New York*—New York 1st, add'l, 2000; 5th Ave., 50; Calvary, 14; French Evangelical, 5; Madison Ave., 142 04; Madison Sq., 383 92; Madison St. Ger., 5; Mt. Washington, 145; North, 20; Puritans, 55 45; Redeemer, 2; Rutgers Riverside, 143 35; Scotch, 200; Tremont, 6; West End, 27. *North River*—Bethlehem, 23; Canterbury, 9. *Osego*—Delhi 2d, 29 66; New Berlin, 5. *Rochester*—Avon Central, 3; Rochester 1st, 150; Central, 46 80; Memorial, 12. *St. Lawrence*—Hammond, 5; Ox Bow, 2. *Steuben*—Bath, 50; Hammondsport, 3; Hornellsville, 21 40. *Syracuse*—East Syracuse, 2; Fulton, 40; Ridgeville, 2; Syracuse 1st, 70 30. *Troy*—Brunswick, 15 90; Hebron, 2. *Utica*—Ilion, 2; New Hartford, 10; Oneida, 15 62; Oneida Castle Cochran Memorial, 9 16; Utica 1st, 62 29; Olivet, 7; Verona, 12 70; West Camden, 5. *Westchester*—Greenwich 1st, 4; Hartford 1st, 14; Port Chester, 17 20. 4652 38

NORTH DAKOTA—*Fargo*—Tower City, 5. *Pembina*—Em-erado, 13 50; Tynes Bethel, 1. 19 50

OHIO—*Athens*—Athens sab-sch., 6; Gallipolis 1st, 12; Nelsonville, 10 51. *Bellefontaine*—North Washington, 1; Spring Hills, 90 cts.; West Liberty, 3 47. *Chillicothe*—Bourneville, 5; Frankfort, 3; Washington, 13 75. *Cincinnati*—Batavia 1st, 8; Bond Hill, 1; Cincinnati 6th, 10; 7th, 38; Delhi, 10; Hartwell, 10; Maple Grove, 1; Reading and Lockland, 4; Silverton, 3 51. *Cleveland*—Cleveland 1st, 42 75; Calvary Cong'l (sab-sch., 10 06), 19 24; 2d, 200; Case Ave., 16; Miles Park, 10; North, 5; Milton, 2; New Lyme, 2; Parma, 2; Rome, 1; Solon, 1. *Columbus*—Circleville sab-sch., 40; Columbus Broad St., 50 cts.; Westminster sab-sch., 2 20. *Dayton*—Collinsville, 2; Dayton 4th, 20; 3d St., 137; Hamilton, 15; Jacksonburg, 1. *Huron*—Fostoria, 10; Green Springs, 2. *Lima*—Cellna, 2; Findlay, 40; Mt. Jefferson, 1; St. Mary's, 8 90; Wapakoneta, 3. *Mahoning*—Beloit, 1; Coitsville, 4 29; Lowell, 2 17; Pleasant Valley, 1; Salem, 11. *Marion*—Chester-ville, 3 15. *Mauvee*—Bryan, 10; Eagle Creek, 3 06; Mil-ton Centre, 1; Montpelier, 2; Mt. Salem, 2; Toledo West-minster, 26 28. *Portsmouth*—Jackson, 2. *St. Clairsville*—Cadiz, 111 65; Concord, 4; Powhatan, 1; Senecaville, 2; Washington, 3; West Brooklyn, 1 65. *Steubenville*—Island Creek, 2 94; Richmond, 5 35; Sallineville, 4; Steubenville 8d, 4; Waynesburg, 3. *Wooster*—Lexington, 3; Mansfield, 52 11. *Zanesville*—Fredericktown, 3 73; Newark 1st, 3; New

Concord, 4; Norwich, 2; Unlontown, 2 57; Unity Redfield, 2 50; Zanesville Putnam, 21.
 1027 18
PACIFIC.—*Benicia*—Bloomfield, 2; St. Helena (5 from sab-
 sch.), 25; Ukiah, 20; Vallejo, 25. *Los Angeles*—Colton, 9;
 Cucamonga, 50; El Montecito, 5; Los Angeles 1st, 68 35;
 Inmanuel, 2 65; Santa Barbara 1st, 46 20. *Sacramento*—
 Davisville, 5; Dixon, 2; Ione, 2; Red Bluff 1st, 4 08; Sacra-
 mento 14th St., 2 15; Westminster, 20. *San Francisco*—
 Berkeley 1st, 13 55; San Francisco Howard St., 50. *Stockton*—
 Merced, 4.
 310 48
PENNSYLVANIA.—*Allegheny*—Allegheny Bethel, 5; Bull
 Creek, 2; Industry, 3; Natrona, 3; Pleasant Hill, 3. *Blair-*
ville—Armagh, 3; Derry, 16 37; Johnstown, 5; Murrysburg,
 9; New Florence, 2; Salem, 10; Turtle Creek, 4 17. *Butler*—
 Buffalo, 3; Centre, 3; Clintonville, 3; Harrisville, 2; New
 Hope, 3; Pleasant Valley, 1; Scrub Grass, 5; Westminster,
 6. *Curtis*—Centre, 6; Green Castle, 9 54. *Chester*—Clifton
 Heights, 3 01; Darby 1st, 5; Ridley Park and sab-sch., 11 67.
Clarion—Brookville, 25 45; Elkton, 3 90; Leatherwood, 4;
 New Bethlehem, 5; Oil City 2d, 3. *Erie*—Concord, 1; Corry,
 4; Erie Central, 25; Mercer 2d, 10. *Huntingdon*—Altoona
 2d, 8; Bedford, 9; Bellefonte, 19; Beulah, 4; Houtzdale, 10;
 McVeytown, 12 87; Mann's Choice, 2; Orbisonia, 2; Port
 Royal, 6; Shellsburg, 5. *Kittanning*—Clarksburg, 10; Con-
 cord, 1; Ebenezer, 15; Gilgal, 3; Harmony, 1 37; Leechburg,
 5; Mechanicburg, 1; Middle Creek, 5; Mount Pleasant, 2;
 Plumville, 2; Rockbridge, 2; Rural Valley, 3; Saltsburg
 sab-sch., 15; Union, 1 35; Washington, 15. *Lackawanna*—
 Ararat, 1; Dunmore, 4; Franklin, 1; Great Bend, 3 10;
 Kingston, 29; New Milford, 3 48; Pittston 1st (19 12 from
 sab-sch.), 33 39; Plains, 2 85; Plymouth, 10; Scott, 5; West
 Pittston, 158 36; Wilkesbarre Memorial, 79 10. *Lehigh*—
 Allentown, 22; Lock Ridge, 7 50; Sandy Run, 4; South
 Bethlehem sab-sch., 1; Summit Hill, 10 92; Upper Lehigh,
 16 36. *Northumberland*—Montgomery, 5; Montoursville, 2;
 Northumberland, 3 25. *Philadelphia*—Philadelphia 3d, 83 75;
 10th, 51; Grace, 10; Tabernacle, 5; Walnut St., 28. *Phila-*
delphia Central—Philadelphia Carmel Ger., 2; Cohocksink,
 73 25; West Arch St., 50. *Philadelphia North*—Chestnut Hill
 1st, 104; Trinity sab-sch., 30; Eddington, 10 18; Huntingdon
 Valley (1 from sab-sch.), 7; Lower Merion, 5. *Pittsburgh*—
 Bethany sab-sch., 6 20; Cannonsburg, 12; Centre, 8 11; Mil-
 ler's Run, 1; Mt. Carmel, 5; Phillipsburg, 2; Pittsburgh 3d,
 5; East Liberty (67 56 from sab-sch.), 117 25; Grace Memo-
 rial, 1; Shady Side, 29 69; Swislevale, 3; Verona, 3; West
 Elizabeth sab-sch., 8. *Redstone*—Connellsville 1st, 17; Fair-
 chance, 1; Greensboro, 2; Long Run, 12; McClellandtown,
 1; Unlontown, 57 50. *Shenango*—Princeton, 2 44; Slippery
 Rock, 5 90. *Washington*—Allen Grove, 4; Bethlehem, 2;
 Washington 1st (sab-sch., 9 73), 50 34; 2d, 24; West Alex-

ander, 22. *Wellsboro'*—Antrim, 1; Arnot, 3; Kane, 8; Law-
 renceville, 4; Tioga, 2. *Westminster*—Lancaster 1st, 41; New
 Harmony, 1 37. *West Virginia*—Grafton, 5; Ravenswood, 2;
 Weston, 2.
 1748 49
SOUTH DAKOTA.—*Aberdeen*—Aberdeen 1st, 8. *Southern*
Dakota—Kimball 1st, 1 95; Sioux Falls 1st, 13.
 22 95
TENNESSEE.—*Holston*—Greenville, 5; Mt. Olivet, 50 cts.;
 St. Mark's, 1. *Kingston*—Bethel, 6; Kingston Bethel, 1.
Union—Hopewell, 2 25; Mt. Zion, 2.
 17 75
TEXAS.—*Austin*—Brownwood, 4 98; Goldthwaite, 3; San
 Antonio Madison Sq., 10. *North Texas*—Wichita Falls, 13.
Trinity—Albany, 3; Breckenridge, 2 25; Cicco 1st, 4; Clear
 Fork, 1; Windham and Baird, 1.
 47 23
UTAH.—*Utah*—Ephraim, 3; Emmanuel, 1; Manti 1st, 5;
 Nephi, 1.
 10 00
WISCONSIN.—*Chippewa*—Chippewa Falls, 10. *Lake Super-*
ior—Ford River, 6; Iron River, 2 45. *Madison*—Beloit Ger.
 (1 from sab-sch.), 3; Madison St. Paul's Ger., 1; Middleton
 1st, 1. *Milwaukee*—Delafield, 3 16; Richfield, 1; West Gran-
 ville, 2. *Winnabago*—West Merrill, 5.
 34 61

From the churches..... \$10,038 05

FROM INDIVIDUALS.

Rev. J. M. Anderson, N. Dak., 3; Guest money at
 Perth Amboy, 29; "H. C. L.", 50; Rev. and Mrs.
 V. M. King, Kan., 2; C. H. Cumming, Iowa, 3;
 Rev. J. B. North, Kan., 5; Rev. Samuel T. Low-
 rie, D.D., Pa., 25; Mrs. E. F. Kerr, Col., 1; Wm.
 R. Fry, Pa., 1; Mrs. Julia Fillmore, N. Y., 10;
 Mary D. Strong, Pa., 10; Elders of Choctaw Pres-
 bytery, 1 65; Wm. Reed, Mo., 5; C. C. Thorne,
 N. Y., 2; "Thank-offering from O. P. H.," 2 50;
 Rev. W. A. Hutchison, O., 5; Miss Helen T.
 Barney, N. Y., 30; Rev. W. H. Robinson, Chil-
 5; Rev. W. L. Tarbet and wife, 64 cts.; "C.
 Pa.," 6..... 196 79
 Interest from permanent fund..... 301 25
 Interest from Latta Fund (Synod of Ohio)..... 41 67

For current fund..... \$10,577 76

PERMANENT FUND.

(Interest only used.)

Donation of Mrs. Sarah C. Savidge, Spring Lake,
 Mich..... 150 00

Total for April, 1890..... \$10,727 76

W. W. HERBERTON, Treasurer.

RECEIPTS FOR SABBATH-SCHOOL WORK, APRIL, 1890.

BALTIMORE.—*Baltimore*—Baltimore Brown Memorial, 109;
 Faith, 5; Light St., 3 10; Frederick City, 7 75; Govanstown
 (sab-sch., 2), 3; Hagerstown, 3. *New Castle*—Delaware City,
 6; Forest, 10; Lewes sab-sch., 3 12; Lower Brandywine,
 4 80; Manokin sab-sch., 14 26; West Nottingham, 14; White
 Clay Creek, 9 37; Wilcomico, 5; Wilmington 1st, 20. *Wash-*
ington City—Washington City 1st, 5 81; Assembly (sab-sch.,
 15), 25.
 248 21
COLORADO.—*Boulder*—Boulder, 5; Boulder Valley, 11 cts.
Denver—Georgetown sab-sch., 1 55.
 6 66
COLUMBIA.—*Idaho*—Moscow, 2. *Oregon*—Gervais, 2; Ore-
 gon City sab-sch., 3. *Puget Sound*—La Camas St. John's, 2;
 Melbourne sab-sch., 10.
 19 00
ILLINOIS.—*Alton*—Alton (sab-sch., 2), 12. *Bloomington*—
 Bloomington 2d, 15; Danville, 10 09; Fairbury ch. and sab-
 sch., 84 cts.; Heyworth, 11; Urbana, 3. *Chiro*—Carbondale,
 5; Centralia (sab-sch., 83 cts.), 8 90; Olney, 4; Richland, 2.
Chicago—Chicago Central Park, 2 20; Grace, 1; Glenwood,
 1; Homewood, 2; Itaska, 1; Wheeling Ger. sab-sch., 5. *Free-*
port—Galena South, 10; Woodstock, 5. *Peoria*—Peoria 1st,
 7 13; Grace, 5. *Schuyler*—Chili, 4; Clayton, 2. *Springfield*—
 Macon, 50 cts.; Piquah, 1 09; Unity, 51 cts.
 114 26
INDIANA.—*Crawfordsville*—West Lebanon, 1. *Logansport*—
 Mishawaka, 1; Plymouth, 9 95; South Bend 2d, 1. *Valpa-*
raiso, 3 30. *Muncie*—Elwood, 1; Marion, 40 cts. *New Albany*—
 Walnut Ridge, 1. *White Water*—Dunlapville, 2; Liberty,
 8.
 23 68
IOWA.—*Council Bluffs*—Audubon sab-sch., 3; Council
 Bluffs, 28 24; Griswold, 3; Hamburg, 2; Shelby, 2. *Des*
Moines—Dallas Centre sab-sch., 5; Olivet, 1. *Dubuque*—Du-
 buque 2d, 20; Dyersville Ger., 1. *Fort Dodge*—Alta, 1 84;
 Churdan, 2; Lyon Co. Ger., 2; O'Brien Co. Scotch, 2 03;
 Sioux City 2d, 3 10. *Iowa*—Birmingham sab-sch., 3 28; Bur-
 lington 1st, 1 27; Keokuk Westminster, 4 07. *Iowa City*—
 Sugar Creek, 2; Washington, 27 cts.; What Cheer, 1; Wil-
 son Junction, 13. *Waterloo*—Ackley, 10; Dows, 1; Tama City,
 68 cts.; Toledo, 3 70.
 116 48
KANSAS.—*Emporia*—Newton, 9; Wichita Perkins, 7; Lin-
 coln St., 5 20. *Neosho*—Paola, 1. *Solomon*—Beloit, 21 20;
 Herington, 1. *Topeka*—Lawrence, 8 44.
 52 84

KENTUCKY.—*Louisville*—Louisville Central, 25 00
MICHIGAN.—*Detroit*—Croswell sab-sch., 1 56; Detroit
 Westminster, 6. *Kalamazoo*—Kalamazoo Holland, 2; White
 Pigeon, 1. *Lansing*—Lansing Franklin Ave., 5; Parma, 18
 cts. *Monroe*—Coldwater, 1. *Saginaw*—Marlette 1st, 10.
 26 74
MINNESOTA.—*Mankato*—Worthington Westminster, 4 25.
St. Paul—St. Cloud, 5 55; St. Paul Goodrich Ave., 4; House
 of Hope, 63 08. *Winona*—Claremont, 2; Ebenezer, 2.
 90 88
MISSOURI.—*Kansas City*—Greenwood, 1; Kansas City 2d,
 21 06; Nevada, 3. *Ozark*—Eureka Springs, 3. *Palmyra*—
 Brookfield, 4 50; Kirksville, 4 35. *St. Louis*—St. Louis West,
 10.
 46 91
NEBRASKA.—*Hastings*—Blue Hill, 4 75; Hanover Ger., 2;
 Superior, 1. *Kearney*—Kearney, 11 33. *Omaha*—Black Bird
 Hills, 1; Omaha 1st, 40 39; Westminster, 5 88; South Omaha
 sab-sch., 2.
 69 30
NEW JERSEY.—*Elizabeth*—Clarksville, 2. *Jersey City*—
 Carlisle Ger., 3; Jersey City Scotch, 10; Paterson Redeem-
 er, 25; Rutherford sab-sch., 75 34. *Monmouth*—Asbury Park
 Westminster sab-sch., 10; Columbus, 12; Farmingdale, 10;
 Moorestown sab-sch., 2; Ocean Beach, 13; Plattsburg, 2;
 Tappan, 10; Tuckerton, 1. *Morris and Orange*—Madison,
 84 77; Mendham 1st, 5 22; Mt. Freedom, 4; Orange Ger.
 sab-sch., 6 16; South Orange, 3 45; Summit, 58 35. *Newark*—
 Lyons's Farms, 9 60; Newark 2d, 17 25; Calvary, 12 83.
New Brunswick—Kingston, 12; Lawrenceville, 13 12; Tre-
 nton 3d (sab-sch., 36 45), 42 45. *Newton*—Blairtown (sab-sch.,
 11 76), 54 78; Newton sab-sch., 18 64. *West Jersey*—Camden
 2d, 5; Cape Island, 16; Clayton, 10.
 548 91
NEW YORK.—*Albany*—Jerman Memorial, 14 78; New
 Scotland, 7 50; Saratoga Springs 2d, 5 20; Schenectady 1st
 sab-sch., 10 91; Stephentown, 3. *Binghamton*—Binghamton
 1st, 52 60; Union, 5. *Boston*—East Boston, 10; Houlton, 5.
Brooklyn—Brooklyn Ainslie St., 5; Cumberland St. sab-sch.,
 10; Hopkins St. Ger., 5; Memorial, 22 76; Noble St., 15;
 Siloam, 1. *Buffalo*—Buffalo Bethany, 8 04; Calvary, 25; East,
 3; Westminster sab-sch., 25; West Side, 1; East Hamburg,
 2; Fredonia, 2; Gowanda sab-sch., 2; Hamburg Lake St., 5;

Jamestown, 19. *Cayuga*—Fair Haven, 1 34. *Champlain*—Chazy, 3 34. *Chemung*—Elmira 1st, 10 99. *Columbia*—Durham 1st, 1; East Windham, 2 50. *Genesee*—Byron, 5; Corfu, 5; Wyoming, 3 95. *Geneva*—Canandaigua, 6 45; Geneva North, 10. *Hudson*—Middletown 1st, 30; 2d (sab-sch., 100), 101 35. *Long Island*—Moriches, 2 17. *Lyons*—Lyons sab-sch., 11 71; Marion, 1. *Nassau*—Astoria, 5; Huntington 2d sab-sch., 15; Newtown, 4 31. *New York*—New York 5th Ave., 989 04; Calvary (sab-sch., 5), 12; Knox, 5; Madison St. Ger., 5; Mt. Washington, 38; Furlana, 18 48; Redemer, 2; Tremont, 15. *North River*—Cantonbury, 4. *Osgo*—Delhi 2d, 32 99. *Rochester*—Dansville 1st, 12; 2d, 30; Rochester 1st, 50; Central, 74; Memorial, 5; Sparta 2d, 1. *St. Lawrence*—Oriskany, 4. *Steuben*—Bath, 25; Hornellsville, 7 13; Pultney, 3. *Syracuse*—Baldwinsville, 2; Fulton, 15; Syracuse 1st, 23 43; Memorial, 7 64. *Troy*—Hebron, 1. *Utica*—Illion ch. and sab-sch., 3 50; Oneida, 7 81; Oneida Castle Cochran Memorial, 4 58; Turin sab-sch., 1 63; Utica 1st, 23 36; Bethany, 8 25; Verona, 5 19. *Westchester*—Greenwich, 5.

1894 25
NORTH DAKOTA.—*Bismarck*—Bismarck, 2; Sterling, 68 cts. *Fargo*—Tower City, 1. *Pembina*—Emerald, 11. 14 66

OHIO.—*Athens*—Athens sab-sch., 17 53; Beverly, 5. *Bellefontaine*—Dunkirk, 1; Spring Hills, 30 cts.; West Liberty, 1 16. *Chillicothe*—Bainbridge, 1 06; Bourneville, 1 75. *Cincinnati*—Batavia, 5; Cincinnati 7th sab-sch., 25; Bethany sab-sch., 15; College Hill, 13 46; Hartwell, 10; Maple Grove, 1; New Richmond sab-sch., 6; Reading and Lockland, 4; Williamsburg, 12 95. *Cleveland*—Cleveland 1st, 14 25; 2d, 75; Case Ave., 12; Calvary (sab-sch., 3 35), 6 41; Miles Park, 4; North, 3 25; Milton, 2; Parma, 2; Solon, 1; South New Lyme, 1. *Columbus*—Columbus Broad St., 1 50; Westminster sab-sch., 37. *Dayton*—Collinsville, 2; Dayton 3d St., 137; Hamilton, 10; Jacksonburg, 1. *Huron*—Monroeville, 2. *Lima*—Delphos (sab-sch., 5), 7; Middlepoint (sab-sch., 3), 5; Mt. Jefferson, 1; St. Mary's, 3 35. *Mahoning*—Beloit, 1; Pleasant Valley, 3; Salem, 16. *Marion*—Delhi sab-sch., 5. *Maumee*—Bryan, 5; Eagle Creek, 2 25; Milton Centre, 1; Montpelier, 4; Toledo Westminster, 3 76. *Portsmouth*—Jackson, 2; Portsmouth 2d sab-sch., 50. *St. Clairsville*—Barnesville, 5; Cadiz, 13 50; Concord, 2; Crab Apple, 7 82; Lore City sab-sch., 5 78; Nottingham, 15 60. *Steubenville*—Bethlehem, 2; Island Creek, 2 94; Richmond, 1 39; Sallineville, 4; Steubenville 3d, 3; Wayneburg, 5. *Wooster*—Lexington, 1. *Zanesville*—Fredericktown, 1 19; Granville, 13 15; Newark 2d, 2 93. 622 30

PACIFIC.—*Benicia*—Point Arena, 1; St. Helena sab-sch., 5; Vallejo, 5. *Los Angeles*—El Monte, 5; Riverside Calvary, 2 50; Santa Barbara, 27 50 sab-sch., 10. *Sacramento*—Davisville, 5. *San Francisco*—Berkeley, 40 65; Oakland Chinese, 2; San Francisco Howard St., 20. *San Jose*—San Jose, 25 50. *Stockton*—Merced, 4. 153 15

PENNSYLVANIA.—*Allegheny*—Allegheny Bethel, 3; Providence sab-sch., 44 75; Bull Creek, 5. *Blairsville*—Blairsville, 21; Derry, 16 25; Johnstown, 5; Murrysville, 3; Salem, 10. *Butler*—Centre, 2; Clintonville, 7; Pleasant Valley, 1; Westminster, 3. *Carlisle*—Green Castle, 3 18; Lower Marsh Creek, 2 60. *Chester*—Ashmun, 15; Darby 1st, 5; Dilworthtown, 3 58; Fairview, 2 25; Ridley Park, 3 50. *Clarion*—Beech Woods, 19 85; Elkton, 3 75; Leatherwood, 6; New Bethlehem, 5; Oil City 2d, 5. *Erle*—Corry sab-sch., 4 50;

Erle Central, 25; Mercer 1st sab-sch., 16. *Huntingdon*—Bedford, 9; Bellefonte, 16; Houtzdale, 1 58; Fort Royal, 4. *Kittanning*—Clarksburg, 6; Concord, 2; Ebenezer, 9; Gilgal, 3; Harmony, 1 37; Leechburg, 5; Mechanicsburg, 1; Mount Pleasant, 1; Plumville, 2; Rockbridge, 1; Saltsburg, 34 13 sab-sch., 20. *Lackawanna*—Franklin, 1; Mountain Top sab-sch., 6 05; Plains, 1; Scranton 2d ch., 43 09 sab-sch., 39 48; Tunkhannock, 5; West Pittston, 20 57; Wilkesbarre Memorial, 46 29. *Lehigh*—Allentown, 34 02; Lock Ridge, 5; Sandy Run, 2; Summit Hill, 9; Upper Lehigh, 5. *Northumberland*—Moutonsville, 1 50; Mt. Carmel sab-sch., 14 06. *Philadelphia*—Philadelphia 1st, 136 98; 2d, 100 40; Grace, 7; Mariner's, 5 34. *Philadelphia Central*—Philadelphia Oxford sab-sch., 125; Susquehanna, 17. *Philadelphia North*—Ashbourne sab-sch., 10; Eddington, 11; Huntington Valley (sab-sch., 1), 7; Lower Merion, 4. *Pittsburgh*—Miller's Run, 1; Mt. Carmel, 3; Phillipsburg, 1 69; Pittsburgh East Liberty (sab-sch., 33 78), 48 66; Shady Side, 11 68; Verona, 2; West Elizabeth sab-sch., 8. *Redstone*—Greensboro', 2; Long Run, 18; Mt. Pleasant Reunion, 16. *Sherango*—Princeton, 2 44; Slippery Rock, 6 65. *Washington*—Bethlehem, 2; Washington 1st, 14 42; 2d, 20; Wheeling 1st sab-sch., 10. *Wellboro'*—Antrim, 1; Arnot, 5 90; Coudersport, 44 cts. *Westminster*—Cherry Hill sab-sch., 3 47; Lancaster 1st, 27. 1215 23

SOUTH DAKOTA.—*Southern Dakota*—Canton, 3; Sioux Falls, 10. 13 00

TENNESSEE.—*Holston*—Greenville, 2; Mt. Olivet, 50 cts.; St. Marks, 1. *Union*—Mt. Zion, 1. 4 50

TEXAS.—*Austin*—Brownwood, 1 66; Goldthwaite, 1. *Trinity*—Cisco, 1. 3 66

UTAH.—*Utah*—Ephraim, 10; Hyrum Emmanuel, 6 70; Mantli, 10; Millville, 3. 29 70

WISCONSIN.—*Chippewa*—West Superior, 5. *Lake Superior*—Ishpeming, 16 57; Marquette, 49 28. *Madison*—Beloit Ger., 1; Prairie du Sac, 7 30. *Milwaukee*—Cedar Grove sab-sch., 5; Richfield, 1; Waukesha, 7 75; West Granville, 2. 94 88

Total from churches, April, 1890..... \$4,487 22
Total from Sabbath-schools, April, 1890..... 938 95

Total from churches and Sabbath-schools, April, 1890..... \$5,426 17

MISCELLANEOUS.

Interest from Trustees (J. C. Green Fund, 125), 403 83; East Fairfield sab-sch., Wis., 85 cts.; Toquerville sab-sch., Utah, 1; H. C. McBurney, Cal., 10 35; Joseph Brown, Wis., 2 10; C. F. Brause, Tenn., 2; G. W. Vansickle, Florida, 1 50; W. H. Long, N. C., 2 01; E. F. Knickerbocker, Neb., 2 88; Highland sab-sch., Dakota, 3 50; A. W. Griffith, Neb., 2; Rev. D. A. Jewell, Stated Clerk of Presbytery, Grand Rapids, Mich., 20; Rev. W. L. Tarbet and wife, Ill., 96 cts.; "C," Pa., 1..... 453 98

Total receipts, April, 1890..... \$5,880 15

C. T. McMULLIN, Treasurer,
1334 Chestnut St., Philadelphia, Pa.

RECEIPTS FOR COLLEGES AND ACADEMIES, MARCH 1 TO APRIL 15, 1890.

ATLANTIC.—*McClelland*—Mattoon, 1. *South Florida*—Eustis 1st, 2; Titusville, 1. 4 00

BALTIMORE.—*Baltimore*—Baltimore 1st, 50; 2d, 6 17; 12th, 5; Abbott Memorial, 1; Brown Memorial, 105 35; Central, 18 15; Faith, 6; Fulton Ave., 3; Lafayette Sq., 5 98; Barton, 1; Cumberland 1st, 15; Emmittsburg, 21 59; Govanstown, 1; sab-sch., 2; Granite, 60 cts.; Hagerstown, 3; Hampden, 1; Havre de Grace, 2; Lonsconing, 5 50; Mt. Paran, 60 cts.; New Windsor, 1 20; Piney Creek, 11; Taneytown, 15 37; The Grove, 3. *New Castle*—Chesapeake City, 5; Lower Brandywine, 4 80; New Castle, 29 41 sab-sch., 7 83; Pencader, 10; Pitt's Creek, 7; Port Penn, 1 85; White Clay Creek, 6 72; Wilmington 1st, 10 46; West, 20. *Washington City*—Boyd's, 1; Clifton, 1; Georgetown West St., 10; Hermon, 2; Haytville, 5 16; Manassas, 1; Neelsville, 2; Washington 6th, 20; 15th St., 10; Assembly, 17; Gurley Memorial, 6; New York Ave., 1 05; North, 3; Unity, 5. 625 64

CATAPAW.—*Cape Fear*—Wilmington Chestnut St., 1 00
COLORADO.—*Boulder*—Boulder Valley, 46 cts.; Boulder 1st, 5. *Denver*—Brighton, 5; Denver Central, 217 63; Westminster, 6. *Pueblo*—Canon City 1st, 34 sab-sch., 8; Cinicoero, 2; Colorado Springs 1st, 40 10; Costilla, 1; Durango, 3; La Luz, 2. 323 19

COLUMBIA.—*East Oregon*—La Grande, 2; Pendleton, 2 80. *Idaho*—Coeur d'Alene 1st, 2; Prescott 1st, 1. *Oregon*—Albany 1st, 10; Albina, 2; Crawfordville, 2; East Portland 1st, 4 30; Gervais, 2; Lafayette 1st, 1; Marion, 1; Octorara, 1; Pleasant Grove, 1; Portland 1st, 181 33; 4th, 2; Calvary, 25; Tualatin Plains, 2; Yaquina Bay, 3; Maypole, 2. *Puget Sound*—Chehalis 1st, 2 20; Fourth Plain, 50 cts.; La Camas,

2; Schome, 5; Sumner, 7 95; Tacoma 1st, 37 85 sab-sch., 11 47; Vancouver, 2. *Southern Oregon*—Phoenix, 1. 817 40
ILLINOIS.—*Alton*—Alton 1st, 13 sab-sch., 2; Carrollton, 6; Collinsville, 2; Upper Alton, 2. *Bloomington*—Bement 1st, 11 81; Bloomington 2d, 40; Chenoa, 5 19; Cooksville, 4; Danville 1st, 12 10; Fairbury, 3; Heyworth, 9; Onarga, 5; Paxton, 1 20; Rossville, 1; Urbana 1st, 4. *Chiro*—Anna, 20; Carbondale, 5; Centralia, 8 15 sab-sch., 1 57; Metropolis, 3; Olney, 3; Richland, 2. *Chicago*—Cabery, 15; Chicago 1st, 45 07; 2d, 319; 4th, 859 72; 6th, 35 88; 41st St., 31 88; Bethany, 1; Central Park, 3 50; Covenant, 201; Grace, 1; Holland, 3 75; Scotch, 8 75; Englewood 1st, 15; Glenwood, 1; Homewood, 1; Itasca, 1; Joliet Central, 35; Oak Park 1st, 59 58; Pullman 1st, 5; River Forest 1st, 9 50. *Freeport*—Belvidere 1st, 8; Cedarville, 2 80; Rockford Westminster, 7 71 sab-sch., 1 77; Willow Creek, 24 54; Winnebago 1st, 10. *Madison*—Ashmore, 2; Assumption, 1; Chrisman, 1; Marshall, 1; Mattoon, 4; Pana, 55 cts.; Vandalia, 6 50. *Ottawa*—At. Sable Grove, 9; Morris, 5; Sandwich, 5. *Peoria*—Farmington, 4 50; Galeburg, 24 59; Knoxville, 9; Peoria 2d, 59 11; Grace, 5; Princeton, 11 20; Salem, 3 50; Yates City, 4 47. *Rock River*—Aledo, 2 40 sab-sch., 3 40; Ashton, 2; Centre, 7 35; Franklin Grove, 2; Fulton, 2; Hamlet, 2; Morrison, 25; Princeton, 21 94; Rock Island Broadway, 16 05; Sterling, 72 09. *Schuyler*—Camp Creek, 7; Clayton 1st, 3; Fountain Green, 1; Liberty, 1; New Salem, 1; Plymouth, 1 02; Rushville, 5 57. *Springfield*—Bates, 2 50; Farmington, 6; Lincoln 1st, 2; Macon, 50 cts.; Maroa, 2; Piagah, 1 46; Pleasant Plains, 4; Springfield 2d, 30 45; Unity, 68 cts. 2256 86

INDIANA.—*Crawfordsville*—Eugene, 1; Fowler, 2; Frankfort, 20; Hopewell, 3; Ladoga, 3; Marshallfield, 1; Oxford, 2; Waveland, 3; West Lebanon, 1. *Fort Wayne*—Auburn, 3; Fort Wayne 1st, 57 11; Waterloo, 2. *Indianapolis*—Acton, 1; Bethany, 1 40; Bloomington Walnut St., 4 18; Indianapolis 4th, 5 30, sab-sch., 3 93; 6th, 1; Tabernacle, 9 82; New Pisgah, 1; Southport, 3 30. *Logansport*—Concord, 2; Logansport 1st, 9; Broadway, 10; Michigan City 1st, 30; Mishawaka, 1; Monticello, 7; South Bend 1st, 25; 2d, 1; Valparaiso, 8. *Muncie*—Anderson, 1; Muncie 1st, 18 15; Tipton, 3; Wabash, 1 75. *New Albany*—Hanover, 6 75; Leavenworth, 1; New Albany 3d, 3; Seymour, 2 40; Sharon Hill, 2 45; Walnut Ridge, 1. *Vincennes*—Evansville Walnut St., 23; Petersburg, 3; Terre Haute Central, 30 60; Washington, 4. *White Water*—Dunlapville, 2; Liberty, 8. 328 14

INDIAN TERRITORY.—*Cherokee Nation*—Fort Gibson, 2. *Muscogee*—Muscogee, 23; Nuyaka, 2. 24 00

IOWA.—*Cedar Rapids*—Atkins, 2 20; Blairtown, 5; Cedar Rapids 1st, 32 10; Linn Grove, 3; Mechanicville, 5; Scotch Grove, 2. *Council Bluffs*—Afton, 2; Carson, 6; Conway, 2; Corning 1st, 16 47; Creston 1st, 8; Essex, 3 32; Lenox, 3; Malvern, 2 97; Menlo, 2; Shelby, 2; Shenandoah, 6. *Des Moines*—Chariton, 2; Dallas Centre, 6; Des Moines Central, 21 60; Grimes, 6; Indianola, 5 70; Newton, 2; Ridgedale, 9. *Dubuque*—Dyersville Ger., 1; Hazleton, 2. *Fort Dodge*—Alta, 1 84; Ashton, 1; Burt, 1 25; Callippe, 2 50; Churdan, 3; Fonda, 2; Fort Dodge, 23 44, sab-sch., 7 33; Grand Junction, 8; Inwood, 1; Lyon Co. Ger., 2; Paulina, 4 30; Sac City 1st, 12; Sanborn, 3; Sioux City 2d, 6; Spirit Lake, 2 28. *Iowa*—Bonaparte, 1 65; Burlington 1st, 2 55; Mediapolis, 1 63; Primrose, 2; Sharon, 2 96. *Iowa City*—Atalissa, 1; Crawfordville, 1 51; Montezuma 1st, 5 55; Muscatine 1st, 15; Washington, 54 cts.; West Liberty, 3; Williamsburg, 2. *Waterloo*—Cedar Valley, 3; Grundy Centre, 7 54, sab-sch., 1 46; Morrison, 6; Salem, 10; Waterloo 1st, 9. 309 92

KANSAS.—*Emporia*—El Paso, 1; Mayfield, 1; Silver Creek, 1; Slate Valley, 2; Wellington, 10. *Highland*—Clifton, 8; Corning, 1; Effingham, 2; Lancaster, 2 50; Nortonville, 2; Troy, 3 84; Vermillion, 1; The Parallel, 8. *Larned*—Arlington, 1; Great Bend, 1. *Neosho*—Garnett, 2; Iola, 8; Paola, 1. *Solomon*—Blue Stem, 34 cts.; Clyde 1st, 3; Glasco, 2; Sylvan Grove, 33 cts.; Vesper, 33 cts. *Topeka*—Idana, 50 cts. 62 84

KENTUCKY.—*Ebeneser*—Mt. Sterling, 1. *Louisville*—Louisville Central, 25; Shelbyville 1st, 2 90. 28 90

MICHIGAN.—*Detroit*—Detroit 3d Ave., 7 52; Central, 7 26; Trumbull Ave., 15; Westminster, 12. *Grand Rapids*—Ewart, 4; Ionia 1st, 10; Ludington, 4 11; Muir, 2. *Kalamazoo*—Kalamazoo Holland, 2; Starburg, 1; White Pigeon, 1. *Lansing*—Battle Creek 1st, 10; Homer, 8; Jackson, 1 86; Mason 1st, 5. *Monroe*—Coldwater, 2; Hillsdale, 10; Tecumash, 17. *Potosky*—Boysie Falls, 1. *Saginaw*—Bad Axe, 1; Ithaca 1st, 2 95; Marlette 1st, 5. 129 70

MINNESOTA.—*Duluth*—Cloquet, 1; Pine City, 1. *Mankato*—Amboy, 3; Delhi, 4; Madelia, 1; Mankato, 13 13; Winnebago City, 2. *Red River*—Fergus Falls, 3 12; Maine, 2. *St. Paul*—Macalester, 1 15; Minneapolis 5th, 5; Andrew, 21 09; East Wing, 8 98; St. Cloud, 11 10; St. Paul 9th, 1; Central, 54 45; Goodrich Ave., 4. *Westminster*, 3 25, sab-sch., 1 73; White Bear Lake, 2; Willmar, 2. *Winona*—Winona 1st, 12. 160 03

MISSOURI.—*Kansas City*—Jefferson City, 5; Kansas City 1st, 37 81; 2d, 12 13; 3d, 2; 4th, 8 40; Nevada, 5; Raymore 1st, 9 25. *Ozark*—Eureka Springs, 4; Mt. Vernon, 2; Ozark Prairie, 2; Springfield 2d, 1; Calvary, 24 15. *Palmyra*—Brookfield, 12; Hannibal, 20; Kirksville 1st, 2 62. *Platte*—Akron, 1; Hamilton, 1; New Hampton, 1; Parkville, 6 11. *St. Louis*—Bethel Ger., 4; Rolla, 2; St. Louis 2d, 100; 1st Ger., 5; West, 7. 274 47

NEBRASKA.—*Hastings*—Bloomington, 2; Glenville Ger., 50 cts.; Hastings 1st, 20; Mt. Pleasant Ger., 50 cts.; Nelson, 76 cts.; Superior, 1 30. *Kearney*—Kearney 1st, 10 32; Ord, 2; St. Edwards, 3. *Nebraska City*—Table Rock, 6 75; Tecumseh, 10. *Omaha*—Omaha Castellani St., 2 80; Papillion, 2 82; South Omaha Pres. Miss., 2. 64 75

NEW JERSEY.—*Corisco*—Bata, 1; Batanga, 2; Benita, 1; Corisco, 1; Elyne, 1; Gaboon, 3; Orove 1st, 2; 2d, 1; 3d, 1. *Elizabeth*—Bayonne City 1st, 10; Clinton sab-sch., 10; Connecticut Farms, 8; Elizabeth Madison Ave., 6 40; Lamington, 19; Perth Amboy, 30 80; Plainfield Crescent Ave., 140; Pluckamin, 10; Rahway 1st, 17 31; Roselle, 7 76; Springfield, 10 67; Carlstadt Ger. 1st, 3; Englewood, 121 24; Jersey City Scotch, 10; Passaic 1st sab-sch., 3 91; Paterson 1st, 15; 1st Ger., 2; 2d, 48 70; Redeemer, 25; Rutherford 1st, 26 06; West Hoboken 1st sab-sch., Miss. Soc., 10; West Milford, 2. *Nonmouth*—Allentown, 10; Asbury Park 1st, 6; Beverly, 28 37; Bordentown, 6 30; Columbus, 2; Cranbury 2d, 5; Cream Ridge, 3 75; Freehold 1st, 15 17; Jacksonville, 6 40; Manasquan, 16; Moorestown 1st, 1 50; Mt. Holly, 6 50; New Gretna, 1; Plumstead, 4; Providence, 3; Shrewsbury, 10; South Amboy, 2; Tennyson, 4; Tuckerton, 3. *Morris and Orange*—Chatham, 21; Dover, 28 59; Flanders, 2; German Valley, 5; Madison, 4 72; Mine Hill, 4; New Vernon, 3; Orange Bethel, 10 65; Parsippany, 12; Pleasant Valley Ger., 2; Schooley's Mount-

ain, 1; South Orange, 10 96; Succasunna, 3; Whippany, 3 72. *Newark*—Montclair Trinity, 11 45; Newark 2d, 11 70; 6th, 5; 2d Ger., 5; Bethany, 3; Calvary, 5 66; Memorial, 25. *New Brunswick*—Alexandria 1st, 2; Amwell 1st, 2; United 1st, 5 88; Dayton, 4 86; Dutch Neck, 10; Ewing, 5; Flemington, 25 66; Frenchtown, 5, sab-sch., 1; Holland, 5; Hopewell 1st, 4; Kingston, 2; Kingwood, 1; Lambertville, 36; Lawrenceville, 6; New Brunswick 1st, 15; 2d, 5; Princeton 1st, 21 36; 2d, 11 54; Witherspoon St., 1; Stockton, 4; Titusville, 5; Trenton 2d, 16 78; 3d, 20; 5th, 8; B. thany, 6; Prospect St. sab-sch., 4 84. *Newton*—Andover, 3 60; Asbury, 30; Beattystown, 1; Branchville, 5; Deckertown, 7 42; La Fayette, 1; Mansfield 2d, 3; Musconetcong Valley, 10; Oxford 1st, 5 46; Sparta, 2; Stillwater, 5; Wantage 2d, 5. *West Jersey*—Billingsport, 1; Blackwoodtown, 15; Camden 1st, 27; Clayton, 10; Gloucester City 1st, 5; Swedesboro, 2; Wenonah, 50; Woodstown, 5. 1309 15

NEW MEXICO.—*Albany*—Florence, 1. *Rio Grande*—Jemez, 1; Pajarito, 1. 3 00

NEW YORK.—*Albany*—Albany 4th, 25; 6th, 3; Madison Ave., 15; State St., 73 69; Charlton, 5 60; Kingsboro, 5; New Scotland, 5; Rockwell Falls, 3; Sand Lake, 1; Saratoga Springs 1st, 6 43; 2d, 7 80; Stephentown, 2 74; West Troy Jermian Memorial, 6 51. *Binghamton*—Binghamton 1st, 92 03; North, 8 29; Union, 3; Waverly 1st, 45 20. *Boston*—Boston 1st, 22 81; Lowell, 3; Providence, 5; South Framingham 1st, 2 50; Taunton 1st, 1; Windham, 3 06; Woonsocket 1st, 2. *Brooklyn*—Brooklyn Bethany, 4 46; Cumberland St., 3; Duryea, 26; Hopkins St. Ger., 3; Prospect Heights, 10; Ross St., 31 05; 8 3d St. sab-sch., 10; West New Brighton Calvary, 11 65. *Buffalo*—Buffalo 1st, 150; Bethany, 16 08; Calvary, 60; Wells St., 1; Westminster, 26; West Side, 3; Franklinville 1st, 5; Fredonia, 2 68; Gowanda, 1; Sherman, 8; Silver Creek, 6; Westfield 1st, 15 83. *Caryoga*—Auburn Calvary, 1 67; Cayuga, 2 08; Port Byron, 8; Sennett, 2. *Champlain*—Champlain, 5; Fort Covington, 3 25; Peru, 1 08. *Chemung*—Elmira 1st, 21 99; Watkins, 19 25. *Columbia*—Catskill, 28 42; Durham 1st, 5; Hudson sab-sch., 25; Jewett, 7; Spencertown, 2; Valatie, 5. *Genesee*—Byron, 5; Perry, 20. *Genesee*—Canandaigua 1st, 5 79; Gorham, 7 71; Oak's Corners, 25 cts.; Ovid, 6 72; Phelps 1st, 8 37; West Fayette, 2. *Hudson*—Amity, 8; Clarkstown Ger., 1; Denton, 1; Good Will, 1 62; Greenbush, 3 50; Haverstraw Central, 12; Middletown 1st, 30; 2d, 21 50; Milford, 2; Nyack Ger., 2; Otisville, 3; Port Jervis, 10; Ridgebury, 1; Scotchtown, 5; South Centerville, 1; Stony Point, 9 29; Unionville, 2; West Town, 5. *Long Island*—Middletown, 7 18; Moriches, 4 34; Sag Harbor 1st, 5; Setauket, 11; Southampton 1st, 20 76; Southold, 10. *Lyons*—East Palmyra, 6 07; Fairville, 4 50; Galen, 5; Marion, 2 13; Rose Valley, 5 34. *Nassau*—Glen Wood, 1; Huntington 2d, 11 58; Newtown, 1 67; Springfield 1st, 3. *New York*—New York 4th Ave., 195 30; 13th St., 60; Bethany, 8, sab-sch., 3; Bohemian, 3; Calvary sab-sch., Miss. Soc., 8 90; Christ's, 9; Mount Washington, 24 50; Park, 33 53; Phillips, 7; Puritans, 96 97; Scotch, 100; West End, 20 65; West Farms, 5; W. 61st St., 3. *Niagara*—Lewiston, 5; Lockport 2d Ward, 1; Mapleton, 1; Youngtown, 2. *North River*—Amenia, 13; Canterbury, 4; Pine Plains, 5; Wappingers Creek, 2. *Osgo*—Delhi 1st, 25; 2d, 14 27; New Berlin, 2; Oneonta 1st, 15 53; Richfield Springs, 5 82. *Rochester*—Avon Central, 3; Brighton, 6; Fowlerville, 3; Genesee Village, 26 72; Honeoye Falls, 3; Lima, 9 09; Mt. Morris, 4; Ogden, 3 72; Piffard, 1; Pittsford 1st, 10; Rochester 1st, 100; Brick 100; Central, 71 82; Emmanuel, 1 34; Memorial, 4; North, 10; St. Peter's, 60; Springwater, 4; Wheatland 1st, 6 33. *St. Lawrence*—Hammond, 5; Ox Bow, 6. *Schenectady*—Arkport, 86 cts.; Bath, 30; Canisteo 1st, 10; Corning, 8 24; Hornellsville, 14 25; Jasper 1st, 2 60. *Syracuse*—Baldwinsville, 12 10; Fulton, 20; Oswego Grace, 31 64; Otisco, 3; Syracuse 1st, 46 86; 4th, 19 05. *Troy*—Caldwell (Lake George), 5; Cambridge, 9 88; Hebron, 75 cts.; Troy 9th, 30; Oakwood Ave., 10; Waterford 1st, 7 86. *Utica*—Clayville, 2 80; Holland Patent, 7; Utica Olivet, 6; Verona, 5 32. *Westchester*—Croton Falls, 5; Darien, 10; Greenburg, 31 54; Greenwich 1st, 5; Hartford, 14; Katonah, 2; New Haven, 2; New Rochelle, 25 25; Patterson, 3 35; Port Chester, 4 42; Southeast, 3; Southeast Centre, 5 20; South Salem, 14; Stamford 1st, 12 93; Thompsonville, 17 50; Yonkers 1st, 102 47; Dayspring, 6; Westminster, 1 38. 2814 58

NORTH DAKOTA.—*Fargo*—Fargo 1st, 20; Lisbon 1st, 5. *Pembina*—Bathgate, 2; Gliby, 2. 29 60

OHIO.—*Athens*—Athens sab-sch., 6; Gallipolis 1st, 5; Logan 1st, 12. *Bellefontaine*—Crestline, 2 25; Gallion, 4 50; Spring Hills, 60 cts.; Urbana 1st, 12 32; West Liberty, 2 32. *Chillicothe*—Bainbridge, 3; Bogota, 1; Chillicothe 1st, 36. *Cincinnati*—Avondale, 55; Bethel, 3 68; Cincinnati 2d, 9 40; 3d, 13 66; 6th, 10; Bethany Mission sab-sch., 9 10; Central, 18 84; Cleves, 6; Delhi, 6; Goshen, 1; Ludlow Grove, 2; Mason and Pisgah, 1 70; Morrow 1st, 4; Silverton, 2; Somersett, 1 21; Venice, 5; Wyoming, 40. *Cleveland*—Cleveland 1st, 78 50; Stone ch. dept., 22 06; Calvary Cong., 37 86, sab-sch., 6 71; 2d, 100; Beckwith, 11 45; Miles Park, 10; Woodland Ave., 50; East Cleveland, 14 38; Parma, 2; Willoughby, 6 25, sab-sch., 1 75. *Columbus*—Central College, 5 75; Columbus Westminster sab-sch., 1 97; Greenfield, 1; Groveport, 1;

Mifflin Gahanna, 8; Rush Creek, 3 65. *Dayton*—Bethel, 1; Bremen, 1 85; Dayton 4th, 6; Ebeneser, 1; Franklin, 1; Hamilton 1st, 5; Jacksonville, 1; New Jersey, 3 15; Seven Mile, 3 75; Xenia, 7 65. *Evans*—Fremont, 31. *Lima*—Delphos, 1; Findlay, 25. *Middletown*, 1. *McKean*—Canton 1st, 5 25; East Palestine, 5; Niles, 2; Warren, 12. *Morion*—Delaware, 10; Marion 1st, 6; Prospect, 2 50; Richmond, 2; York, 1 10. *Mouma*—Grand Rapids, 2; Milton Centre, 1; Toledo 1st Ger., 1; Westminster, 16 64; West Unity, 2. *Portsmouth*—Portsmouth 2d, 24 35; Winchester, 2. *St. Clairsville*—Bellair 2d, 7; Cadiz, 12 65; Mt. Pleasant, 4 61; Nottingham, 16 87; Pleasant Valley, 1 10; Short Creek, 8; Washington, 2. *Steubenville*—Amsterdam, 2; Bakersville, 1; Brilliant 1st, 4; Buchanan Chapel, 2; Centre Unity, 2; Corinth, 9; Cross Creek, 3; Dennison, 4; East Liverpool 2d, 1; Harlem, 3; Leesville, 1 79; Linton, 1; Nebo, 2 60; New Hagerstown, 2 72; Sallenville, 4; Socio, 3; Steubenville 1st, 4 88; Two Ridges, 1; Unionport, 1; West La Fayette, 1. *Wooster*—Lexington, 1; Millersburg, 6 60; Orrville, 2 20; Savannah, 5. *Zanesville*—Fredericktown, 9 46; Jersey, 5 40; Newark 1st, 4; Salem Ger., 2 37; New Concord, 4; Norwich, 2; Pataskala, 2 97; Zanesville 1st, 12 37. 970 07

PACIFIC—*Bemida*—Arcata, 8; Lakeport, 2; Mendocino, 10; Napa City, 20; Petaluma 1st, 4; Point Arena, 2; San Rafael, 31 55; Sab-ech, 6 10; Santa Rosa, 14. *Los Angeles*—Azusa, 1; Los Angeles Boyle Heights, 1; Monrovia, 1; Montecito, 5; Riverside Calvary, 5; Santa Ana, 5; Santa Barbara 1st, 12. *Sacramento*—Chico, 10; Colusa 1st, 7; Davisville, 5; Dixon, 2; Elk Grove, 3; Ione, 2; Sacramento 14th St., 2 10. *San Francisco*—Berkeley 1st, 17 85; Oakland 1st, 71 05; San Francisco Howard St., 20. *San José*—Milpitas, 2. *Stockton*—Bethel, 8; Merced, 3. 275 65

PENNSYLVANIA—*Allegheny*—Allegheny Bethel, 13; McClure Ave., 30; North, 92 39; Beaver, 35; Bull Creek, 5; Cross Roads, 3; Evans City, 3; Freedom, 6; Glenshaw, 5 50; Sab-ech, 1 75; Hilldale, 8 32; Millville, 6 06; Natrona, 3; Pine Creek 1st, 3; 2d, 3; Sewickly, 34 45; Sharpsburg, 23 03; Tarentum, 8 25; West Bellevue, 6. *Blairsville*—Armagh, 2; Conemaugh, 3; Congruity, 3; Derry, 6; Greensburg, 27; Irwin, 10; Johnstown, 5; Laird, 5; Latrobe, 17; Ligonier, 3; Livermore, 5 40; Murrysville, 6; Parnassus, 19 97; Pine Run, 5; Plum Creek, 7 25; Salt n, 10 18; Union, 2 74. *Butler*—Amity, 1; Butler, 42 55; Centre, 2; Clintonville, 3; Concord, 9; Fairview, 2; Grove City, 15 25; Harlansburg, 4; Martinsburg, 4; Mt. Nebo, 2 55; Muddy Creek, 2 75; New Hope, 4; New Salem, 2 70; North Liberty, 2 37; North Washington, 2; Petrolia, 1; Plain Grove, 6; Pleasant Valley, 1; Sunbury, 3; Unionville, 2 50. *Carlisle*—Big Spring, 18 72; Carlisle 2d, 34 30; Chambersburg Central, 4 06; Duncannon, 5; Green Castle, 6 35; Harrisburg Olivet, 11 52; Middle Spring, 10; Monaghan, 6 75; New Bloomfield, 14 80; Paxton, 9 50; Petersburg, 2; Saint Thomas, 2 31; Shermansdale, 2 77; Waynesboro Sab-ech, 6 12. *Chester*—Avondale, 7 84; Bryn Mawr, 35 25; Darby 1st, 5; Darby Borough, 20; Downingtown Central, 5; Fagg's Manor, 20; Forks of Brandywine, 10; Kennett Square, 3; Lansdowne 1st, 18 81; New London, 5; Phoenixville 1st, 2; Upper Octorara, 17 75. *Clarion*—Brookwayville, 3 35; Brookville, 22 57; Edenburg, 5; Elkton, 2; Leatherwood, 4 10; New Bethlehem, 4. *Erie*—Bradford 1st, 15; Erie Central, 25; Evansburg, 1 35; Fairview, 1; Garland, 5 75; Harbor Creek, 3; Meadville 1st, 7; Mercer 1st, 13; North Clarendon, 1 55; Pittsfield, 4; Pleasantville, 8; Sandy Lake, 3; Sugar Creek, 1; Tideoute, 6; Union City, 6; Ulca, 2 27; Warren, 90; Waterford, 2; Westminster, 3. *Huntingdon*—Altoona 1st, 18 21; 2d, 30; Bedford, 9; Bellefonte, 15; Beulah, 2; Birmingham, 10; Clearfield, 10; Curwensville, 14 47; Sab-ech, 5; Fruit Hill, 5; Gibson Memorial, 2; Houtzdale, 3 16; Lewistown, 5 40; Little Valley, 6; Logan's Valley, 6; McVeightown, 5; Mapleton, 1; Middletown Westminster, 16 22; Milroy, 5 63; Oriskany, 2; Pine Grove Sab-ech, 98 cts; Port Royal, 4; Spruce Creek, 5; West Kishacoquillas, 6. *Williamsport*—Bethesda, 3 10; Cherry Run, 1; Crooked Creek, 2; Currie's Run, 3 85; Union, 1 55; Elder's Ridge, 11; Ederton, 4; Freeport, 3 35; Gligal, 2; Glade Run, 3; Harmony, 1 37; Indiana, 6; Jacksonville, 8; Mechanicsburg, 2; Midway, 60 cts; Mt. Pleasant, 1; Parker City, 6 30; Rockbridge, 1; Saltsburg Sab-ech, 20; Snicksburg, 1; Strader's Grove, 5; Tunnelton, 3; West Glade Run, 7; Worthington, 6. *Lackawanna*—Athens, 7; Brandt, 11; Brooklyn, 2; Carbondale 1st, 62 18; Herrick, 2; Honesdale, 300; Montrose, 5; New Milford, 1 88; Oliphant, 3 15; Orwell 1st, 1 90; Tunkhannock, 18 35; Wells and Columbia, 1; Wilkesbarre 1st, 145 86; Grant St., 7 10; Wyalusing 1st, 4. *Lakeland*—Allentown, 11 20; Audenried, 10; Bangor 1st, 9 02; Easton 1st, 5; Mahanoy City, 4; Port Carbon, 5; Reading Washington St., 2; Sandy Run, 2; Shawnee, 3; Saenandoah 1st, 3 42; Slatington, 10; South Bethlehem Sab-ech, 1; Summit Hill 1st, 6; Upper Lehigh, 5; Weatherly, 10; White Haven, 2. *Northumberland*—Bloomsburg 1st, 30 54; Briar Creek, 1; Derry, 2; Elysburg, 1; Great Island, 25; Grove Sab-ech, 25; Hartleton, 3; Holland Run, 1 56; Lycoming, 10; Milton, 18 20; Mt. Carmel 1st, 8 27; New Columbia, 2 25; Shamokin, 1; 1st, 4 19; Shiloh, 2; Washington, 12; Washingtonville, 1; Williamsport 1st, 10. *Philadelphia*—Calvary, 95 47; Clinton St. Immanuel, 17 22; Green-

wick St., 10; Mariner's, 5; Tabernacle, 50. *Philadelphia Central*—Philadelphia Bethesda, 20 37; Central, 5; Faterston Memorial, 4; Princeton, 144 95; Susquehanna, 5; Temple, 23; Trinity, 11; West Park, 10. *Philadelphia North*—Chestnut Hill, 35 50; Forestville, 2; Germantown 1st, 103 30; 2d, 59 52; Holmesburg, 4; Huntingdon Valley, 6; Sab-ech, 1; Jeffersonville Centennial, 5; Jenkintown Grace, 8; Leverington, 11; Lower Merion, 4; Macalester Memorial, 2 60; Manayunk, 20; Newtown, 22; Springfield, 1; Thompson Memorial, 5. *Pittsburgh*—Bethany, 12 15; Sab-ech, 4 75; Bethel, 23; Chartiers, 3; Duquesne, 3; Finleyville, 43 cts; Hebron, 20; Knoxville, 5; Lebanon, 10; McDonald 1st, 6; Middletown, 5; Monongahela City 1st, 27 50; Mt. Carmel, 2; Mt. Olive, 1; Mt. Washington, 6; Oakdale, 12 70; Pittsburgh 1st, 339 04; 2d, 20 95; 7th, 11; 43d St., 10; Bellefield, 24 30; Central, 3; East Liberty, 52 31; Sab-ech, 61 93; Park Ave. and Sab-ech, 75 25; Shady Side, 8 55; Sab-ech, 6 41; South Side, 6; Raccoon, 28 24; Sab-ech, 3 68; Verona, 2; West Elizabeth, 5 50; Sab-ech, 8. *Redstone*—Fairchance, 1; George's Creek, 3; Greensboro, 2; Laurel Hill, 20; Mt. Pleasant, 10; Mt. Vernon, 3 42; Scottdale, 4; Sab-ech, 3 54; Sewickley, 5; Tent, 4; Tyrone, 2. *Shenango*—Beaver Falls, 14; Clarksville, 7 06; New Castle 1st, 15 39; Slippery Rock, 5 90; Unity, 6; Westfield, 10. *Washington*—Burgettstown, 9; Sab-ech, 8 29; Cameron, 2; Cross Creek, 12; Mt. Olivet, 6; New Cumberland, 21; Pigeon Creek, 2 80; Unity, 2; Upper Buffalo, 26 25; Upper Ten Mile, 6; Washington 2d, 21; Wellsburg, 16 35; West Liberty, 3; West Union, 3; Wheeling 1st, 25 57; Sab-ech, 10. *Wellboro*—Allegany, 1; Antrim, 1; Arnot, 2; Knoxville, 1. *Westminster*—Donegal, 2; Lancaster 1st, 26; Memorial, 2; Middle Octorara, 5 50; Mt. Joy, 2; New Harmony, 2; Pine Grove, 2; Slateville, 7 92; Union, 30; York 1st, 44 14. *West Virginia*—Clarksburg, 2 40; Grafton, 5; Long Reach, 1; Morgantown, 5; Parkersburg 1st, 5 37; Ravenswood, 2; Sistersville, 2; Sugar Grove, 2. 4120 85

SOUTH DAKOTA—*Black Hills*—Rapid City, 8 16; White-wood, 2. *Central Dakota*—Brookings 1st, 6 56; Howell, 48 cts. *Dakota*—Mountain Head, 25 cts. *Southern Dakota*—Canistota, 2; Dell Rapids 1st, 2; Harmony, 2; Kimball, 2 77; Mitchell, 2; Parker, 25 cts; Scotland, 8 35; Turner Co. 1st Ger., 6. 42 82

TENNESSEE—*Holston*—Amity, 50 cts.; Jonesboro, 4; Kingsport, 99 cts.; Lamar, 54 cts.; Mt. Bethel, 5; New Salem, 50 cts.; St. Marks, 1. *Kingston*—Bethel, 1. *Union*—Baker's Creek, 1 38; Clover Hill, 1; Knoxville 4th, 17; Madisonville, 60 cts.; Mt. Zion, 1; New Market, 10. 44 49

TEXAS—*Austin*—Brownwood, 3 32; Goldthwaite, 2; Lampasas 1st, 2; Pecan Valley, 88 cts. *North Texas*—Gainesville 1st, 16; Jackaboro, 8 50. *Trinity*—Terrell, 2. 34 70

UTAH—*Montana*—Anaconda, 1; Butte City, 11. *Utah*—Ephraim, 5; Evanston, 3; Emmanuel, 2; Logan Brick, 1; Manti 1st, 5; Millville, 20 cts.; Mt. Pleasant, 1; Nephi, 1; Parowan Mission, 5; Salt Lake City 1st, 31; Springfield, 1 40. 67 60

WISCONSIN—*La Crosse*—Neillsville, 2. *Lake Superior*—Ishpeming, 17 69; Marinette, 18; St. Ignace, 2. *Madison*—Baraboo 1st, 4 28; Beloit Ger., 1; Janesville, 14; Madison 1st, 16 95; Reedsburg, 5. *Milwaukee*—Cedar Grove, 5; Milwaukee Immanuel, 54; Oostburg, 3; Ottawa 1st, 51 cts; Waukesha, 12. *Winnebago*—Fond du Lac, 3 70; West Merrill, 5. 159 08

LEGACIES.

Estate of Mrs. Amelia Kerr, New York city, 5050; Estate of William Thaw, on account of 50,000 bequest, 10,000..... \$15,050

PERSONAL.

Alexander Guy, Oxford, O., 100; "Y. B." for Union Academy, 30; Rev. J. G. Craighead, D.D., Washington, D. C., 50; "Tithes of inheritance," 2000; D. B. Iveson, Esq., New York city, 500; E. P. D., Pittsburgh, Pa., 5; J. B. Davidson, Newville, Pa., 10; Rev. Samuel Murdock, Oaks Corners, 5; Rev. D. A. Wilson, D.D., Milan, Mo., 1; A member of Montrose ch., Pa., 5; "C." Pa., 3; David Clark, Galena, Ill., 5; Rev. R. Frame, Chicago, Ill., 5; Woman's Missy Soc. Washington Ave. ch., Macon, Ga., 1; Woman's Missy Soc., Rising Sun, Ind., 3; Mission Band St. Cloud ch., N. J., 2; Mrs. H. S. J., Erie, Pa., 5; D. K. Freeman, Huntingdon, Pa., 5; Mr. and Mrs. George W. Kimberley, Montecito, Cal., 5; Major Calvin DeWitt, U. S. A., 25; F. S. C., 16 50; Mrs. Eliza McKee, St. Louis, Mo., 50; Rev. C. C. Thorne, Pultner, N. Y., 1; Presbyterian, 1; "C." Pa., 3; Rev. W. L. Tarbet and wife, 1 28; "H. P." 200; By wire from Tennessee, 56..... 3,543 78

Total amount received March 1 to April 15, 1890... \$3,576 03
Previously reported..... 51,620 13

Total for the year closing April 15, 1890..... \$84,996 16

C. M. CHARNLEY, Treasurer.
P. O. Box 294, Chicago, Ill.

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Business correspondence and orders for books and periodicals, except from Sabbath-school missionaries, to JOHN A. BLACK, *Business Superintendent*.

Remittances of money and contributions to the Rev. C. T. McMullin, *Treasurer*.

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THE CHURCH

AT HOME AND ABROAD.

AUGUST, 1890.

ALL ELDERS PASTORS.

When Paul, stopping awhile at Miletus on his last journey to Jerusalem, had sent to Ephesus for the elders of the church to come and meet him there, he delivered to them an affectionate and faithful charge concerning their care of the flock over which the Holy Spirit had made them overseers. He charged them to take heed unto themselves and to all the flock—"to feed the church of God"; that is, to be shepherds to it, for the word used by Paul is *ποιμαίνετε* (*poimainete*), the verb corresponding to the noun *ποιμην* (*poimen*), or shepherd.

The elders of a Presbyterian congregation constitute its session. One of them is considered the teaching elder, and the others the ruling elders. Yet teaching is not the only function of the one, nor ruling the only function of the others. In different proportions and modes they share both these functions. In our Form of Government and in our ordinary speech, we give the title *pastor* to that one member of the session who is ex-officio its moderator, who has received special education to fit him for religious teaching, and whose temporal support, with that of his family, is provided by the congregation, with help, if needed, from the Church at large, in order that, free from worldly cares, he may devote himself wholly to this pastoral ministry—this feeding and tending, *shepherding*, of the flock of God. But our theory is that he cannot fulfill this

ministry alone. We elect and ordain other elders to constitute, with him as moderator or president, a body which we call the *session*, the same body which in the Reformed Church is called the *consistory*.

The session, according to our Form of Government, is not only "charged with maintaining the spiritual government of the congregation," but is also empowered "to concert the best measures for promoting the spiritual interests of the congregation." With this definition of their powers and duties, we cannot think it incorrect, and we do think it convenient and wholesome, to regard the session as a body of pastors—one president pastor with a convenient number of associate pastors.

The ruling elders, no doubt, love to count themselves members of the flock. None of the people pronounce the words *our pastor* more affectionately or more confidently than they. No families sit before him in their pews more eager to be fed by his preaching; none welcome him to their homes with more grateful appreciation of his pastoral care and sympathy and love than the families of the elders. He cannot wish to deny them all this; yet the elders should not forget that the pastoral care which they so prize for their families and for themselves, they are his official helpers in extending to all the families and all the souls in their congregation. They, as truly as he, have been chosen

by the people and have been solemnly set apart to this pastoral ministry. For the realization of this it is not necessary to attempt any change in our customary designation of these officers. Let the presiding elder of the session still be called *the pastor*, and the others *the elders*. This is convenient, and this need not make us forget that as in reality the pastor is also an elder, so the elders are also pastors; and the apostle's charge is addressed to them all, "Tend the flock of God which is among you" (1 Pet. 5:2).

These associate pastors in our Presbyterian system have not indeed enjoyed a special professional training for their office, and they are not made "free from worldly cares" by a stipulated pecuniary provision for their maintenance and for that of their families. These facts limit and qualify the reasonable expectations of their leader and the people; but they do not nullify, and should not minimize, their pastoral office.

To enable each elder duly to magnify and fulfill this office, it is necessary to have a clear and definite division of labor among the members of the session. This may probably best be accomplished by dividing the congregation into classes, and assigning one class consisting of a suitable number of persons and families to each elder. Over this small number he is to watch, and for the care of them he is to feel a definite responsibility such as he does not feel toward the other classes. The number should not be so large as to make his frequent visiting of them impracticable. He should have his written or printed roll always at hand or always in memory. He should run over the roll with his eye, or recall all its names in memory every day. He should keep himself advised of the situation and, if possible, of the spiritual condition of each. In this way he can always be ready to bring to the notice of the pastor anything calling for his

special consideration concerning any of those persons or families, and to be the pastor's helper or counsellor therein.

In this as in every other kind of labor or care in which several persons are to co-operate, some orderly division and arrangement are essential. If each elder is left to feel that he shares with a half-dozen or a dozen men the responsibility of oversight over some hundreds of people, his sense of responsibility is quite too vague to be of real use, and his sense of the impracticability of his task prevents him from really attempting it. There is no such excuse and no such discouragement when a definite and not large number is assigned to each elder.

The division may be made in different modes, according to the situation of different churches. It is convenient, in many ways, to arrange the classes according to the location of residences, putting those together who live on the same street or in the same neighborhood. This makes the work of visitation more easy. If the congregation have their homes so compactly located that this is not important, there may be some advantages in arranging them according to their seats in church, giving each elder the occupants of a certain row of pews, over which he can easily cast his eye on the Sabbath and notice whether the members of his class are in their pews, and making it his duty to learn whether they are detained by sickness. If the names of communicants only are thus enrolled in the classes, each elder should concern himself for all non-communicants in the same households, and all naturally associated with them or neighbors to them, co-operating with the pastor in effort and prayer to win and to save them.

Each elder may well be expected to be able at any time to report to the pastor concerning his class. The pastor is of course to have equal care of all the classes, but such an arrangement greatly facilitates his

work. He can take up the classes in order, giving perhaps one month to the visitation of one class, and taking them in some fixed order. If once in each year he can visit each class with the elder having charge of it, then making other visits by himself, as sickness or sorrow or other experiences may give occasion for doing so, he will find this association with the elders—one after another of them in turn—exceedingly pleasant and helpful. Hardly will any Christian intercourse be more enjoyable or more memorable to a pastor than that of such going from house to house with an elder, holding sweet counsel together as they walk or drive, and enjoying together the delight with which many a church member welcomed them, and the privilege of speaking a word in season to him that is weary or burdened or tempted, hearing devout and saintly souls testify of

God's goodness, trying to stir to better life sluggish and negligent souls, or to win back to duty and to happy fellowship some heedless or perverse wanderer.

The value and utility of such an arrangement may be increased by having it known throughout the church during what week or month the pastor will be visiting each class with its elder, and to have all invited then specially to remember that class in prayer.

In such ways, and by such methods, it is practicable for devout and conscientious elders to share with the pastor the exercise of the pastoral care. It is a precious means of grace to themselves, and it renders practicable a thoroughness and pervasiveness and effectiveness of pastoral oversight, such as no pastor's strength is equal to without such assistance.

HOW IT ALL LOOKS TO A MISSIONARY.

Our own view of the organic unity of our Church's work at home and abroad is so forcibly expressed and so picturesquely illustrated in a letter just received from a lady missionary in Asia whom we have never seen, that we cannot forbear giving our readers some extracts from it. Her own expressed wish prevents us from printing the letter in full with her name. She had just received and read our April number. She speaks of reading first the children's pages "at the end;" and seems to have moved backward toward the beginning. Was this because the Orientals among whom she lives write and read from right to left? However this may be, she says:

I glanced at *Colleges and Academies, Publication and Sabbath-school Work, Education and Church Erection*, and wished I had lots and lots of money, which is so necessary to

lengthen the cords and strengthen the stakes of the camp in the field at home—to train and equip officers who shall be worthy to lead the hosts of God's elect against principalities and powers, against spiritual wickedness in high places, and who must succor, from the city of their blessed privileges, us who have gone down to fight with "the rulers of the darkness of this world" in Moslem and heathen lands.

I looked long and lovingly at that dear old mother in Israel (page 333) who found sweet rest in the "blessed home" at Perth Amboy, before God took her to his own home; and I wished for more money than before. I peeped at Mexico and saw that new church dedicated, and rejoiced with those who had the joy of bringing those young men into the pure gospel light; at New Mexico, California and Kansas, at China and Oroomiah; and I felt how good it was to know that there was one place from which we had later and better news than you, for last week we had the news of

the gracious revival God has given them in Oroomiah. [Our readers have had this good news in later issues than that of April.—ED.] I flew over the road with Dr. Irvin, from synod to synod, faster than even a "lightning express" could travel. . . .

As I read Mrs. Eddy's article [*Syrian Girls*], I thought I might say to the ladies at home, These are our feelings and hopes for our flock; these are their trials and temptations; that is the state we take them from, and that is what we may expect in the future. . . . Mrs. Carter's article [*Maidenhood and Missions*] was not hurried over. I read it, and it seemed like putting my head for a moment on the bosom of the mother who has been sorely missed all these

years, and seems nearer now that she is in heaven. The tears wanted to come, but they did not fall till I turned the leaves to what that dear brother wrote (page 295) from the valley of shadow into which the Master has led him. . . . May the light of his eyes yet be spared to gladden and bless his life!

Surely thousands of our readers will heartily join in that prayer.

Later, comes a telegram announcing the release of Mrs. Holmes from her suffering and her entrance into heavenly rest, June 28, at Cedar Rapids, Iowa.

"THREESCORE AND EIGHTEEN" was the striking signature of a letter to the secretary of the Board of Church Election, sent by him for publication in our June number, page 558. Another mother in Israel of the same great age is as deeply and intelligently interested in that question, "Cannot our General Assembly devise some way by which our contributions for the coming year (years?) can be greatly increased?" She sends us copies of a leaflet issued by the American Home Missionary Society, Bible House, Astor Place, New York, setting forth a plan adopted at Newton Centre, Mass., whereby more than one hundred persons in that congregation united in a band, undertaking each to save, in some way, one cent a day and add it to their customary contribution for home and foreign missions.

Our venerable correspondent correctly estimates that this plan, actually adopted and faithfully executed by all the members of our Church, would add nearly \$3,000,000 to the annual income of our Church for its benevolent work. She then earnestly asks:

What could not we do with nearly three million dollars a year? First we would pay the debts of the Foreign and Home

Missionary Societies; next we would reinforce home and foreign missions with the young, ardent men and women ready and willing to go. We would build churches and mansees, new school-houses and additions to old ones, so that no child need be turned away. Aged ministers would be made comfortable; books and tracts, good papers and colporteurs would be sent out in numbers; young men would be educated for the ministry; freedmen would have industrial and other schools; Bibles would be given to every family, etc.

All such plans and estimates are impressive as showing how "many a little makes a mickle," and how aptly that Scotch proverb applies to church contributions. But let us not forget that *proportionate* as well as *systematic* giving is as proper in this additional giving as in all previous and customary giving. There are many communicants who gave little money and much prayer last year, many such who, if they gave one cent a day, gave more, according to Christ's arithmetic, than all the rich men who cast in their gifts into his treasury. Some of these ought not to give an *extra* cent this year. Our venerable friend does not mean

to ask it of them. She is quite right in asking all to consider carefully whether they can do this, and to adopt some orderly plan to accomplish the doing of it. But there are thousands who can just as easily do many times more than this. The Lord is sitting over against the treasury and observing us. He knows all our thoughts about the sad deficit in our Church's mission treasuries—*his* mission treasuries; and there are thousands of us who are not going to satisfy him by adding *one cent a day* to our past offerings. He knows and we know that that is not *proportionate* giving. But his gracious eye will, we believe, look upon not a few to whom a cent a day saved for and given to him will mean real and careful self-denial, such as that widow's *two mites* cost her. He will notice every such gift as graciously as he noticed that.

The clerk of a certain session writes that, in his congregation, nearly seventy copies of *THE CHURCH AT HOME AND ABROAD* are taken, and asks us to send him "several names of pastors who feel that they are not able to take it," as several of their subscribers "wish to send them to others after reading them."

We would gladly do this, but the difficulty is for us to know to whom this would be acceptable. To all such pastors or other persons of whom we are informed, we have thus far been able to send our magazine by means of the fund generously contributed for this purpose, as mentioned in our May number, page 390. We shall be glad to hear of any others who need this assistance in either of these forms.

In the meanwhile, let us express our great pleasure at thus hearing from a congregation which gives us more than ten subscribers for every one hundred of its communicants. That ratio extended through

our Church would quadruple our present number of subscribers. The church from which we thus hear so pleasantly is remarkable for the number of foreign missionaries it has raised and sent abroad; among them one of the most distinguished in missionary service and literature.

Rev. W. W. Eddy, D.D., of Beirut, has arrived in New York. After nearly forty years of labor in the Syrian mission, he comes home for a season of needed rest, hoping then to return to the work to which his whole life is devoted. Mrs. Eddy, the faithful partner of his labors, is with him, and also their two daughters, Misses Mary and Julia. They are at present guests of their son, Dr. R. Condit Eddy, at New Rochelle, N. Y. The eldest son, Rev. W. K. Eddy, is at his post in Sidon, as he has been since 1878; and the eldest daughter is with her husband, Rev. F. E. Hoskins, at their home and work in Zahleh.

THE WESTERN FEMALE SEMINARY, Oxford, O., now only thirty-five years old, is said to have sent out more than sixty of its graduates as foreign missionaries. How many are teachers, wives and mothers in American Christian schools and homes, we know not. This is one of how many such fountains of sweet and wholesome influence in our land!

This number will be found exceedingly rich in contributed articles and letters from our correspondents in Europe, Asia and America.

We have other not less valuable communications, received after our space was preoccupied, which our readers may expect in the September number.

HOME MISSION NOTES.

BY THE SECRETARIES.

Letters from the home missionaries printed in this number of the magazine are full of interest, and cover a wide extent of territory: from Massachusetts to Utah, Black Hills, Dakota, to New Mexico and North Carolina, taking note of the work in Iowa and Nebraska.

We call special attention to the letter of Rev. S. W. Stophlet and the work he has done in Lake City, Iowa. Young ministers from the theological seminaries would do well to heed the calls from just such churches all over our great West, and judge whether it would not be a better expenditure of their time and strength than to settle down in an old town in the East, where the work can be as well or better done by older men, who may have already borne the heat of the battle on the frontiers.

We note with special interest the work reported by Dr. Dorland in Hot Springs, N. C. The work is new. It has been very inexpensive and full of interest. We are glad to have him report the timely aid given by the Presbyterian visitors from the North. We trust that other Christian workers while on their vacations in the neighborhood of these interesting schools and churches will follow their example. The children who are scholars in this school are the descendants of the Scotch-Irish people who settled all that region in the early days.

Rev. John Branch, after thirty years of service, most of it in connection with this Board, among the weak churches, builds an edifice, has it dedicated and turns it over to another, while he seeks to regain failing health. These faithful servants of God should be well taken care of while living. A few flowers to them now have more of sweetness than an abundance strewed on the coffin.

Here is another servant growing old in the service, breaking under the hard work of long and painful rides over the mountains of New Mexico. To make these possible in the future a new "buck-board" is needed. Doubtless there are several hundreds of dollars in bank to the credit of persons able and ready to supply the need of Rev. J. M. Shields.

Lest some of the many readers of the *Presbyterian* may not have noticed this article, we reprint it because it is worthy of a special reading:

"THEM HOME MISSIONS."

In making the circuit of my parish I called at a shabby little cottage which lacked every comfort known to the nineteenth century. A very poor and very old Christian woman welcomed me, and after a few minutes' conversation asked abruptly, "Do you know anything about them home missions?" She had been reading a five-months-old number of the *Presbyterian* that some kind friend had loaned her, and had become interested in some account of home missionary work. She listened attentively while I told something of our work on the frontier, and finally asked again, "Do you know where to send money for them home missions?"

On receiving a reply in the affirmative she rose and opened a door, revealing a little room most scantily furnished, and disappeared for a moment. A scraping sound told of the opening and closing of a drawer in the rickety bureau, and the tired old feet moved outward again. I knew the gift she brought must have been carefully saved from a very small income, and might have been tempted to dissuade her from what seemed so necessary to her own comfort, but that I could guess what pleasure the unusual luxury of giving would be to her. She returned, and laid in my hand a crisp, new five-dollar bill!

I left her—old, feeble, lonely, but happy and blessed—promising myself the pleasure of taking this gift in person to the Board of Home Missions, and telling the story there.

How many legacies of thousands of dollars

for missions have been smaller—because costing less self-denial—than this from an old bureau drawer!

An appeal and a question, and my story is ended. Don't destroy your old *Presbyterians*. Pass them on to your needy neighbors and they will secure other missionary contributions.

Do you yourself give as much for "them home missions"? A PASTOR.

It is a pleasing coincidence to note that our new secretary, Dr. McMillan, who was the pioneer missionary to the Mormon fastnesses, comes to his work at the time when the public press is proclaiming "the death-knell of polygamy," referring to the late decision of the United States Supreme Court regarding Mormon property.

From the report of the Standing Committee on Home Missions to the General Assembly of 1890, we take the following statements and commend them to the earnest consideration of the readers of *THE CHURCH AT HOME AND ABROAD*:

The missionaries of the Board have gathered into the churches 17,886 souls, 9795 of them on profession. They have organized two Sabbath-schools a day for the entire year, and every second day a church. They have a church membership of 100,778, and a Sabbath-school membership of 160,111, and all this is accomplished at an average cost of \$450 per minister, including all the expenses of the Board. Was ever such a marvel preceded by such seemingly inadequate causes? You cannot explain it unless you say, "These men have been with Jesus and learned of him." The day is coming when young ministers will cease to ask, "Ought I to be a home missionary?" and will say, "May I be a home missionary?" For they will come to us "out of Israel in abundance when they see that the Lord is with us."

Success has been all the more noteworthy because it has prevailed in Dakota with its 5000 starving families, California with a failure of a chief industry, and in Kansas and Texas where the Oklahoma boom drew hundreds of church members away.

The different sections of our country throng with interest. For instance, the revival of Presbyterianism in New England is a striking example. It began about seven years ago. Boston Presbytery at that time had some fif-

teen churches. Now it has thirty-four. They extend from New Brunswick on the north to Newport at the south. These churches are largely composed of those who came to New England as Presbyterians. They are located mainly in large manufacturing centres, and have developed a rapid and surprising strength. Their membership in all but two instances exceeds one hundred, and in several instances reaches nearly three hundred. The value of church property added to the Presbyterian denomination in New England will aggregate somewhere near \$140,000. The membership of these new churches will aggregate about three thousand. We question if any part of the home mission territory has yielded returns more satisfactory than this. As an illustration, some six years ago a church was organized at Quincy. On last April it reported two hundred and seventy members, a Sabbath-school of two hundred and fifty, a church and a manse worth \$12,500. The people raised last year \$2100. This is no isolated instance. About three years ago the Scotch church was organized in Boston. It now has an attendance of from six hundred to eight hundred, a membership of nearly three hundred, and owns a house costing \$27,000. The attitude of other churches, especially the Congregational, is friendly. One Congregational church gave \$4000 to build a Presbyterian church; others have helped by endorsements and money. Our Church does not proselyte, but simply reaches and cares for its own. Presbyterians are coming from Scotland, Ireland and the Canadian provinces, and will continue to come. We must provide churches for these people, else leave them to the world, where they will be lost to every phase of Christianity.

Then, too, the work in the Indian Territory is as interesting as it is unique in character. The population truly represents the gradations of civilization. From the savage and blanketed Indian of the western reservation, through the five civilized nations to the representatives of our advanced American culture, we have there exhibited the successive stages of progress, and are enabled to see at a glance the methods of political development. Events are moving rapidly in the Indian Territory. Many new lines of railroad are projected, which when built will give it more railroads in proportion than are now in Kansas. A new judicial system, with a complete code of laws, has lately been provided, and with liberal provision for Indian citizenship and settlement of the land questions, it is safe to predict a speedy end to

tribal autonomy. This means the opening of a vast region to settlement, the establishment of churches and the thorough organization of every form of Christian work. For this we must prepare, and there is no time to lose. Our churches and schools must be multiplied, and our brethren of the ministry must be fully reinforced by competent educated men trained for Christian work. What the future has in store for the whole territory was illustrated by the marvellous rush into and settlement of Oklahoma during the past year. A wonderful transformation has taken place. Where all was unbroken prairie one year ago, are now cultivated farms. The tents and dug-outs of the boomers have given place to well-built homes, substantial blocks of stone and brick. The unorganized communities are now all members of a legally-constituted commonwealth. All the elements of great progress and general prosperity are there, and Oklahoma's future is one of great promise. Here our Church has shown itself capable of wrestling with critical social problems, and stands to-day as the leading denomination in enterprise. Every county has its minister, and many churches have been organized. Others are under way. With more ministers and liberal aid for the erection of churches, the Presbyterian Church will do for Oklahoma what it has done for Kansas and Dakota. But these are imperative. When the Cherokee strip is opened to settlement there will be as great a rush as was made into Oklahoma. On a false report last March 20,000 men crossed into the strip from Kansas, to be driven out later by soldiers. What then will happen when the country is legally opened to settlement? Our Board must be ready when the time comes, for it is almost impossible to recover ground lost in such a critical time. If in Oklahoma in the first year we have been able to organize ten vigorous churches, what may we not expect when a region three times as large is opened? Twelve thousand people were in Guthrie two days after Oklahoma opened, 7000 in Oklahoma City, 6000 in Kingfisher. In the Cherokee strip we shall have a dozen towns of equal size. We must be ready for the emergency with a chosen corps of able ministers to organize the churches.

A similar opportunity is ours in New Mexico. A general feeling of dissatisfaction pervades the Roman Catholics of the territory. They are looking to us for religious instruction. Almost every community in the territory is ready to welcome a minister or teacher.

In the face of bitter persecution, many of the Spanish-speaking people are turning from the priests and renouncing allegiance to Rome. The progressive spirit of American civilization has penetrated the Pueblos, and New Mexico is awakening to intellectual, commercial and spiritual activity. Nowhere else is opened a wider door, and in no other region will evangelistic work produce more far-reaching effects.

To thoroughly win New Mexico is to insure success in all Spanish-speaking countries on this continent. The connection is so close that efforts there are felt as far south as the Isthmus. Here a new departure is producing good results. Native teachers and catechists are sent out who can go where our ministers cannot, and from these we are getting a corps of native ministers who will do a great work among the people. Through these and our schools we hope to reach in time every home in New Mexico. We say, "through our schools." We may justly regard them as equally important with the ministry. In several towns, had we room and facilities in our schools, we could have five hundred pupils, bright young men and women eager for Christian education. In Las Vegas and Santa Fé especially do we need large and well-equipped buildings. In both of these places we have been compelled to turn away a great number of children for the lack of room. New Mexico must be filled with Christian schools equal in capacity with those established by Roman Catholics. At Las Vegas the Jesuit school has room for three hundred; we can care for seventy-five only. They have good buildings; ours are adobe huts. So too elsewhere. This work must be pressed, even though it makes large demands upon our treasury, for the money thus expended will bring immediate and large returns.

Similar opportunities are open to us in the South. It is gratifying to notice the advance of the Board's work in this region, comprehending southern Virginia, western North Carolina, North and South Carolina, northern Georgia, Alabama, Texas, Tennessee and Kentucky, popularly known as the New South. The revelations in recent years of the salubrious climate, and the exhaustless varied natural resources for the production of wealth, have attracted millions of capital for investment, and wide streams of intelligent, enterprising and progressive immigration; so that the prospect for enlarging the Board's work is imperative in its need and encouraging in the cordial reception extended to its efforts. The mingling of the best element from the North

and the best element of the South in commercial, industrial, civil, social, educational and religious pursuits tends to produce the elimination of sectional prejudices, and the New South is appearing. Accordingly the obstructions hitherto impeding the Board's work in the South diminish in gravity in the ratio of the Board's ability to produce men and means to meet the expanding opportunities. A hopeful evidence of this work is the organization of the Presbytery of Birmingham in the state of Alabama, with five churches and as many ministers. The organization of such work presses itself upon the Board from every side, as the establishment of new towns and the enlargement of older ones is unprecedented in the history of the South.

Then, too, the work of city evangelization has interesting features peculiar to itself. Just think of it! There are 50,000 Bohemians in Chicago. They are singularly accessible. What might not be done if only there were men to go and means to sustain them? There are also 50,000 Poles without a single Protestant missionary among them. There are 20,000 Italians. The pope has lost them. They will follow anybody who will teach them to read. Many are becoming infidels. A little church organized six years ago numbers one hundred and fifty. Their building is too small for those that are accessible. The Scandinavians number 75,000, and in four years four large self-sustaining churches have been built up. Three hundred thousand Germans have a half dozen churches. One hundred thousand Irish be-

long to the foreign classes of Chicago. Will their chains of superstition ever be broken? A similar state of things exists in all our large cities. City evangelization and self-protection are twin sisters, to say nothing of the Master's command to evangelize the world. But the cities are not alone threatened. Whole countries are settled up with a foreign population. The best cotton in the world is raised in Texas, and the best cotton in Texas is raised in a strictly German county. In a town in that vicinity the annual public school picnic is held on the Sabbath; and another town boasts that there is not a Bible in it, and that none is wanted. The proportion of foreigners in the West is still more marked. What urgency then for home missionary effort!

The Northwest, what cannot be said of it? It has all the elements of wealth. Much of it is unequalled as an agricultural region. Montana and Idaho are noted for precious metals, copper, iron and great coal fields. Lumber abounds in Washington and Oregon. There are vast harbors to encourage commerce, and the railways bring hundreds of immigrants every day. Whatever is done for them must be done now. Seattle grew from ten thousand to twenty thousand in five years. Multiplied places are growing even more rapidly. Seventy-five home missionaries are needed in the Northwest at once. Helena has a population of 20,000, and her Protestant churches will not seat more than 1200. "Who knoweth whether thou art come to the kingdom for such a time as this?"

FOREIGN MISSION NOTES.

BY THE SECRETARIES.

The population of France in 1886 was 37,885,905, of whom 693,000 were Protestants and 53,500 Jews; of Belgium in 1887, 5,974,743, of whom 25,000 were Protestants and about 3000 Jews; of Austria-Hungary in 1880 (excluding Bosnia), 39,640,834, of whom 30,000,000 were Roman Catholics, 3,616,000 Protestants, 3,500,000 Greeks and Armenians, 1,648,000 Jews and 493,000 Mohammedans; of Italy in 1888, 30,500,000, of whom 62,000 were Protestants (22,000

of them Waldenses) and 38,000 Jews; of Spain, 17,000,000, of whom 6000 are Protestants; of Portugal in 1881, 4,708,178, almost exclusively Roman Catholics.

The American Bible Society continues to conduct its work in Papal Europe through established agencies in the respective fields. Last year 8 colporteurs were employed in Spain under direction of the mission of the American Board, distributing, mostly by

sale, 5702 Bibles or portions. In Austria 3 colporteurs distributed 7176 copies, while grants were made to missionary agencies in Italy and other countries under the dominion of Rome.

The British and Foreign Bible Society in 1888-1889 had in France 48 colporteurs, who sold 58,927 copies of the Bible or portions; in Belgium 7 colporteurs, who sold 7435 copies; in Austria 57, who sold 90,887; Italy 36, who sold 94,016; in Portugal 9, who sold 3730, and in Spain 28, who sold 27,317.

The Waldensian Church of Italy, which has recently celebrated its two hundredth anniversary of the return of the exiled Vaudois, gives evidence of continued life and vigor. It reports a roll of 44 churches, 38 pastors, 27 evangelists, including colporteurs, 6 Bible-readers, 4074 communicants and 469 catechumens.

The Evangelistic Mission in France (McAll Mission) reports a year of prosperity along spiritual lines, although one not free from anxiety in financial affairs. Services have been conducted at 128 stations, with a total attendance of 1,185,042. The method of enumeration adopted renders it impossible to ascertain the number of individuals reached, as the same persons are necessarily counted over and over again. The total receipts for the year in all departments were about \$100,000. Omitting fractions and the income from the Liability Fund, Scotland gave to this mission about \$19,000; England, Wales and Ireland about \$26,000; the United States, \$36,000; France, Switzerland, etc., \$13,000; Canada, \$1300. From this statement it appears that the United States is the largest contributor to this phase of evangelistic work in France.

It is a matter of no small satisfaction that England and Germany have amicably arranged their boundaries in east Africa. England retains the Stevenson route connecting lakes Tanganyika and Nyassa, the boundary road line running parallel with

the road between connecting points on the two lakes, but a little northward of the road. Germany possesses all east of Lake Tanganyika and north of this line and part of the shores of Victoria Nyanza. The British territory embraces Mombas and a coast line of some hundreds of miles, with all the territory stretching backward toward the northern half of Victoria Nyanza, giving Great Britain the supremacy of the northern half of the lake and all the territory connecting it with the headwaters of the Nile.

If the British East African Company shall succeed in pushing through a railroad from Mombas to Uganda, as contemplated, a great problem will have been solved, and one which will give promise to the future opening up of communication between Alexandria, Khartoum, Uganda and Mombas.

Meanwhile, also, the British are in possession of the Zambesi river, the lines between their territory and that of Germany having been amicably adjusted. These possessions, together with those of Italy on the Red Sea coast, to say nothing of the Portuguese possessions of Mozambique, will at no distant day render the coastwise slave-trade of the Mohammedan powers an impossibility. May God speed the day!

There are abundant proofs that the African races have a keen susceptibility to religious influences. Africa envelops in its darkness millions of human beings who are virtually children in thought and impressibility, in mental impulse and in natural confidence. How sad that these millions cannot be reached more effectively and on a vastly greater scale than they are at the present time! The missionaries of our own Board on the Ogoe have filled us with encouragement and joy by their testimony to the readiness with which the people receive the truth. Many of our home congregations have been thrilled within the last few months by the statements made by Rev. A. C. Good, who is soon to return to his work on the Ogoe. The bishop of Capetown, writing some months since of a

visit paid to the interior stations, gives similar reports of the readiness with which the poor natives of south Africa receive the gospel. One of the missionaries in his diocese writes that where fourteen years ago there were not four hundred baptized members of the colored race there are now thirteen hundred, and the number is still increasing.

The supplemental treaty between Italy and Abyssinia, or, as it is called, Ethiopia, which was submitted to the Italian Chamber October 1, 1889, provides that the king of Italy shall recognize Menelik as emperor of Ethiopia, Menelik, on the other hand, recognizing the sovereignty of Italy over the colonies known as Italian possessions along the Red Sea coast. Various specific provisions follow in regard to the payment of subsidies, the question of jurisdiction, the disposition of criminals, etc. In some respects Italy has the gem of all recently-acquired territories in Africa. It is the African Switzerland.

All European powers are busy with arrangements with African chiefs and with each other for the possession of the coast line of Africa, together with the indefinite extension of territory from their respective coast lines toward the interior. Very naturally the Mohammedan press evinces no little disturbance at the outlook. "For some time," says *L'Afrique*, "the Mohammedan press has shown a keen susceptibility in regard to Africa." The *Tarik*, an official Turkish journal, said the other day that "Africa is being invaded by European traders, who do not hesitate to sell to the savages firearms and spirituous liquors, which corrupt their manners and ruin their health." This official journal judges that "the time has come for sending to Africa religious missions (Mohammedan), accompanied by small military escorts, not for the purpose of making conquest, but in order to proclaim to Africans the pure doctrine of Islam. Europeans know," says *El Tarik*, "that the propagation of the Mussulman religion is a corrective of manners and a civilizing power." Quite in accordance with

this sentiment is the fact that at the last Mohammedan festival, which commenced on the 21st of April, twelve Mussulman missionaries left Constantinople "to preach the good doctrine and good manners to the people of Africa."

Rev. J. A. Leyenberger reports as the result of his early spring tour among the outstations of the Shantung mission thirty-five adult baptisms, while the number of inquirers in the field was "phenomenal." This is very cheering. Many of the missionaries were at last accounts visiting the outstations of their various fields, and it may be said in general terms that they have not in many years been in so hopeful a frame of mind as at present. This is a good time to put in the sickle, and we trust that the prayers of the Church may go with these brothers and sisters as they scatter through the harvest field.

Two new stations have been formed recently in the Shantung mission. There are now six stations, standing to each other in very much the same relation as the stars in the constellation of the Great Bear or the Dipper. Chefoo and Tungchow constitute the handle, while Chinanfoo, Wei Hien, Chiningchow and I-Chowfu are the dipper itself. There is no mission of the Board which shows a better organization or a more advantageous occupation of the field.

Elsewhere in this number of THE CHURCH AT HOME AND ABROAD we have called attention to the charges which a Mohammedan paper makes against Christendom for carrying whisky and firearms into Africa, at the same time that it urges the sending of missionaries with small military escorts to proclaim the truths of Islam and to save the people from the corrupting influence of European trade.

What is the lesson of all this? It is carrying the war into Africa in more senses than one. Twelve men of Constantinople have heard the call and have gone to the heathen of the Dark Continent as mission-

aries. Eight men recently sailed from New York for the new independent mission in western Soudan, but Constantinople under the call of Islam has outdone New York.

A summary of the Church Missionary Society's work is as follows: missions have been founded in west Africa, on Niger, east Africa, Egypt, Palestine, Persia, northern India, Punjab, Bombay, Madras, Travancore and Cochin, Ceylon, Mauritius, south China, mid China, New Zealand, North America and north Pacific. There are 305 stations, 269 ordained missionaries and nearly 300 native clergymen. Christian teachers and helpers included, the total force is 4665. The number of native adherents is 188,000, native communicants 47,000. There are 1768 schools, with 73,036 pupils.

The work of the Moravian missionaries has not ceased to be one of peculiar self-denial. The June number of *Periodical Accounts* states that more than six months have elapsed since any tidings have come from the northern fields of Greenland, Labrador and Alaska. All is conjecture as to how the missionaries or the missions have fared during the winter. It seems out of keeping with the spirit of this age that there should be any corner of the world where the daily message of the electric cable does not penetrate.

Scarcely more cheering is the work in the lofty Himalaya passes of Ladak and Thibet. The faith of the Moravians is great, however, and the work goes on. Not willing to feel that they are cut off from sympathy or forgotten, the Thibetan missionaries have secured the formation of a Thibet Prayer Union, and here and there in Great Britain and elsewhere are individuals who make that country the subject of special prayer.

In a record lately prepared by the Hawaiian government, it is shown that where in 1866 the Chinese population in Hawaii was 1206, or 1.94 of the whole population, in 1889 it was 19,217, or 20.88 of the population. Thus in twenty-three years the Chinese have so increased as to number at

the present time one fifth of the entire population of the islands. Besides this, while in 1882 the Chinese, out of a population of 14,545, contributed 5037 to plantation labor, in 1889, with a population of 19,217, they only had 4700 working on plantations. "This," says Rev. H. H. Gowen in the *Mission Field* for June, "means that there has been a very large upward movement, that plantation labor was only a stepping-stone to higher employment." In other words, where the Chinese began as laborers on plantations, they have risen to those lines of enterprise which call for brain work, intelligence and skill. "On the other hand," says our author, "the native Hawaiians have decreased to such an extent as to threaten extinction."

"Few instances," he adds, "in the history of civilization have been more remarkable than the assimilation of the Hawaiian to the customs of western nations, and his adoption of the laws and institutions of the civilized world. But with all that has been accomplished, what is the outlook? While we are quietly felicitating ourselves upon the past triumphs of Christianity and civilization, almost unconsciously we are watching their threatened extinction on the scene of some of their most conspicuous victories, for 20,000 heathen Chinese do not remain without diffusing their influence about them." Mr. Gowen brings us face to face with the question whether, after all, the Hawaiian islands, which we have supposed were to be the heritage of Christianity, and which our civilization would lead to a higher manhood, may not, after all, present within the next generation or two a swarming population of Mongolian heathen. If the logic of Mr. Gowen's paper is conclusive and if his forebodings are correct—and it must be admitted that they too have great force—it would seem to be most clearly the duty of American Christians to evangelize not only the Hawaiians but the Chinese who are taking possession of their country.

Every successive number of *Woman's Work for Woman* gives us a new impression of its great value. It fills an important

place in our missionary literature, of which there is certainly no danger of having too much. When one considers how this country is flooded with whatever pertains to ourselves, the little that is said and written concerning the great heathen world is only as one distant star in the studded heavens. *Woman's Work for Woman* is packed full of interesting facts and suggestions, of principles, promptings and inspirations. It is calculated to give to the woman's boards a just pride in their own work, and to rally around that work the enthusiasm and affection of all women in the Presbyterian Church. Would that all could see it from month to month, and take time to read it, until the same appetite should be created that has already been acquired by hundreds and even thousands. The magazine evidently improves from year to year.

Requests are frequently received at the Mission House for the services of missionaries who are home on furlough. For the information of all concerned, we give below the names of such missionaries, with their present addresses, so that correspondence may be had with them direct. It is believed that all will cheerfully respond to invitations for public addresses if satisfactory arrangements can be made. In extending these invitations, churches and missionary societies ought especially to have in mind the economizing of time and strength and the saving of unnecessary travelling expenses. Whenever possible, arrangements should be made for a *series of services* in a given locality. Within the bounds of a presbytery this could most easily be arranged through the presbyterial committee on foreign missions, and within a narrower circle by some pastor who has the matter at heart. In no case should missionaries be expected to bear their own travelling expenses. The "home allowance" made by the Board for the support of missionaries on furlough is small and leaves no margin for travelling expenses. If arrangements are judiciously made, the expense of a series of services would be but trifling to each of the churches reached;

and our experience assures us that the churches will gladly meet such an outlay.

The following are the ordained missionaries now at home: *India*—Rev. James M. McComb, Carlin, Nevada; Rev. F. J. Newton, Chambersburg, Pa.; Rev. G. H. Ferris, Hillsdale, Mich.; Rev. Joseph Graham, Wooster, O. *China*—Rev. Wellington J. White, 503 Grove Street, Elmira, N. Y.; Rev. A. A. Fulton, Ashland, O.; Rev. F. V. Mills, Windsor, Conn. *Japan*—Rev. A. V. Bryan, 20 Lawn Ridge, Orange, N. J. *Siam*—Rev. Egan Wachter, 2618 Tremont Ave., N. Minneapolis, Minn.; Rev. E. P. Dunlap, New Wilmington, Pa.; Rev. C. A. Berger, care of Rev. T. B. Van Eman, Canonsburg, Pa. *Laos*—Rev. S. C. Peoples, M.D., 530 West Monroe Street, Chicago, Ill. *Persia*—Rev. J. M. Oldfather, Rockville, Ind. *Syria*—Rev. T. S. Pond, 53 Fifth Avenue, New York. *Brazil*—Rev. G. W. Chamberlain, Northfield, Mass.; Rev. J. P. Howell, Allentown, N. J. *Chili*—Rev. J. M. Allis, care of Robinson Brothers, Fourth Avenue, Pittsburgh, Pa.

In addition to the above, the following are daily expected: *Syria*—Rev. W. W. Eddy, D.D. *Persia*—Rev. J. W. Hawkes. *Brazil*—Rev. J. M. Kyle. These may be addressed for the present at 53 Fifth Avenue, New York.

Rev. Hector Hall, pastor of the Second Presbyterian Church of Troy, N. Y., who was in attendance at the General Assembly and heard the recommendations of the Standing Committee on Foreign Missions that the subscription plan of raising funds be adopted, has kindly furnished us with the following account of the method pursued by the Free Church of Scotland, with which he was formerly connected:

A separate organization of collectors is formed in each congregation of the Church for its foreign mission fund. To each collector is assigned a certain district, containing say from ten to fifteen families or contributors. These districts are visited on a regular appointed day once a quarter, so that four such visits are made and four contributions received for this one object alone each year. The collectors are

generally active and earnest young members of the church, and are from both sexes. They distribute missionary leaflets as they go, and make kindly inquiry after the members of the church. They thus form in more ways than one a most valuable and effective missionary agency, and one which no pastor would willingly discharge. The contributors are subscribers, it may be, of a sum of twenty-five cents or twenty-five dollars a year, but it is regularly *called for* in quarterly installments. That is the important and that is the paying point.

Now, what has been the result of this plan? Before it was instituted, the Free Church, after the disruption of 1843, was annually raising for its great missions in India and Africa a little more than \$20,000. But immediately upon its acceptance and operation, its author, Dr. Alexander Duff, had the joy of seeing his favorite fund double and treble itself in three or four years. The income from this source alone is now upwards of \$30,000, and as for drying up other channels of supply, it has rather, from its spiritual influence on the best life of the Church, filled them too with a constant flow. The final result is this, that a church with barely one sixth of the membership of the Presbyterian Church of the United States, shows for foreign missions a sum total of fully one half what this so many times larger Church can show.

It may be thought that the conditions in the two Churches are very different, so much so that a plan easily workable in a smaller and more conservative Church would hardly be applicable or successful in a Church that over-spreads this vast continent, and whose membership in many states is so migratory. Such thinking is, in my opinion, fallacious. I am not going to weary you with an argument which you can supply more ably than I can, but it is just some such unifying plan as this which is needed to give stability and assurance to the spiritual life of so many of our constantly changing members. You may judge of the value attached by the Free Church to her method, from the statement of Dr. George Smith, Secretary, who says that "these associations are the sheet-anchor of the Church's missions, not only financially but spiritually."

Mr. Hall explains that the statistics which he gives embrace the entire foreign mission-

ary contributions of the Free Church from all sources.

The significance of this example which comes to us from across the water is too great to be ignored or neglected. The plan is so easy when once it is tried, and is so abundantly successful, that there would seem to be no reason at all why every church should not at least make the experiment. Mr. Hall suggests that some plan might be adopted for the two great departments of mission work, home and foreign. We see no reason why this should not be done. The demand in both cases is large; both Boards stagger under the burdens laid upon them, and may well call for special effort in their behalf. The same collectors might present both cases in separate columns, or two groups of collectors might be appointed, as should be thought best. Opportunity should be given at least for subscribers to name the amount which they would give to each cause, for perfect freedom should be given to each and every one as regards the amount contributed.

MISSIONARY CALENDAR.

DEPARTURE.

From New York for United States of Colombia mission, July 2, Rev. and Mrs. A. R. Miles and Miss Elizabeth Cahill.

ARRIVALS.

From Sangli, India, June 26, Rev. J. P. Graham, Mrs. L. B. Tedford and children.

From Jahu, Brazil, June 26, Rev. J. B. Howell and family.

From Hamadan, Persia, July 6, Rev. and Mrs. J. W. Hawkes.

From Teheran, Persia, July 6, Mrs. W. W. Torrence and children.

From Beirut, Syria, June 28, Rev. W. W. Eddy, D.D., and family; Miss Ethel Jessup.

DEATH.

At Cedar Rapids, Iowa, June 28, Mrs. G. W. Holmes, of the West Persia Mission.

BIRTH.

At Sidon, Syria, June 17, 1890, Condit Nelson Eddy, child of Rev. William K. and Elizabeth M. N. Eddy.

CONCERT OF PRAYER.

PAPAL EUROPE AND OUR IMMIGRANT POPULATION are fitly united by our mission secretaries in their request for united prayer in August. From papal Europe it has been for many years that our immigration has largely come. In America papists have opportunity to see what Protestantism is, where it is most free and most influential. Is our Protestantism so alive, so consistent, so full of love to all human souls, as to win these strangers to its grace? In our American society, in our American homes in which so many of these immigrants are helpers, are they made to feel that we love them and care for them as Christ loves and cares for us? Are we more anxious to guard our institutions from being harmed by their influence than we are that their souls may be blessed by our influence? These two motives are by no means antagonistic to each other. Both are legitimate. But are we not in some danger of giving disproportionate prominence to our own welfare, and so admitting into our prayers an element of selfishness offensive to the God of impartial love to whom we pray?

Dr. Kendall in his lucid and stirring style sets *Our Foreign Population* before us, and clearly indicates their need and our duty and opportunity with reference to them.

Papal Europe is clearly defined by Dr. Mathews in his communication (page 117), and he sets forth strong reasons why we of the United States should co-operate with British Christians in the evangelization of those lands. He also makes valuable suggestions concerning our methods of helping in such work.

However we may regard these methods,

and however we may estimate our responsibility for work in papal Europe as compared with papal America, and papal immigration into Protestant America, we cannot but see the essential unity of mission work for the papal world, and the manifest propriety of uniting with all our brethren in both hemispheres in hearty *concert* of prayer for all peoples and all persons to whose minds the saving gospel is obscured or adulterated by the errors of popery.

We must surely be encouraged to such prayer and to corresponding effort, by Professor Bertrand's excellent article on *Evangelization in France* (page 115), so forcibly showing the present great opportunity of the gospel in that republic, and by M. Monvert's testimony for the *Missionary Church in Belgium*, whose character and work are already so favorably known to the readers of THE CHURCH AT HOME AND ABROAD.

Dr. Pressensé (page 119) gives, in his own graphic style, an account of a half century of earnest work in France by native evangelical Christians. He promises for a future number an account of a most hopeful religious movement among the youth of France.

Our own Dr. Cattell will probably be in Europe when this number reaches its readers. He goes as a delegate of our General Assembly to the Reformed Church of Bohemia and Moravia, and has promised that, God willing, our readers shall receive from his pen in that loved land some account of what he may now find there. We shall surely remember our beloved representative in that land of heroic martyrdom, while we pray for papal Europe.

OUR FOREIGN POPULATION.

H. KENDALL, D.D.

One in every seven of the population of the United States is foreign-born. One in every three is of foreign parentage. One in every six is foreign-speaking. Of foreigners, as a whole, a large majority are Romanists, including most of the Irish, Bohemians and French. Of those of foreign speech, on the contrary, a majority are Protestants—the Scandinavians, the Dutch, and three fifths of the Germans. The Germans are very largely agriculturists, in the central West. There are many counties in several states, as Texas, exclusively occupied by them. There are 400,000 Germans in New York city, and 40,000 Bohemians. There are Bohemian communities in Wisconsin, Iowa, Nebraska, Texas and elsewhere. The Scandinavians form perhaps one third of the people of Minnesota. There are large numbers of them in Utah.

The Presbyterian Church has not accomplished as much in this direction as the German-Methodist, Baptist and Congregational. But a new interest in this work has recently been developed throughout our Church. The Board of Home Missions hardly needed to be aroused on the subject. Indeed, it has repeatedly urged it on the attention of the General Assembly. How much foreign work shall be done, and how soon, is not for the Board, but for the Church, to determine. When the Board closes the year, as it did the last, with a heavy debt, it can hardly be said not to have gone far enough in expenditure in any given line of work. New Presbyterian churches have been organized this year among Scandinavians, Bohemians and Germans. The main difficulty is that of finding fit missionaries speaking these tongues. Our struggling German theological seminaries are doing their best, which would be much better if their scanty means were increased. Several young Bohemians are already employed, and others are preparing. It is thought that others still may come from Bohemia to engage in the work. A young Spanish missionary of training and experi-

ence has lately begun work among Spanish-speaking people in New York city. Let the Church out of her vast resources furnish the means, and the Board will have the ability, as it certainly has the inclination, in pursuance of the Master's promise, to plan and do "greater things than these."

Just forty years ago the first Presbyterian church was organized in *Minnesota*. To-day, in the twin cities of St. Paul and Minneapolis, with a joint population of over four hundred thousand, and fast growing together into one great metropolis, some forty points, churches and stations, are held, and the two Presbyterian Alliances are pushing church extension. The work of home missions in the whole synod is healthful and advancing, notwithstanding the hindrances of severe drought and many removals. A score or more of churches have been organized during the year. Here is concentrated a mighty mass of the foreign peoples whose evangelization needs and demands the Church's utmost energy of effort. Of the state's one and one half millions of people, one third—some say more—are foreign-born, and mostly foreign-speaking; and from one quarter to one third of all the Scandinavians in the land are here. Among Swedes and Norwegians and Bohemians work has been begun, and will be pressed and extended as fast as men fit to carry it on can be found.

Presbyterian interests in *Wisconsin* have relatively lost ground for three years, in comparison with those of some other denominations, for want of steady and watchful supervision. The first year's work of a new synodical missionary has given them a fresh impulse. Like *Minnesota*, it has a very large foreign element, probably two thirds of its population of one million and three quarters, nearly one half being German. *La Crosse*, out of thirty-two thousand people, has less than one fourth English-speaking. *Milwaukee* has two thirds German. It has one Holland church, but as yet no German. Two German churches there are now proposed. A German missionary at

large and also a Norwegian are wanted there at once, and, when found, will be at once employed. New fields and calls for work have been created by the large and rapid railroad extensions. The Sault Railroad has built five hundred and seventy-five miles in fifteen months, and our Church has as yet occupied none of it. In two years the Lake Shore and Western has built three hundred and fifty miles, and the Wisconsin Valley one hundred and fifty. Our Congregationalist brethren have organized twenty-two churches in five years. The proper Presbyterian share of the work must be pushed with speed and vigor, and will be if the men and means are forthcoming.

We have been in the habit of thinking the foreign population all in the West or the large cities of the East. Boston, New York, Philadelphia and Baltimore have been known to have a large foreign population; but two or three things in recent years have shown them to be very numerous in other sections of the country. Since the Presbyterian Church has turned its attention to New England and we have set about organizing Presbyterian churches among the immigrants from Great Britain, Ireland

and the Canadian provinces, we have found them to be very numerous there, and, as has been shown, townships and whole counties in the West have been found to be settled almost entirely by them. But within a few months there has been the development or disclosure of the Scotch-Irish element, found to be very numerous in Tennessee, North Carolina and further west. Their meeting last year at Columbia, Tenn., and very recently at Pittsburgh, Pa., reveals very great strength. We think this population has been neglected by our Church, and we cannot think of a more hopeful field for us. They are largely Presbyterian in their origin. They repudiate sectarianism and politics in their organization, which will probably develop more and more the valuable traits of their character, and make them more and more serviceable for the country and the Church; and the more their active characteristics are developed, the more valuable shall we expect them to become both in the Church and state. The more we study this subject, the more shall we be satisfied that the statement made in our first paragraphs, as to the number of foreigners in this country, is true.

EVANGELIZATION IN FRANCE.

PROF. L. J. BERTRAND, PARIS.

More than thirty years ago, some English Christians, having resolved to evangelize France, came to Paris, and as they kindly asked my opinion, I frankly told them, You come too soon. There is only one Church which can face the Church of Rome, and that is her victim, the Church of the Huguenots. But this Church is not yet fully organized, not ready to help you nor even to receive your future converts. I believe, besides, that Christians ought to use all their logic and strategy to discover the fields which can give the best results for their small outlay. Now in a country where there is no freedom to convert and to be converted, there is little or no hope of success. Even our heroic ancestors could not resist the abominable laws of our political

tyrants. Under Napoleon I. they could do nothing, because the despot resolved to feed our pastors well enough to keep them alive, and to fetter them well enough to prevent their activity. Even now, under Napoleon III., what can you do, when we are obliged to call *liberty* the permission of explaining the Bible in a well-covered and well-enclosed place, provided we have many days in advance the authorization from the prefect, who is free to give or refuse it? If given, it is under many restrictions; and even then our liberty is no liberty, because when hearers dare to come, they are obliged to face at the entrance the two policemen who look at and count them; the police then listen intently to the speaker, and try to catch an ill-sounding word, a political or social allu-

sion, falling from his lips, in order to drag him before the tribunal, which is sure to condemn him. The next morning the Roman priest, the mayor, the employers, will say to those hearers, "Shopkeepers, we will avoid your shops; working people, we dismiss you; needy, we have no alms for you, because you have gone to the heretics."

Therefore, if you want to evangelize the French now, you must feed not only their souls but their bodies also, and you cannot do that. Go first to Ireland, to Canada, to Belgium, where you can do much good, and where our Protestants are organized. When France is more free, then we will call for you, and I hope that you will come.

My friends cast upon me a look of suspicion, as if I cared but little for the salvation of souls and the welfare of my country. Times changed. A few years ago I was sent to the Scotch General Assemblies, then to Mildmay meetings, and to Exeter Hall in London. At those gatherings I met two of my former friends and told them separately, Now is the time to evangelize France. God, who knows the terrible past and the future too, has chosen just this moment to draw all the bolts of hindrance, to set all doors wide open.

They replied, We wish we could help you, but we have so much to do at home. You have no idea of the accumulation of work we have before us in Ireland, Canada, India. . . . But this is not the nick of time for Ireland and Canada. For them, an English evangelist is a political enemy or a spy, whilst God offers Christians the best opportunity that they ever had to evangelize France; and if France, the eldest daughter of the Roman Church, were to become Protestant, she would ruin popery in the world, and therefore powerfully help you in bringing Ireland and Canada to Christ. You formerly worked hard in France with little success, because you refused to pay attention to the signs of the time, and now I am afraid of your neglecting the turn of the battle. But what have your French Protestants done to make you believe that this is a better opportunity?

I will tell you. When Napoleon I.

wanted to dethrone the goddess Reason, he inquired whether there were any remnants of the glorious Huguenots, and it was found that they had 115 miserable, ruined churches, many of them without a congregation, and scattered Protestants, most of them without a pastor or without a church. Now we are formed into groups, around 600 churches and 700 pastors. At that time we had no Sabbath-school; now we have one in every evangelical church. We had no Young Men's Christian Association; now we have many, one of which, in Paris, receives 300 Catholic and 15 Jewish young men. We had no Bible society; now we have two, and a regiment of colporteurs. We had no book and tract society; now we have three. We were obliged to take our young pastors and evangelists from Switzerland; now we have two preparatory seminaries, two theological seminaries and a school for the training of evangelists. We had no foreign missions; now we have a missionary institution and prosperous missions in our colonies. We had no society of evangelization; now I represent the home missions of both our Reformed and Free churches, which began with one evangelist and now have built more than eighty new churches, given more than two hundred pastors to the Church, and employ more than one hundred pastors and evangelists in upwards of three hundred mission stations, which we hope will become three hundred new churches.

I remember the time when even in our Paris, which Germans often call the modern Babylon, Protestants of all denominations and of all countries had altogether three or four places of worship; now they have more than fifty. We have all that, while the French are as free as Americans and are willing to come, to hear, to welcome our evangelists, because they are sick of superstition and afraid of free thought, which has given them neither freedom nor thought, but threatens to lead the nation to materialism and atheism, and toward anarchy and dynamite.

Oh, the Huguenot Samson cannot meet the emergency; he is still feeble, because Delilah, the Church of Rome, shaved his

hair! No! he is at last well and fully armed, his hair grows again little by little, his arms become strong again year after year, and if he were encouraged and helped *now*, his hair would become so long and his arms so powerful that he would soon pull down the pillars of idolatrous churches and the pillars of Satan's temples in France.

I know my country and my people, and am not afraid to make this prophecy. The Huguenots may be resuscitated. France may become a Protestant and a Christian nation. But if salt loses its savor, if Christians refuse to listen when God rings the

bell and says to them, "This is the time for a battle in France," . . . then, of course, the notes of the coming victory will die away; the herald of salvation will no longer sound his clarion peal, and my poor, unfortunate country will be tossed for a century more in passive acquiescence between ultramontaniam and infidelity, between Loyola and Voltaire.

Should such a fate impend, then, calling the faithful few from America and France, I would kneel before Jehovah and plead with him to accomplish by his own might that which his professed disciples refuse to attempt.

MISSIONS TO PAPAL EUROPE.

REV. DR. MATHEWS,

General Secretary of the Presbyterian Alliance.

Papal Europe consists of Spain, Portugal, France, Italy, Belgium, Austria, several German principalities and some of the cantons of Switzerland. At the Reformation these countries remained in connection with the papal see, and have continued so to the present. The question now is, Shall we who rejoice in special privileges because of that Reformation, shall we, in this nineteenth century, more than three hundred years after the Reformation struggle, resume the evangelistic activity of that period, when men "went everywhere preaching the word," or shall we not?

Every believer in missions to the heathen must also believe in missions to other particular portions of our race, such as Jews, Mohammedans, Roman Catholics and similar communities. Each of these holds some, but only some, divine truths; while the duty of the Church is to see that all men know the "all things" which Christ has commanded us to believe and to obey.

Now we want missions to papal Europe because its inhabitants are among the "every creature" to whom Christ's parting direction referred; and yet not a single Presbyterian church in North America has even a solitary agent working among them!

A good deal of money, it is true, is contributed by individuals for evangelistic work on

the continent; but what American Presbyterian church concerns itself with this matter? and what is there to show, in the way of church organization, in return for the large sums of money given by individuals?

We want such missions because papal Europe sends out every year so many emigrants, not always of the most desirable classes, that tax American institutions to the utmost to absorb and to assimilate them, while the addition goes for the most part to increase the already large proportion of Romanists in this land. If a running stream be tainted, will it not be more easily dealt with before it has received the sewage of a town than afterwards? And so will it not be easier to evangelize these people in their own lands before rather than after they have added to their national vices those prevalent in this country?

And these immigrants add more than numbers to the existing Romanism. There is a Romanism that has never been touched by our American life, and hence it goes directly to stiffen up American Romanism and to render this less susceptible to its national surroundings.

Then again, the native lands of these immigrants are more easily reached than are any of our existing fields of foreign missionary labor. Their languages are easily acquired, and evangelistic work carried on among them has a

larger proportional fruitage than perhaps on any other field.

But one may ask, Ought not Great Britain to do this work rather than America? Great Britain is certainly nearer the European continent than is the United States; but it is the United States, and not Britain, that receives these European emigrants. It is the United States, and not Britain, that has its political, social and religious life affected by these people; and therefore, whatever may be the duty of Britain, it is the duty of America to take some part in sending them the gospel. Nor is Britain to be held as neglectful of this work. The churches and church societies of that island expend perhaps \$500,000 a year on the European continent, while individual gifts to special objects may amount possibly to as much more.

Many of these special objects are the so-called undenominational missions carried on in different parts of papal Europe. Such missions God oftentimes uses for good; but what he may do as Sovereign is not our rule of conduct. Mission work is church work, and church work is best done by the Church itself, God's own missionary society. Converts gathered by the Church can be at once admitted into her fellowship; and then, while being sheltered and nurtured, they can be trained and fitted as agents, that in turn may work among the people around them.

How then is this work to be conducted? Should our Presbyterian churches send agents to Europe, as to China or Japan, and commence a mission there? In some cases, yes; and in other cases, no. Wherever there is a suitable native agency, such should be assisted; but otherwise, a mission should be formed. In France, for instance, there are Reformed churches, evangelical and evangelistic. These should be helped in their home mission work, and a fraction of the money now expended through other channels, given to these, would be wisely invested. In Italy we have the Waldensian Church seeking to evangelize those Italian provinces which she claims as hers. Let this Church be helped in so working for the Master. In Belgium the Christian Missionary Church is doing perhaps the most remarkable and effective work that is being done on

the continent of Europe. Its church members are converted Romanists, and each an evangelist and a contributor "even beyond their ability." Let these brethren be helped, since as a Church they are so nobly doing the work of the Church. But in countries like Spain, where a native Protestant community has to be created, it is necessary that the outside churches have, for a time at least, their mission agents on the field. Hence the American Board has its agents in northern Spain. The Irish Presbyterian Church has, and the Scottish United Presbyterian Church had, its agents in southern Spain; the Episcopalians have their agents in Madrid and elsewhere, while the Swiss societies have their agents in eastern Spain. But so soon as there exists a native church, able to carry out its own evangelistic work, then the mission work of foreign parties should be transferred to its care, though financial help may for a season be still continued.

LET PAPAL EUROPE BE EVANGELIZED, AND THE ABILITY OF THE CHURCH TO EVANGELIZE THE WORLD WILL BE INCREASED A HUNDRED-FOLD.

In hope that the American churches may consider the claims of papal Europe, the "Alliance of Reformed Churches holding the Presbyterian System" has appointed a committee on work on the European continent, with Rev. Dr. Cattell, of Philadelphia, as chairman of its American branch. This committee works in concert with a similar body in Great Britain, of which Rev. Dr. Lang, of Glasgow, is chairman. The special work of these committees is to press upon our churches the importance of assisting such work and such workers as we have described, and at the same time to suggest to interested friends fields of labor or modes of working that in the judgment of the committees deserve special support. It is very desirable that all churches represented in the Presbyterian Alliance, and individuals connected with these churches, should carry on their work for papal Europe through this responsible union committee. Reliable information will be given respecting every object, and the churches may rest assured that the gifts as forwarded will go direct to the person or work designated.

MISSIONARY CHRISTIAN CHURCH OF BELGIUM.

Monsieur Monvert, of the Free Church of Neuchatel, Switzerland, after a recent visit to the Missionary Church of Belgium, wrote as follows :

Religious liberty is unlimited in Belgium ; every form of worship is allowed ; any attempt made to disturb a religious assembly would be checked at once. The missionary church is improving to the utmost these opportunities. Colporteurs and Bible-readers are constantly travelling over the country selling the Scriptures, and speaking to people of the message it contains. When the way has been thus prepared an open-air meeting is organized. The members of a neighboring church come out in a body, take their stand in the open space of a village, attract a crowd by singing a hymn ; the glad news of salvation is preached both by the pastor and by lay helpers, tracts are distributed, and often the result of such a gathering is the establishment in the place of a regular meeting. The congregations of the Belgian Missionary Church are, with only a few exceptions, composed entirely of poor working people, chiefly occupied in the coal-pits and the

factories. They are very ignorant, but the blessed influence of the gospel refines and educates them ; it takes them from their dissipated lives, and opens out their intellects by the careful and persevering study of the Bible. The good example given as a rule by the Protestant families does more to forward the cause than many arguments.

The ecclesiastical organization of these churches has developed itself spontaneously, according to existing wants, and not from any preconceived and inflexible rule. At first it was only an evangelizing society, working in any field that might present itself. Little by little permanent stations were established, which by degrees became organized churches. Colporteurs, Bible-readers, evangelists, prepare the way for pastors. I had the privilege of seeing some of the first pioneers of the Belgian mission. They insist that their Church should remain true to its missionary and conquering character, which has been the source of life and strength. The young pastors, while maintaining the importance of the evangelistic work, wish to bestow more time on the spiritual welfare of the church members and on the religious instruction of the young.

FRENCH PROTESTANT ANNIVERSARIES.

SEMI-CENTENNIAL OF THE TAITBOUT CHURCH.

EDMUND DE PRESSENSÉ, D.D., SENATOR.

[Translated from the French by Rev. J. C. Bracq, Secretary of the American McAll Associations.]

The anniversaries of our religious societies which were held in May have proved that if French Protestantism has not made much noise this year it has done much good. We have noted once again the cheering progress of our Foreign Missionary Society in pagan lands ; no less in Basutoland and in Zambezi than in our distant French colonies. Our societies of evangelization have continued peacefully their beneficent work, without, it is true, awaking one of those great reformatory movements which transform an epoch, but in extending everywhere among our Catholic population the sphere of action of the pure gospel. I need not speak here of the McAll Mission, which is so great a blessing to us and with which our evangelical pastors are everywhere associated, because

it is well known to you. I would call special attention to the annual meeting at Nîmes of our great Home Missionary Society, whose work is to revive religious life and zeal for evangelization among our Protestants. It has completely triumphed over sectarian tendencies which would exclude the free churches, and with a true Christian catholicity it is seeking to rekindle in all our churches centres of life and Christian effort. Let us recognize that French Protestantism owes to the republic—thanks to the largest possible freedom in regard to meetings—absolute liberty to extend its work of propaganda. It can the better devote itself to this work now that we are done with that ignoble Boulangism, which has been duly wrapped in its shroud and

buried in its own mud. There remains of it only irreparable shame for that fraction of the conservative and clerical party which was associated with it last year.

Permit me to speak to you of a meeting of special interest which took place at the Taitbout Church, Tuesday, May 6, on the occasion of the semi-centennial of its erection, when a large gathering was addressed by representatives of the various independent churches of Paris. I will sum up for you the history of the Taitbout Church which I presented at that meeting, having been its pastor for forty-three years.

There is here a fine page of our religious history which is an honor to the liberty of the Church. We must ascribe the origin of the Taitbout Church to the beneficent influence of the revival which took place in Paris between 1820 and 1830, and which was due, in a great measure, to the excellent and generous Frederic Monod, whose memory is particularly dear to us. We know by what an act of faith and devotion he inaugurated the ecclesiastical movement from which was born the Union of the Free Evangelical Churches of France, over whose first synod he presided. As a matter of fact the Taitbout Church was the first attempt at a broader evangelization outside the limits of official ecclesiasticism. I notice at the outset among its supporters an intense preoccupation regarding the agitated state of the public mind on the morrow of the revolution of 1830, when all social and religious problems were forcing themselves together upon the mind, and were reacting profoundly upon the soul of the nation itself. To announce the gospel to France, bearing in mind the needs of the times when the nation's indifference was very much shaken, was the design conceived by the group of men of faith and earnestness who opened first a modest room near the Louvre, then rented the Salle of the Galerie de fer, and subsequently, in the rue Taitbout, succeeded the Saint Simonians in the place where they had developed their chimeras mixed with generous inspiration. Several of these men of faith and devotion had come out from Catholicism, as had done Count Jules Dela-

borde, who soon became the eloquent defender, before the Court of Appeal, of religious liberty; and M. de Pressensé, senior, who, belonging to a family as *legitimiste* as Roman Catholic, had been brought up during the emigration of the Revolution in a Jesuit college in Amsterdam. M. Marc-Wilks also occupied a large place in the organization of the Taitbout Church. A man of broad spirit and large heart, he devoted himself to the evangelization of France, which he had made his adopted country. Such a man was also M. Henri Lutteroth. No man was ever more mindful of the needs and aspirations of his age and country. These two men founded, in publishing *Le Semeur*, the first French paper which discussed, from a standpoint of the gospel, the movement of religious thought in France of 1830. Great was the influence exerted by that paper, Vinet's paper par excellence, upon the entire French-speaking Protestant world, and even beyond ecclesiastical frontiers. We are justified in connecting the origin of this paper with the Taitbout Church. They were born of the same religious movement, and the founders of the paper were the most influential members of its session. The Taitbout Church deserves also a large share in the honor of creating most of our Protestant religious societies—the *Société Evangélique de France*, the Foreign Missionary Society and the Tract Society. Thus, in this first period of its history, was manifested the twofold character of the work of this church, namely, home missionary effort carried on on a broader basis, and an attempt to respond to the peculiar needs of the times.

We should be ungrateful not to recognize what our work owed in those days to a group of Christian women, as richly endowed in heart as in intellect, who were so generously active in the development of charity for the relief of all forms of suffering, especially the terrible scourge of cholera in 1832. There are among these women those who remain in our memory as the very type of that charity. We will mention only the name of Mme. Henri Lutteroth, who, with the co-operation of her husband, gave us

our beautiful hymnal, *Chants Chrétiens*, so dear to the Protestant churches of the French tongue. Our churches remember with what success and blessing the work at the Taitbout Church was crowned at this period; and what large audiences, drawn from every direction, gathered around our pulpit. Ecclesiastical questions had not as yet divided our minds. The Taitbout Church practiced ecclesiastical independence without, as yet, defending its principle.

This was the situation when the present church edifice was dedicated, May 6, 1840. Everything, however, changed after the publication of Vinet's book on the "Manifestation of Religious Convictions." It raised high the flag of the liberty of the Church, and set forth its true condition of existence as a society of Christians recruited, not by birth, but by a free profession of faith. Everything changed in favor of that spon-

taneity of religious feelings, without which the Church becomes a petrified institution, the sepulchre, more or less whitened, in which men embalm their prophets instead of continuing their work. *Le Semeur* entered vigorously into this noble campaign of enfranchisement. The founders of the Taitbout Church rallied around this great and holy cause, and the church became very soon a Free Church, connected with the Union of the Free Churches of France. It never ceased to carry its flag during the days of trial which succeeded the days of prosperity; nor to exercise the same influence of evangelical broadness in our country. It was owing to the initiative of some members of its session that the *Revue Chrétienne* was started, which was truly the heir of the *Le Semeur*, and which your correspondent edited during more than thirty years.

AMONG THE FREEDMEN.

REV. R. H. ALLEN.

I am again "away down in Dixie" on a tour among our missions for the freedmen. I write from Danville in southern Virginia, just on the border line of North Carolina. The Negro cabins, the crowds of Negroes, for they seem more numerous than ever, and the dark-red clay soil of the land all look very familiar to me, and remind me of the days of my boyhood, when I used to wander over these southern hills and into the Negro cabins, where I listened with boyish eagerness and attention to the strange, weird stories from the lips of old colored "aunties" and "uncles," and now so well told in "Uncle Remus." Great changes have taken place since then. Most of these old "uncles and aunties" have passed away, and few are left to tell the stories of "Brer Rabbit" and "Brer Fox," and even they will not do so now except to their most confidential friends. It is a pity that this strange lore of the Negroes should pass away, as it certainly will unless preserved in such books as "Uncle Remus," for the young Negroes of to-day seem to know and wish to know

nothing about it. These traditional stories and the strangely-beautiful but weird songs which used to be told and sung in slave-times, the young people do not care to hear or sing now, as they are associated with slavery. It is very evident that the Negroes have greatly improved physically since their emancipation. In this and other towns which I have visited many of them have comfortable homes, and many of the Negro cabins through the country, especially in Virginia and North Carolina, are much better than those in the times of slavery. While this is true, it cannot be denied that there is a vast amount of poverty and wretchedness among the masses. Morally and intellectually they are in a deplorable condition except where Christian missions and schools have been operating for some years. In these locations you will discover at once a marked improvement in every direction. I have been greatly gratified over the good results of the work done in the missions which I have visited so far.

The first point visited was Richmond, Va.,

where we have just started a new mission under Rev. J. E. Rawlins, with hopeful prospects. I found him with a list of twenty-one names of colored Presbyterians who will be organized into a church during the month. They are now worshipping in a rented hall, and need a house of worship very much. With this need supplied we have reason to think they would move along at once prosperously. They have a good Sabbath-school, well governed and orderly. Would to God that some of our generous friends would build a house for this young congregation.

We had the pleasure of meeting all the pastors of the Southern Church in the city at their ministers' meeting, who were kind enough to give the entire time of the meeting to a talk on our work among the freedmen. They expressed a deep interest in the work, and will cordially co-operate with us in promoting the welfare of our new enterprise there.

Twenty miles from Richmond is Petersburg, where I found a church of twenty-one members, with a real live preacher as a pastor. They have bought a nice church property with a good house of worship upon it worth \$2500, on which they themselves have paid \$1500, and hope with a little help from the Board to pay the balance during the summer. More than half the population of Petersburg are colored people, and the future of this church is very promising. A ride of thirty-five miles brought us to Amelia Court-house, where we have a most interesting work commenced some twenty-four years ago. A parochial school was established in an old shop under the oak trees near the village. At this place we now have an academy (Ingleside), with 179 pupils and five teachers, and in the county seven Presbyterian churches and three parochial schools, with 199 pupils. Ingleside Academy has done and is doing a noble work for the colored people and for the cause of Christ. Hundreds have been taught in this school whose influence for good has extended far over the country. Of the present officers of the church at this point, four elders and three deacons were taught their

letters in this school. One of these elders, a blacksmith, now an old man, finds the study of the Bible his chief delight, keeping the holy volume beside him in his shop. One little black fellow was promised a Bible if he would ask the questions and recite the Shorter Catechism. He walked five miles after dark to do this, as he could not attend the day-school. When he received his precious Bible, so highly did he prize it that he said, "Mother, if I die, put my Bible under my head in the coffin." He did not die, however, but lived to graduate with honor from Howard University. Three others from this school are Presbyterian ministers, one a physician and one a lawyer.

This place, Danville, Va., is a flourishing town of some twelve thousand inhabitants, more than half of whom are Negroes, who in very many cases are really well-to-do people. I spent the Sabbath here, and had the pleasure of preaching for Dr. Martin, the pastor of the white Presbyterian church (southern). After the service, at his request, I met his session, trustees and deacons, and had a pleasant talk with them in regard to our work there, in which they with their pastor manifested a special interest. In the evening I preached to a crowded house in our colored church, with quite a number of the white Presbyterians present. We have a very encouraging work here under Rev. E. F. Eggleston, an earnest and intelligent preacher, who, I was glad to find, is held in high estimation by the white citizens of the town. They have a fair church building here, but are very much in need of a school building, their school of nearly a hundred scholars being crowded into a small and very uncomfortable room in the basement of the church. There are twelve hundred colored children in this town who are out of school, simply because there is no room for them in the schools. With a suitable building we could have three hundred pupils in our school here at once. The Board desires to put up such a building this summer, and would be glad to receive any special donations for this object from generous friends.

I was greatly interested in a young Pres-

byterian girl whom I met here. She had come from Iowa at her own expense to see for herself the condition and needs of the freedwomen. She was visiting from cabin to cabin, giving Bible readings in them and in our school, and giving the women and girls many valuable hints in regard to home-making. Oh for a hundred such girls to go among the lowly homes of the freedwomen of the South! No one can estimate the good for time and for eternity which this kind of work could accomplish for these people.

From Danville I ran over to Durham, N. C., where we have just commenced a new work. This is one of the most thriving towns in the state and a great tobacco emporium. Here the celebrated Durham tobacco, known to all tobaccoists, is manufactured. I had the pleasure of meeting the pastor of the southern Presbyterian

church and three or four of the principal business men of the place, who warmly seconded our mission enterprise for the benefit of the colored people. Our missionary has already organized a church here, and, as soon as he can get a house of worship, will doubtless build up a good congregation, as the field is a very promising one. The town appears to be black with Negroes, and they all seem to be at work.

I wish I could take all our readers down South with me, that they might see for themselves the work of our Board, and that they might come face to face with the Negroes in their cabins and school-houses and churches. I am sure they would all see and feel the need and the great importance of our work. But I must be off now and "marching through Georgia" and "away down upon the Swanee river," where I may write again.

THE NEGRO AND THE CHURCH.

REV. A. L. PHILLIPS, BIRMINGHAM, ALA.

A man's opinion of a subject depends very largely upon the point of view from which he looks at it. Some men look at this "race question" from the politician's standpoint. These men either are or pretend to be alarmists. Others look at it from the economic standpoint. They become discouraged and disgusted. Others look at it from the social standpoint, and are filled with indignation. Some look at it from a distant standpoint, and are enchanted. Some look at it with their backs turned toward it, only seeing it reflected from the mirror of the press or of the platform. These are bigoted and intolerant. "Haven't they studied the question?" Some see it only from the educational standpoint, and are greatly encouraged. Some try to see this live question from all these points of view at once, and are alarmed, disgusted, indignant, enchanted, bigoted, encouraged, successively. How is the *churchman* to look at it? He has endeavored, it is to be feared, to look upon two sides of this question at the same moment and yet to see the same

thing. Politics has had too much to do with his religion. Is it too much to demand that he shall look at it from his own, that is, the moral and spiritual, standpoint? To him this view should comprehend all others. He believes that religion should shape and control politics, economics and education. If the Negro's *religious* life is set right, then the Negro will be set right. What does one see who looks from this purely religious standpoint? He will see *at his feet* some eight millions of people who for the most part are but half taught in the principles and practice of the Christian life. He need not doubt *what he sees*, for many others see as he sees. Ignorance, vice, degradation! These are not difficult to recognize. Shutting one's eyes is no remedy. Seeing other things than these will only complicate matters. As a Christian he is bound to do his utmost to remove these evils. Political pounding does not soften a hard heart, nor does the extraction of the square root take away sin. The Christian is bound to *preach the gospel* to his colored neighbor, because

there is no other remedy available to him for removing terrible evils. He has no business to allow political expediency or social fears to hinder him. All of the apostle Paul's politico-ecclesiastical position, his Benjamite blood, his Jewish and Greek learning, became to him as nothing lest they should prevent his accepting or should hinder him in preaching Christ Jesus (Phil. 3:8). Jesus himself preached to a Samaritan, and the Holy Spirit sent Philip to teach an Ethiopian. Are not these things, then, the dictates of common sense, and at the same time the demands of holy writ? What shall Presbyterian Christians do then in this matter? Why, they must preach the gospel to the colored people, and preach it at once with burning zeal and increasing self-denial.

The conscience of the Southern Presbyterian Church is waking up on this great question. It is more and more becoming a matter of serious consideration between individuals, and church courts are spending more thought and time in discussing it. The late Asheville Assembly showed its deepening interest and anxiety by directing the appointment of a "field secretary" to attend

to this work. The Northern Presbyterian Church is already interested to a great degree. This desire to evangelize the colored people is then a common desire between the churches. A purpose so glorious of itself and so blessed in its consequences ought to unite hearts and hands. But a difference exists between the churches. Whence does it arise? Comes it not hence, that both churches have occupied the politico-social standpoint rather than the purely spiritual standpoint?

The northern brethren and the southern brethren have given too much prominence to social conditions. They have both done what a physician would do if he were to try to break up chills before he removed the malaria from the system. Can the political life or the social customs of people be regulated or controlled before the principles which govern them are purified? Evangelize these people thoroughly, teach them a pure and simple gospel, and there will then be no political or social question to be settled. It will settle itself. Let no memories of the past bias the judgment of the present. Forget the past and secure the future by present activity. This was Paul's safe and sensible and *inspired* rule.

OPIUM AND THE CHINESE GOVERNMENT.

REV. W. E. ROBBINS.

The world has heard the affecting story of the determined and implacable opposition to the opium curse of the Chinese imperial authorities half a century ago; how the old emperor Tau-kwang, after burying three sons who had died its victims, made such a desperate effort to suppress the import as to incur a bloody war with loss of territory and the payment of vast indemnities, and yet refused to legalize the traffic in those noble and patriotic words, "It is true that I cannot prevent the introduction of the flowing poison, but nothing will induce me to derive a revenue from the vice and misery of my people." It is well known, too, how twenty years later this consistent opposition entailed another war, and how the fourth son and successor, Hien-fung,

with his palace looted and destroyed by the "civilized" enemy, finally agreed to the legalization of the traffic with the imposition of a nominal duty. It may be known, also, that four years ago, after long delay and haggling, an agreement was come to which it was thought would be a final settlement of the question, though as a matter of fact it was open to revision after a period of five years. But nothing is settled till it is settled rightly, and the opium ghost will not down till it is put down by the suppression of the use of the drug altogether.

The time for the possible revision of the agreement having nearly arrived, it seemed good to the editors of the *Banner of Asia*, at Bombay, to propose a memorial from the Christians of India to the Chinese govern-

ment, encouraging them in their continued opposition to the iniquity, and reminding them that the Church of Christ is not indifferent to the wrongs inflicted on China, and is not willing to concede that India is so dependent that it can be saved from bankruptcy only by the plunder and ruin of its Chinese neighbor. The proposal was heartily seconded by missionaries and others, and with little effort ten thousand three hundred and forty-five signatures in many languages (extending one hundred yards), including a few names spontaneously sent from England, America and Australia, were obtained to the following petition:

We, the undersigned ministers and members of Christian churches, desire to record our sorrow at the moral and physical havoc which has been wrought among the people of China in consequence of the opium policy of the British government—a policy which has been totally at variance with the principles of the Christian religion. We respectfully express our deep sympathy with the supreme authorities of China in their desire to save their nation from the curse of the opium habit; and in order to further so wise and laudable an object, we would emphasize the importance of acting upon the opportunity presented in the year 1890, under the additional article of the Chefoo agreement (ratified May 6, 1886), to terminate that article, and to secure the execution of a new treaty repealing the Tien-tsin treaty, as far as it relates to opium, and also enacting the prohibition of the legalized importation of opium into China.

The Scottish Anti-Opium Society, hearing of the movement, sent, unsolicited, a similar memorial, signed by between six and seven thousand Christian workers in Scotland—all gotten up in a very brief period of time, showing what might be done in Christian countries by extending the time and effort and duly informing and encouraging the people.

The deputation entrusted with the presenting of these memorials to the Chinese government, Mr. A. S. Dyer and myself, are happy to be able to report a very gratifying reception in China. The official through whom the memorials were presented was that greatest statesman of China, if not of the

world, Li Hung-chang, viceroy of the metropolitan province of Chih-li, and grand secretary to the Chinese government. He was a most appropriate person to receive them, not only on account of his enlightened and liberal views, but also because of his outspoken opposition to the opium iniquity, he having declared as late as the year 1881 that the legalization of the traffic was "not from choice, but because China submitted to the adverse decision of arms," at the same time going so far as to make proposals to the Indian government to recoup them for a time for their loss of revenue if they would abolish the exportation of the drug to China. Fortunately his exasperation at America on account of the exclusion act had largely abated, so that there was no objection on that ground, especially when he knew I had been a resident in India for eighteen years.

The day appointed for our reception was the 21st of last month, he having but just returned from accompanying the emperor on his annual visit to worship at the eastern tombs. Having had communicated to him beforehand copies of the text of the memorials and a rather lengthy explanatory statement, he understood quite well the object of our mission, and this no doubt accounts largely for the cordiality with which he received us. He graciously accepted the memorials, and scanned the hundreds of names with evident pleasure, promising to present them and our statement to the central government, with his own recommendation that they should have a most favorable consideration. The unmeasured terms in which he condemned the use of the poison showed that he appreciates the evils caused by it and sincerely wishes its entire suppression, which he said is the case with the other members of the government. He said it was useless to try to put down the native growth till the foreign import is prohibited, when there would be hope of success. But running through the whole interview was a note of sadness which found expression in the question, "Will not the demand for a prohibition treaty with Great Britain bring on another war—a third opium war?"

This question too quite agrees with other expressions from Chinese statesmen, especially with the last utterances of Marquis Tseng, the late minister to the Court of St. James and member of the Tsung-li Yamen, or Board of Foreign Affairs. Four days previous to his death we had an appointment for an interview with him at Peking; and though at the time appointed he was too ill to see us, yet he had shown evident sympathy with our mission, and had given expression to language which should sink deep into the hearts of all lovers of liberty and fair dealing, to say nothing of Christian principles—"WE ARE NOT FREE; we cannot take the first step."

Though these statesmen have been assured that public sentiment would not tolerate another similar war, yet they have seen so much of the duplicity of foreigners that they cannot tell what pretext they may use

to carry out their designs, as they did in the last opium war. While looking at the Taku Forts, at the mouth of the Peiho, and remembering the part taken in storming those forts thirty years ago by the representative of a neutral government, United States Commodore Tatnall, it has been not a little difficult to me to reconcile that action with the insertion of the Golden Rule in the treaty consequent thereto—an example followed by the not more consistent British government.

No foreigner as yet having had an audience with the present emperor, we did not attempt to see him, but we got a communication to his father, the seventh prince, which has called forth expressions of great interest and a desire for more information on the subject. As he and Viceroy Li are next to the emperor, we may expect that everything will be done that can be done in the matter.

"WAYS THAT ARE DARK."

REV. PAUL D. BERGEN, CHINANFOO.

The following sketch is from the lips of a Chinese Christian. It may throw a little light on one of the many blind alleyways of heathenism, and illustrate somewhat how the ignorant people are befooled by ignorant but cunning priests. It also shows the wholesome fear which the priests entertain of an intelligent Christianity. Jen told me the story in the course of an evening's conversation "under the lamp," and I will give it as nearly as may be in his own words: "The other day there were eight Taoists appeared here in the village and began to canvass from house to house, evidently making quite an impression. Two of them were at a neighbor's door just across from mine, explaining their mission to a woman who had come out (she, by the way, was an aunt of mine and very devout), and I heard them say, 'We haven't come this time to beg and we ask you for nothing (this, by the way, is a good form with which to begin any kind of conversation with a

rural Chinese, although they are liable to regard the genuineness of the sentiment with some doubt and with reason, as the sequel will prove), but we have come from pure goodness of heart at the bidding of our master, to warn you and all believers in this neighborhood, of impending trouble. On the twenty-third of this moon will descend the entire multitude of devils; their ill-omened but invisible forms will fill this street, and they will sow broadcast the seeds of dire calamities. We warn you in season. Be up and watching. Light your incense, but above all, scatter cooked millet plentifully at the cross roads.' My aunt's eyes had opened to their widest extent during this speech, and she was evidently deeply impressed and eager to take any measures which might ward off the impending calamity. 'But,' she thought, 'I have no millet,' and so told the priest. He looked at her steadily as he repeated inquiringly, 'You have no millet?' 'Indeed I have none,'

she answered. 'Well then,' said the priest, solemnly, 'it is possible sorghum may answer.' My aunt then bethought her that she did not know how the grain was to be sprinkled, and fearing lest the demons might come down on her with their 'mixed plagues' if the sorghum was strewn in wrong figures, she anxiously inquired how it was to be done. The priest replied gravely, 'My master thought of this difficulty, and therefore left instructions that you should give the grain directly to me, and that he would then see it distributed properly.' 'How much shall I give you?' inquired my aunt with mingled anxiety and caution. 'How many members are there of your family?' asked the priest, by way of reply. 'Eight; there are my two girls, my little boy and—' 'All right,' interrupted the priest; 'eight of you are there; let me see, allowing one measure for two persons that would be four measures for the entire family. For that amount I can guarantee your safety from the coming devils.' 'Where is the measure?' inquired my aunt. 'Well,' replied the priest with a disinterested air, 'I have brought neither peck nor bushel, but here is a small incense urn which my master has given me. Let this be the measure; take it, go to your grain mat, fill it, four times, and empty it into a bag. Be wise, and as you empty the measure close tightly your eyes.' So my aunt, trembling somewhat and awestruck, took the urn and went to her granary. On filling it, however, she discovered, what she had been too excited to notice before, that the urn had a capacious cloth bottom which was ingeniously folded up inside, and as the grain filled the urn the cloth unfolded, so that the small urn held an amount of grain that was positively paralyzing to a frugal Chinese housewife. With a pang of regret she felt her slender store of grain diminishing. Many of those kernels she had picked up one by one from the threshing-floor. With much toil and labor she had accumulated the little hoard. Sighing she filled the sack again, but could not make up her mind to fill it the third time. She feared the devils greatly, but hoped that the priest might some way effect a compro-

mise. So she came out with her two urns of grain—only half of what had been demanded—saying, 'Here are two urns—all I can afford to give.' 'Very well, great sister,' replied the priest, 'I don't know how it will be, but will do the best I can for you.'

"All this time I was standing just inside my door where I could hear plainly all that was said, and at this I stepped out close to the priest's side. He made me a bow, stated his mission and said, 'Will you please ask the venerable ladies of your household to step out so that I can tell them this news?' I answered, 'No, I hardly think it necessary; but will you please inform me just how you found out that the devils are coming down on the twenty-third?' He seemed somewhat taken aback at this question, but answered presently, 'My master told me.' 'And how did he find out?' I asked further. 'By the lot of the bamboo.' 'And what is that?' The priest answered by asking, 'What do you ask me that for? how do I know what it is? If you don't believe in these things of course we can't talk together.' Just at this juncture his comrade from the other end of the alley began to wave his arms vigorously at the one who was talking with me and shouted, 'Hi! You there! Stupid! Don't you know whom you are talking to? He's a Christian. Come along, quick too; this is no place for us.' At hearing this, the priest changed countenance, and making a hurried bow rushed away without another word. Soon after, the entire priestly covey took its flight for more congenial feeding grounds, bearing away, however, a goodly spoil of millet and sorghum, which I imagine will be put to a very different use from that of feeding the crows and magpies at the cross roads. The twenty-third came on in due time—a bright and quiet day—and if the devils descended to the streets sowing their calamity-bringing germs, these germs are certainly very slow in sprouting. Perhaps they were frostbitten these last two or three cold days, who knows?' And Jen ended with a hearty ha! ha! ha! indicating a certain skepticism as to the eventual fructifying or even the existence of these demoniacal germs.

A home missionary, whom some generous friend has made a subscriber to **THE CHURCH AT HOME AND ABROAD**, writes to the business superintendent as follows:

Yours of the 12th inst. came to hand today. That unknown friend is to be gratefully thanked and remembered for his kind and generous act. I have been wanting to take **THE CHURCH AT HOME AND ABROAD** for over a year, but felt that I could not

spare the money, as I receive but very little salary on my field of labor. Please accept thanks and forward **THE CHURCH AT HOME AND ABROAD**. The field is large and hopeful. I have been a missionary for thirty-five years. I rejoice that I am able to travel fifty or sixty miles to fill appointments from Sabbath to Sabbath, and that the Lord is so signally blessing me. The Lord bless the Board of Publication and Sabbath-school Work.

ADELBERT COLLEGE OF WESTERN RESERVE UNIVERSITY.

H. C. HAYDN, D.D.

This college has a history reaching back to the earliest religious and educational work done in Ohio. In 1801, two years before Ohio became a state, the name of Joseph Badger, a Connecticut home missionary, appears in a petition drawn up by him and addressed to the General Assembly of the territory, praying for a college charter. Disappointed in this, these pioneer friends of Christian education were obliged to content themselves with an academy for over twenty years. In 1826 Western Reserve College was opened at Hudson, and there continued for fifty-six years. For about a quarter of a century of this period a theological department was sustained, graduating fifty-one and partly educating twenty-two more. The medical department, organized in 1844 and transferred to the Western Reserve University in 1884, graduated during that period about sixteen hundred men.

Notable persons were associated with the college in the earlier half of this history. Storrs, Hickok, Pierce, Long, Loomis, Young, Barrows, Day, Bartlett, Chadbourne, are among the names that at once occur, but two of whom are now living.

In 1882 the college, having received from Mr. Amasa Stone the sum of five hundred thousand dollars—afterward increased to six hundred thousand—removed to Cleveland and adopted the present name. Large contributors of an earlier day were David

Hudson, Heman Oviatt, Joseph Perkins, H. B. Hurlbut, T. P. Handy—well-known men.

From the beginning there have been five presidents—Storrs, Pierce, Hitchcock, Cutler, Haydn. Beginning with one tutor sixty-four years ago, the college now has a faculty of fourteen.

The present location, on Euclid Avenue opposite Wade Park, is most attractive and wholesome, the college buildings themselves being exceptionally fine. The old college site at Hudson is still occupied by the academy.

Through all these years the object for which the college was founded has been kept steadily in view. That object is engraved on its seal—"Christo et Ecclesiæ." About two hundred graduates of the college have gone into the ministry, sixteen have become foreign missionaries; within the last fifteen years twenty have become professional teachers—two professors at Yale and one at Lane Theological Seminary.

A full modern curriculum, carried on in the most approved methods, has grown up with the development of the college; but none the less do science, history, philosophy and literature lift up their voices here in favor of a deep and earnest Christian faith. Though undenominational, the college is thoroughly Christian and evangelical.

Around it are now grouped in the West-

The above is a view, from Euclid Avenue, of the Adelbert College buildings and campus. In the front is the main edifice, in which the college is housed: recitation-rooms, library, chapel, museum and three laboratories. Beyond this is Adelbert Hall, with ample accommodations for sixty students. Still beyond, but dimly shown, is the new gymnasium, the athletic and tennis grounds lying to left of it. The observatory is at the right of the gymnasium and beyond, and does not appear. From the campus, looking northward across the avenue, Wade Park with its lake and shady drives and walks is marvellously attractive.

ern Reserve University the Medical Department, the Conservatory of Music, the School of Art and the Cleveland College for Women. This last offers to young women a full col-

lege course equal to that enjoyed by young men at Adelbert; and that means as good advantages for both as can be found anywhere.

HOME WORK IN PRESBYTERY.

REV. JOHN M. BISHOP.

The Presbytery of Crawfordsville embraces within its bounds ten counties, several cities of 10,000 inhabitants, one of 20,000, and Wabash College, the best-endowed and most successful institution in this region.

Our population is mixed. There are among us, and have been from the beginning, controlling minds from Kentucky, Pennsylvania and the mother lands. The New Englanders, while not numerous, were educated. Several of them, as Professors Hovey and Mills, were the founders of Wabash College. But there is no Congregational church within our bounds, nor are there any dissatisfied ministers or members.

As to the cultivation of our field by our presbytery, we have some very peculiar helps. Our territory is very compact, and crossed in every direction by railroads and the very best of free gravel roads. We have now 56 churches and 36 ministers.

In 1882 we addressed ourselves with especial earnestness to our home field. We did not regard ourselves as differing from the average presbyteries. Twelve of our churches were marked vacant. From these reports rarely came to presbytery, and from 1877 to 1882 most of them had made no report to the General Assembly. Thirty-one of the churches were marked with S. S., and in securing, retaining and removing their pulpit supplies were absolutely Congregational or Independent. I will not trace in detail our history for ten years. At the beginning of our effort, Dr. H. Kendall warned and encouraged us with these wise words: "Do not think you can do all this job at one meeting of presbytery. It will be a continual and ever-recurring job. You must do what you can at the next meeting, and keep on doing it over and over again. . . . I believe your feeble churches will grow faster than you expect. But help that does not involve self-help will be anything but help; in fact, a real hindrance. And you may find that some of these churches have been cuddled and carried till they think

they have no strength. Don't carry them another foot, but say to them, 'If you will try and do, God will help to will and do according to his good pleasure, and the Board will help you too,' " etc.

Passing over the various meetings, reports, trials, etc., in 1890 we report a satisfactory system of twenty-four groups of churches, from two to four in each group. Acknowledging the rights of the local church, we simply say we will help you to all the pulpit supply possible if you are loyal to the presbytery. The results thus far are exceedingly gratifying. The amount of money raised for this and other purposes is vastly increased. No candidating is tolerated without presbyterial sanction among our groups. We have been exceedingly favored in our presbyterial missionary, having retained him with some changes of work for some six years. All of our special supply by members of presbytery, either ministers or elders, is under charge of the presbyterial missionary. This year he is confining his regular work to two of our groups, and makes this report: "In this field of five churches there are 240 members, 64 additions this year. I have visited every house in each town. And the churches have contributed to every Board."

Since 1884, Crawfordsville Presbytery has reported no vacant church. There are but few presbyteries of which this can be said. At the end of the roll of churches, in most of them, will be found a list of small churches marked vacant, and often with a star (*) attached. Our experience has been that no amount of faithful work pays better than to take care of these small churches. Under our system of grouping and supply, these churches are growing and the presbytery is energized and strengthened. The representatives from the eldership are regularly with us in our meetings.

In all this we have merely tried to work the acknowledged theory of presbytery.

As good, well-governed families make a good community, so a series of conterminous

presbyteries, cultivating carefully each its own territory, makes a good denomination. And if the higher courts of synod and General Assembly are the unifying of these lower bodies "by that which every joint supplieth, according to the effectual working in the measure of every part, making

increase of the body unto the edifying of itself in love"—what a Church!

And then, if our CHURCH AT HOME AND ABROAD were taken and read in all our churches, what intelligence, what unity, what strength! What glory to God in human salvation!

CITY EVANGELIZATION.

REV. H. KENDALL, D.D.

It is but a few years since it became a settled policy of our Church to assist in the organization of churches in cities; Sabbath and mission schools have had a longer and stronger hold in the cities; and it is only within the past few years that money has been called for to establish city churches, the opinion prevailing that the people were numerous and vigorous enough to build church edifices, when they were needed, without any outside aid, and that such churches would be sufficiently numerous to meet all the real wants of the community. But the increase of city population, the concentration of people in cities, is such that about one fourth of our entire population is found in cities of not less than eight thousand people each.

The movement first began by some cities agreeing to raise one half or three fourths of a missionary's salary and erecting a church edifice for him, while they asked the balance of the salary from the Board of Home Missions; but the demand became so great for city churches that we reached a point where the older and stronger churches could not refuse to undertake the assistance of new enterprises, paying one half or three fourths of the salary through the Board, and relieving the new congregation of this support until it has a church edifice ready for use. But when churches become strong enough to do it, the policy has been for each one to select a similar field and care for it until a self-supporting church became established and ready to adopt the same contracts in some position beyond. "Leagues" and "unions" and other organized efforts, combining the various churches in the various

cities, have multiplied in most of our cities. Thus they have planted church after church, and often their buildings have been constructed by the stronger churches, and the work is going on to this day, and never more prosperously than at present. It is apparent that such work is to be done somehow; and if individual churches or unions or leagues will not do it or a part of it, the Board of Home Missions ought not to neglect to step in and liberally aid enterprises of promise, whose organization and support are just as necessary in their way as any work upon the frontier. Such appropriations are clearly indispensable.

We cannot do better than to quote from a letter written by the pastor of the First Presbyterian Church in Omaha, Neb. He says:

The work which the Home Board has done in Omaha ought to commend it for all time to come to every loyal Presbyterian. When I came here thirteen years ago, there was only one Presbyterian church in the city, with about one hundred members. From the date of its organization it had been drawing aid from the Home Board. Upon my coming it gallantly assumed self-support, promising to pay me \$100 per month; and then our mission determined to swarm periodically and fill the city with Presbyterian churches. First, we started a small Sabbath-school in the northern part of the city; and when the people in that part of the city wanted preaching, we employed a man and put him at work, looking to you for help in paying his salary. That mission is now a second Presbyterian church, with two hundred and fifty members, and has a very large young people's society, and is doing a splendid work in that part of the city.

Then we started a Sabbath-school in the southwest part of the town, and repeated the

old operation of claiming help from the parent Board, and that became the church with which Rev. Thomas C. Hall labored so long. It is now a self-supporting church, with some one hundred and fifty members, has the largest Sabbath-school in the city, and is able to pay its pastor \$2000 per year. After that, in rapid succession, came the Castellar Presbyterian Church, the Walnut Hill Church, the Knox Church, the Ambler Church, the South Omaha Church and the German and Bohemian churches, and just now we have organized the Grace Presbyterian Church, all of which have received aid from the Board, and several of which are still dependent upon it. Only one church has ever been organized in Omaha that has not received aid from the Board, and that is the Westminster Presbyterian Church, the pastor of which is Rev. Dr. Gordon. All these churches are in a very flourishing condition and are growing rapidly. Whereas thirteen years ago we had just one hundred members, we have now close upon fifteen hundred. In the last five years our city has grown one hundred per cent. in population, but Presbyterian churches have grown one hundred and fifty per cent. Surely money was never better used than in bringing about this glorious result. It is a common saying here that, whenever a new portion of the city is opened, the first thing to appear is a beer garden; second, a Presbyterian mission school; and third, a Presbyterian church organization. If it had not been for the assistance of the Home Board, we would probably not have had more than two Presbyterian churches at the present time. As it is, we have thirteen organized, vigorous and growing Presbyterian churches, with seven mission Sabbath-schools.

Equally impressive is the story of Los Angeles. In 1880 Presbyterianism was at a very low ebb in Los Angeles. The church numbered less than fifty members, and its total earthly possessions consisted of a little cabinet organ, seventy-five chairs and a few hymn-books; but with its usual faith and foresight, the Board saw untold possibilities of Presbyterian evangelization in this new and growing city, and, securing a wise and capable missionary, Rev. J. W. Ellis, it made exceptionally large appropriations for his salary for three successive years, namely, \$1000 for 1880, \$1000 for 1881, and \$500 for 1882. The result of this expenditure has been that the little band of fifty in 1880

had grown to a large and flourishing church of nearly eight hundred members in 1888, giving that year to the Home Mission Board a collection of \$1200 and about the same to the Foreign Board, and liberal sums to most of the other boards. Out of that little feeble church of 1880 there sprang up six other churches, which are flourishing and self-supporting, namely, the Second, with a membership of 200; the Third, with a membership of 175; Boyle Heights, with a membership of 120; Bethany, with a membership of 75; and the Immanuel, which is only a little over a year old, with a membership of nearly 500. All these churches are self-supporting except the Bethany, and all except the Immanuel have comfortable houses of worship.

Besides these organized churches, there are two missions, a Chinese church and a Spanish Mexican organization. And not only in Los Angeles proper has that original \$2500 from the Home Board been bringing forth these remarkable results, through the blessing of God. It has been making itself felt in the fostering of similar enterprises all along this southern California coast, from San Diego on the south to one hundred miles north of Santa Barbara. This is a very marvellous ten years' history, and proves that city evangelization, under proper conditions, will speedily make the Church a hundred-fold return. In view of this, the Synod of the Pacific, at its last annual meeting, spoke as follows:

San Francisco of the present is the most important missionary field in the bounds of the synod. With a population of five times that of Los Angeles, she must needs count their churches to rank with her fleet sister of the south, and need only to lift her eyes upon that city across the bay, Oakland, to find a spirited rival. As a member of the body is dependent upon the head, mouth, eyes and brain, so every city and community in the synod is interested to see San Francisco push her Presbyterian mission, her affairs of education, and to maintain a firm and bold leadership for the Pacific coast. To this end, the committee believes in urging the free use of men and money to secure a stronger head centre of the synod in San Francisco.

A VISIT TO THE TABASCO CHURCHES.

J. MILTON GREENE, D.D.

As friends have expressed a desire that our accounts of missionary trips should be as detailed and realistic as possible, so that they can the better accompany us in imagination, I will, as far as practicable, follow this method, hoping on the one hand that the appearance of egotism thus given to the narrative will not be mistaken for the quality itself, and on the other, that I shall not be betrayed into prolixity and wearisomeness.

Of all the states of this republic none appeals more strongly to our Christian sympathies and activities than Tabasco. She has a population of about 112,000, at least 75,000 of whom are slaves for debt, and not more than 30,000 can read. As most of the masters are Spaniards and proprietors of immense haciendas or plantations, the well-authenticated stories of cruel wrongs perpetrated on these estates would furnish ample material for a second "Uncle Tom's Cabin." This servitude, which exists in the five south-east states of the republic under sanction of the law, is a dark blot upon the social condition of the people, and a mighty factor in the problem of their intellectual and spiritual elevation. This is distinctly recognized and deplored by the foremost writers and reformers of the nation. It is now six years since our mission established the first evangelical congregation in Tabasco, and to-day we have seven churches in the state, with as many ministers, and four flourishing schools. I left Mexico February 24, with the object of visiting this work and planning for its enlargement. Having heard that a steamer would leave on the 25th from Vera Cruz for Frontera, my hope was to lose no time, and within a month to be able to visit both the states of Tabasco and Yucatan. But little did I dream what was before me. It was necessary for me to return to Mexico by the last Sabbath in March to attend our annual meeting of presbytery. Leaving Mexico at 6.30 A.M. on the 24th, I reached Vera Cruz by the M. and V. C. R. R. at 7 P.M., to find that

no steamer would leave for Frontera until the 28th. The interval I improved in visiting the Vera Cruz church, which, under the able pastorate of Rev. Manuel Zanaleta, has entered upon a new career of prosperity, the place of worship being too strait for the crowds that gather at the services. The former pastor, Rev. Hipolito Quesada, who for fifteen years had bravely stood at his post in spite of the insalubriousness of the climate and various epidemics of yellow fever, has yielded to advancing age and undertaken a much less irksome work at Patano, in the interior of the state. Early on the morning of the 28th I embarked on the "Campechano," a small coasting steamer of about two hundred tons, with accommodations for only twenty-five passengers, while she carried over thirty. As soon as I went on deck and saw the filth and neglect everywhere apparent, I resigned myself to a most uncomfortable passage; and noting the rifts in the life-boats, the torn condition of the sails and the general dilapidation of the rigging, I said to myself, If we encounter a storm and our engine should become disabled, there will be slight hope of seeing land again.

A "CICLONCITO."

At 10 A.M. we started, the gulf being as smooth as a lake in a calm summer's day; but scarcely had we lost sight of the city when the white caps began to appear upon the northern horizon, and the little craft, a very "cranky" one, began to roll. I saw at once that we "were in" for a genuine "norther," and the two hundred miles between us and Frontera, which we had hoped to traverse in thirty-six hours, seemed to my imagination to be as many leagues. The odor of bilge water, mingled with that of engine oil, onions and fish of doubtful age, constrained me to seek my berth, which was scarcely wider than one's coffin. In front and under my very nose was the rickety table, already keeping tune to the rolling of the vessel, and loaded with dishes pal-

stable only to those who have "learned to be content" with them. Around me on all sides in the little pent-up cabin were groaning sufferers, availing themselves of the only relief which nature offers to such. Soon we began to ship great seas, now on one side and now on the other, causing the little craft to struggle and strain and shiver as though every effort would be her last. Then the cabin began to leak and not a few of the berths to be deluged, causing the occupants to scream or groan with every new wave that we shipped. Of course it was necessary to close all the doors and windows, and that meant little short of asphyxia. Then, to vary the situation slightly, every now and then one of the great shutters between the upper and lower decks, intended to shield us from the waves, being tied up only with ropes or nailed slightly, in purely Mexican fashion, broke in with a crash, and it seemed as if the sides of the cabin would follow suit. In a word, we had encountered what the mate called a "ciclónico" (a little cyclone), and were doomed to wrestle with it for forty-eight hours, then to find ourselves still sixteen hours from land, and that not Frontera, but Laguna in the state of Campeche, where we anchored early on the 2d of March. Here we were sixty miles east of Frontera, and there was no remedy for the situation except to wait until the night of the 3d and take passage on a little tug-boat, on whose upper deck I rolled myself up in my shawl and slept soundly, with my face turned full toward the Southern Cross. Soon after daylight we touched the wharf at Frontera.

PASTORS AND CHURCHES.

Here I found our church, established two years since, in a most healthy condition, with a flourishing Sabbath-school, all under the pastoral care of Sr. Miguel Z. Garza, one of our most cultured and devoted young men, who, under the faithful teaching of Brothers Thomson and Brown, has acquired most worthy views of the dignity and responsibilities of the Christian ministry. It was very satisfactory to note the high esteem in which he was held by all classes of the

people, and to receive a petition for the establishment of an evangelical school, toward the expenses of which the subscribers pledged themselves to contribute \$18 per month. Of course, in the present state of our finances, my reply was in the negative, and you can imagine how it pained me to give it. While I was there, the governor and his staff arrived from San Juan Bautista, bound to Mexico. The citizens, merchants and custom-house authorities had prepared a banquet for the executive, and their unanimous choice for orator to represent them fell on Mr. Garza, who acquitted himself so nobly that the governor himself congratulated him in most expressive terms.

After a Sabbath with the people, I went up the river Grijalva sixty miles in a tug-boat to San Juan Bautista. Here we have a large congregation, and a fine boys' school attended by some sixty pupils. This is the capital of the state, and it is encouraging to know that the principal newspaper but reflects the average popular opinion in referring frequently and always in most favorable terms to Rev. P. C. Diaz, our pastor, and Mr. Salazar, the teacher. As a centre for the distribution of evangelical literature, and especially *El Faro*, this church plays a most important part in our Tabasco work, while evidences of the Spirit's presence in regenerating power have been especially noticeable among our youth. One of the most satisfactory results of my visit was that I was able to bring back with me four most promising students from three congregations for our Tlalpam Seminary. It is so difficult and costly to secure ministers for this region from the interior that we are impatient for the time when the six Tabasquenos now under instruction shall be able to begin work for their own people. We are the more anxious for this in view of the fact that every important centre of the state is now inviting us to enter.

From the capital I went twenty-five miles to Jalapa, where Rev. Evaristo Hurtado has been at work for over a year, with most encouraging success. Here I held two services in the evening, with an attendance at the last of two hundred, including the judge,

president of the Common Council and all the principal merchants of the place. Here also I was besought to establish a school under similar conditions as at Frontera, and with the like result. Leaving Macuspana, where Rev. S. R. Diaz has since begun work, some ten leagues to the southeast for a subsequent visit, I returned to San Juan, and on the following day left in a "kyuko" (a small canoe) for El Paraiso, some sixty miles away to the north by the river Gonzalez.

FIRST CHURCH IN TABASCO.

This was our first congregation in the state; here our first two organs were burned, and here Clotilde Balcazar, our teacher, was poisoned; but these blows were slight in comparison with that which we suffered a year since, when our bright young minister, Rev. Mariano Olivera, the pastor, long subjected to enticements to abandon the ministry and enter commercial life, yielded to the solicitations of his wife and her family, and under the pretext of a change of creed demitted the ministry. Of course the effect was to disturb the faith, weaken the force and divide the sentiment of the church, so that years must elapse before we can regain the ground lost; but we still have a fine boys' school of 45, and a large girls' school in two departments taught by two of the girls educated in our Mexico City school. Rev. Miguel Arias has recently taken charge of the congregation, and we hope that under his faithful ministry the wandering sheep will soon be brought back to the fold, and the church become stronger in numbers and faith than ever. It is certainly a hopeful sign that I found \$400 already collected as a fund toward the erection of a new church building.

From here I passed on horseback six leagues to Esquipulas, a preaching station, where a goodly number gathered in the evening for our service, and the next day I went on one league farther to Comalcalco, where our work has steadily advanced in numbers and influence until the hostile atti-

tude formerly observed toward us by nearly all the village has given way to a sincere respect. Here they once burned an organ for us, and endeavored also to destroy the church. To-day all acknowledge the excellence of our church and school work, and not a few of those who three years since were our bitter enemies are now our foremost friends and defenders. Rev. Eligio N. Granados is the pastor, and Sr. Carlos Rosado is in charge of a fine boys' school of 40 pupils. Work was also begun at Cardenas, some eighteen leagues southeast from here, during the last year, and is now being carried on with the best results by Rev. P. C. Diaz, whose place at San Juan Bautista has been filled since presbytery by his son Leopoldo.

LIGHTS AND SHADOWS.

In all these coast states less of fanaticism is found than in the interior, and much, very much more of tolerance and liberty of religious thought; but in many places, as at Cardenas, all this is united with an indifference to religious subjects, and a worldliness of aims and conduct, which present an obstacle to the reception of God's truth scarcely less than the bitterest forms of Romish intolerance. Here, as everywhere, the enemies of the cross are threefold, the world, the flesh and the devil, and our work is not so much a matter of intellectual conviction as of spiritual regeneration.

From Comalcalco my way led me on horseback twenty-five leagues, in part along the seashore and in part through a dense tropical forest, the horses swimming two large rivers and wading a large part of the way through water up to their breasts. Early on the second day I reached Frontera, spent another Sabbath with our church there, and on Monday was favored in being able to take the Ward steamer "City of Alexandria," so that on the 26th in the evening I was again at my post in Mexico, stimulated afresh to labor there by the bright outlook in Tabasco.

UNION OF CHURCHES ON THE MISSION FIELD.

A. P. HAPPER, D.D., CANTON.

The union of Presbyterian bodies laboring in mission fields has been accomplished in Japan and Brazil. In India, where there have been missionaries representing some seventeen different Presbyterian bodies, there has been for several years a bond of union and fellowship between these missionaries called the Presbyterian Alliance. Through this organization, a committee, composed of persons from nearly all these bodies, was appointed in 1888 to devise a plan for the organic union of the various churches to form the Presbyterian Church in India. This committee reported in December, 1889, a plan, which was approved of by all the members present at the meeting of the alliance at Calcutta in December, and it was referred to the respective presbyteries for their approval, and it was then to be sent to the various ecclesiastical courts in Europe and America for their concurrence and for their action, by which their missionaries in India will be severed from the home churches and be enabled to organize themselves formally as one church in India. It is hoped that action of all the home courts will be taken during the spring and summer of this year, so that the organization of the Presbyterian Church in India may be completed in December, 1890.

At the meeting of the Synod of China, connected with the Presbyterian Church of the United States of America, in September, 1888, a committee was appointed to correspond with the missionaries of other Presbyterian bodies in China, asking them to appoint delegates to meet delegates from the other bodies in China during the general conference of missionaries at Shanghai in May, 1890, for conference and prayer in reference to co-operation in Christian work or organic union of these churches.

There are missionaries of eight different Presbyterian organizations working in China, as follows, viz., of the Established Church of Scotland, the English Presbyterian Church, the United Presbyterian Church of Scotland, the Irish Presbyterian Church,

the American Reformed (Dutch) Church, the Presbyterian Church of Canada, the American Presbyterian Church South, the American Presbyterian Church North. All these churches, in answer to a circular letter, appointed delegates to meet the delegates from the other bodies in Shanghai. These delegates were all present and met in conference but the delegate from the Established Church of Scotland. For some reason he was not able to attend either the conference on Presbyterian union or the general conference of missionaries.

It may be stated as a matter of history that the missionaries of the English Presbyterian Church and of the American Reformed Church formed the first union of missionaries and their converts into one church on the mission field. This was effected more than twenty years ago by uniting the churches of their two missions at Amoy in one presbytery or classis. The native churches and pastors of both missions have all their connection with one and the same presbytery, though they have some connection with their respective missions in pecuniary matters and mission relations. This union presbytery at Amoy, composed of the missionaries and converts from two different Presbyterian bodies, one in England and the other in America, and without any organic connection with the home churches, has been one of the great influences in promoting and furthering the work of union on the field. That successful example of union awakened attention and started an influence which has grown and increased. The influence has been widened and extended by the union in Japan, Brazil and India, until it is hoped it will reach every mission field abroad, when there are two or more Presbyterian bodies laboring together. Not only so, but it is hoped that it may lead the missionaries of other polities from different countries, but laboring side by side on the mission field, to unite in one organization.

When the delegates from the seven Pres-

byterian bodies met in Shanghai for conference and prayer, it was found that the delegates from the English Presbyterian church at Amoy, Swatow and Formosa and the American Reformed church at Amoy had the conviction that in their case there were very great difficulties in the way of their uniting with the other Presbyterian bodies in China in an organic union. These difficulties are, first, the difference of languages. Their two languages are both different from the languages spoken by the other Presbyterian bodies; hence it would be very difficult to meet in the same ecclesiastical meetings. Second, the great distance which they would have to travel to meet in such meetings, and the consequent expense of going to such meetings. While they concurred in the opinion that such union was very desirable, yet they considered that at present it is impracticable for them to form an organic union.

They, however, concurred very heartily in recommending "that wherever there are two or more Presbyterian bodies laboring in the same part of China they should take steps *at once* to form an organic union of the churches in these districts." They also cordially concurred in recommending "that intercourse between all the Presbyterian bodies should be kept up by correspondence and, when practicable, by delegations."

After the delegates from the two bodies withdrew from further conference, the delegates from the other five bodies present came into conference, with the result that the plan now submitted to their respective presbyteries and their home churches was unanimously and cordially adopted.

These five bodies, with the exception of the Canton Presbytery situated in southern China, occupy a continuous territory, and nearly the same language is spoken over the whole district in which they labor. In mid-China the stations of the missions and the churches are located in the two adjoining provinces of Kiangsee and Chihkiang, having the cities of Nanking, Soochow, Hangchow, Ningpo and Shanghai in their bounds.

In north China the missions and churches

are located in the three adjacent provinces of Shantung, Honan and Picheli, of China proper, and the adjoining province of Manchuria. There are now four presbyteries in north China, and these will eventually form one synod.

In mid-China there are now two presbyteries, and in the near future two other presbyteries will be formed. These will then be formed into a synod, and they will form a very compact body and with easy means of communication. It is hoped that at no distant future time the English Presbyterian mission and churches and those of the American Reformed Church will see their way clear to unite with their brethren, and then they with the Canton Presbytery, now of the Synod of China, will unite to form the Southern Synod of China; after which a General Assembly can be formed, and be composed of commissioners from the sixteen or more presbyteries that may then be connected with the three synods. As the education of the native ministry is extended, some knowledge of the Mandarin language may be given to them. That would do away with the difficulty of the native ministers from different parts of China meeting together in an assembly.

The population of the provinces in which the Presbyterian bodies have their missions and their churches is more than one hundred millions. These provinces are very favorably situated as to climate, soil and productions. They are all of easy access from without, and have great facilities of intercommunication with each other. It is a glorious field in which to seek to establish the kingdom of Christ.

It should enlarge and enrapture the hearts of the home churches, in setting off a portion of their ministers and churches to organize a new church on the field, to consider what a grand prospect of enlargement and influence is spread out before the new organization. I feel assured that all the home churches will send us forth with their warmest benediction, and with earnest prayers that the glorious Head and Lord of the Church may increase us a thousandfold.

LUXURY IN MISSIONS.

HENRY W. JESSUP, NEW YORK.

In response to the usual appeals for money to help on foreign missions, the Presbyterian Board has recently been informed by some of its friends, rich but honest, that they do not feel that they can continue to deny themselves and contribute to the support of foreign missionaries, so many of whom are *living in luxury*.

Having lived in a missionary home in Syria some fourteen years, I venture to ask you to give the following facts to the readers of *THE CHURCH AT HOME AND ABROAD*.

Several summers ago one who had made a tour of Palestine and Syria with a party of Cook's tourists, on returning to this country remarked in my hearing, "Don't talk to me of the self-denial of missionaries. Why, I never saw a more comfortable home than Dr. —'s at Beirut, nor ate a better dinner than I had at his house." Generally speaking, such a statement as this is the basis, and the only basis, of the information our discriminatingly generous friends possess.

Now, what are the facts? There are several classes of missionaries: 1. Married missionaries; 2. Unmarried lady missionaries; 3. Unmarried men missionaries; 4. Medical missionaries. The first class may be subdivided into those who are absolutely dependent on the Board and those who have private means to draw on. That makes, say, five classes of missionaries. Now, to live in luxury requires means—that is, money—in Japan, Syria, Africa, as well as here. What means are at the disposal of the wily missionary? When he gives up his home, his friends, his ambitions, his literary surroundings, his country, what pecuniary inducement does the Board offer him? It offers him a salary, carefully and exactly computed on the basis of the cost of living in the country to which he is going, and it pays his fare for transportation: lady missionaries so much, married missionaries a little more; and should a married missionary have children, he is allowed, if I am not mistaken, a small sum per annum for the support of such child or children until

eighteen years of age. As to the amounts of these salaries or allowances, I believe I am right in saying that no missionary in the field receives \$1500 a year and few have a salary of more than \$1000. The exact figures can readily be obtained, I presume, from the headquarters.

Now, what is expected of this missionary on \$1000 a year? a married man, mind you, for no single missionaries receive so much. First, he has his household expenses to meet, himself and wife to clothe, a horse to buy and keep, a servant to pay, charities to contribute to, perhaps a son or daughter to educate in the home country. He rides from station to outstation, sleeps with his horse in a mud house overrun with vermin, preaches once, twice, thrice a day on the trip, superintends the local schools, perhaps translates and publishes books, writes from a half dozen to two dozen letters a day, receives prolonged and wearisome calls from the natives (and every caller must, at least in Syria, be offered some slight refreshment), has his regular Sunday services, has long personal talks with prospective converts, is expected to meet the arguments of men well trained in the religion he is trying to supplant—why enumerate further? and one day he comes home and discovers that a "friend" from home has come in his travels to the station, and has *looked him up* and been invited to dinner [strange, but true, Mr. Editor, your generous Cook's tourist rarely has been known to invite the missionary to dinner]. They sit down to the table, Mrs. Missionary serves up a nice dinner, there are home delicacies—real United States—they came in the last Christmas box from home; they have been saved up for some such grand occasion. Over the canned oysters and the American butter mutual acquaintances are to be remembered, and news of the folks at home is to be obtained. But beware, Mrs. Missionary, "a chiel's amang ye takin' notes." The better that dinner the bigger tale he'll have to tell. Your husband's brow is quite clear of that cloud of care and

anxiety he has worn so long. He has quite forgotten that the Board has ordered all the estimates to be cut down, and that that school he has just opened is to be closed in consequence. Why, his eye is bright, he is laughing over a reminiscence of the old days at home. You hardly know him for the same man who got home last night from his two-weeks ride into the interior. All this is very bad. That Cook's tourist is taking it all in. "What a happy, genial fellow this missionary is! What a nice home! What handsome pictures! (Christmas box, Mr. Editor, plus duty paid to unprincipled custom-house inspector.) What nice books! (more Christmas box and more duty). How well his wife is dressed!" (If he only knew the story of that dress!) Oh, shame on the traveller who will thus accept the self-denying hospitality of a missionary and then spread reports of his living in luxury! and shame on those who plead that which cannot be substantiated, and which is ridiculous and unfair as well as untrue, as an excuse for their selfishness!

It may occur to some that there may be more than the customary comfort in some missionary's house who may himself be a man of means, or who may have married a

rich wife. Well, what of that, pray? Because he is a missionary, can he deprive himself or his wife of what belongs to them? Should he do so? Show me a single missionary who has private means, and I'll show you a missionary whose means are very largely devoted to missionary enterprises.

If a missionary is to have the respect of the lower classes, he must have that of the upper classes; for if the higher classes, say in Syria or India, look down upon him, then will the lower classes certainly do the same. That, therefore, is, perforce, one of the determining elements in his household plan. He must follow the local rules of hospitality, or his influence is gone. He must win the esteem and respect of the intelligent class, or his influence is weakened. And he must give occasional dinners to friends (?) from home, and *all on \$1000 a year, carefully calculated on the basis of the lowest cost of decent living in the land he is to live in.* And this is luxury! On behalf of those who are interested in foreign missions cannot our friends who bring this charge of luxurious living put their statements, with data to support them, before the public, say under the heading of "Luxury on \$1000 a year"?

OUR NATION'S WORK FOR THE COLORED PEOPLE is powerfully and eloquently set forth by Rev. R. S. Storrs, D.D., of Brooklyn, in a discourse addressed to his own congregation and printed in a neat pamphlet which lies before us. In showing the great need of the colored people—their need of genuine evangelization and education—Dr. Storrs says:

Books having been formerly prohibited, reading forbidden, they have never had the opportunity to learn, in the vast majority, what the gospel is from its own pages, or from the cultured and enlightening instruction of others. So, not infrequently, appears

among them an interpretation of the gospel in which the most fantastic fancies suddenly emerge—fancies that seem not unfrequently to have been born of the old heathenism still hereditary in the blood.

Then, too, the various vices which are naturally engendered in men by the endurance of oppression, under slavery, appear in large classes of this population; a servility of spirit, often reacting, perhaps, into insolent self-assertion in their new conditions; falsehood, more common than, perhaps, among any people not disciplined to it in the like terrible manner; thievishness, to which they were trained while receiving no reward of their labor, no regular and re-

munerating wages for what they accomplished, when they were taught, therefore, by their own instincts as they felt, and by the habit of those around them, to steal whenever they had the opportunity. All these present themselves, with the indulgence of the animal passions to a degree quite unsurpassed, we may say, at any rate among any of the modern peoples of the world. And then an utter divorce not unfrequently appears, and this is the most fearful and almost fatal thing of all, between religion and morality among them; so that the same man may be a fervent exhorter in the pulpit and an adulterer or even a murderer outside of it—an instance of which was brought to my attention through a friend at the South very lately, where a man had been a fervent preacher, admired for his eloquence, and had turned out afterward to have been at the same time a brutal murderer, and was ere long convicted of the horrible crime. Nevertheless he had appeared to others, perhaps to himself, to be sincere in his fervent exhortations. This whole strange conception of things was summed up in the words of one man, preaching to a colored congregation, himself a colored man: "I have to confess, my dear brethren, that I have broken every commandment of God, but I bless the Lord that I have never yet lost my religion!" There is an absolute contradiction, an absolute antithesis in their mind between religion on the one hand and morality on the other. Morality is a matter of human law. Morality is a matter for the judges to investigate, and according to artificial human rules to blame for or to reward for. But religion is with them a matter of excitement of the senses, of nervous raptures, of fancied visions, of voices in the air, of convulsive paroxysmal agitations of spirit. And so the religion which is taught and sought might also be said to make men worse, until they shall have been brought to feel and to see that the whole moral life is to be illumined and governed by the principles and the mandates of the gospel of Christ.

Then you are to observe in them, widely, a moral childishness, perfectly natural.

Under oppression so long as they have been, accustomed to look up with reverence, with fear, to the classes above them, they have come to be largely in this condition of moral childishness; with no ingrained, enduring and governing sense of the moral dignity of manhood or of womanhood, as developed under the government of God, and destined to immortal issues after and out of this human life.

A lay correspondent who since emancipation has resided seven years in Alabama and has travelled a good deal in other states, and is a careful and candid observer, writes:

My own observation is that the Negroes, as a whole, are no farther below the whites, as a whole, in regard to moral perceptions, than are our foreign populations at the North, as a whole, compared to our own people.

I think them as generally truthful, before God, as are the whites. I think them no more generally dishonest than are the white people. I think their preachers, as a class, are careful to keep morality and religion as near together as do the whites. Indeed, the Negro preaching is almost confined to morality. They are not so competent to teach theology as common morality. Probably Negroes steal more chickens and pigs and small items of food than do whites. But to offset this fact, whites by sharper and safer practice take from Negroes twice the property that Negroes take from whites. One method is no more immoral than the other. Sensuality is no worse among Negroes, as a class, than it is among the whites. Witness the fact that at least one third of the Negro population are *mixed blood*.

The facts stated by Dr. Storrs apply as fairly, as a whole, to the entire white population as they do to the Negro people. The question for the churches and for those who would carry on schools for mental culture should be, not What can we do for or with the Negroes? but, What can we do for the entire people?

It is best to look at every such question from more than one point of view. We need to know the deep mental and moral

degradation from which the greater part of these countrymen of ours need to be redeemed, that we may be moved to plans and labors commensurate with their need. On the other hand, we need to be guarded against a tendency to think of their weaknesses and vices as peculiar to Negro nature and not, as they really are, characteristic of all human nature under similar conditions. In all the centuries of Christian civilization which we whites have enjoyed in Europe and America, our communities are by no means free from any of the vices to which many Negroes are also addicted. The small numbers of Negroes who have had faithful and adequate Christian instruction show as great moral improvement as has ever been shown by any people. In no land and in no age has the gospel of Christ wrought more decisive or more satisfactory results than among the Negroes who were slaves thirty years ago, and their children. We have no reason to doubt Dr. Storrs' hearty assent to this. There is no note of despondency in his discourse. He says:

Noble men and women at the South are engaged in it already, with all their hearts; and we must help, mightily! It would be the craziest folly of the age for us to be indifferent to it.

Some men may say, perhaps, "But this is a work that cannot be done. It is too radical and vast to be hopefully attempted." Nonsense! There is no work for the kingdom of God, and the glory of his name, which cannot be done! With the gospel in our hand, we can do everything. Paul said, centuries ago, that without God he could do nothing, but "I can do all things through Christ which strengtheneth me." He was a modest man, and would never have claimed that derived omnipotence unless he had known that he possessed it. And the children of God in the world can still do everything which is necessary for his kingdom and glory, with the power of

the gospel held and wielded patiently, persistently and heroically by them.

After the above was in type we received an interesting communication entitled "Another Side to the Question," from Mrs. Lewis D. Mason, of Brooklyn, with the concurrence, as she informs us, of Rev. Dr. H. J. Van Dyke. As a careful and constant reader of *THE CHURCH AT HOME AND ABROAD*, she expresses earnest dissent from some views which she has found in it concerning the Negroes at the South, from the pen of our esteemed colleague Dr. Allen, in his recent article, "A Quarter Century's Work among the Freedmen." His representation of the ignorance and moral degradation of the Negroes in slavery and since their emancipation seems to our respected correspondent to do great injustice to the Christian white people of the South. She quotes largely from official records showing a large amount of earnest and systematic effort to evangelize the Negroes—some directed by ecclesiastical bodies and some by voluntary associations of Christians, welcomed and aided by owners of plantations and slaves. She gives testimony to the good results of such labors in the sincere piety and exemplary behavior of many slaves.

We have not understood Dr. Allen to deny that many Christian slaveholders did the best that they could, under a system which made their servants legally their chattels, to instruct them and to obtain for them the saving benefits of true experimental religion, affectionately regarding them as brethren in Christ, in whom there is no distinction of bond and free. None who have ever heard Dr. Allen tell of his father's old slave whom he once heard praying for "master and master's little boy," and other kindred anecdotes with which he is apt to illustrate his addresses, can doubt his appreciation of Negro piety. Nor can

we think that he supposes his father's household singular or peculiar among Christian households of the old slave states.

If his rhetorical pictures of the general degradation have seemed to any to ignore what was done for their slaves by Christian men and women born to the hard lot of slaveholders, we doubt not that he will thankfully welcome any help to remove that impression.

It does not seem to us necessary to fill so much space as would be required with the extended records sent us, but we are thankful for the privilege of perusing them, and for the happy confirmation which they give

to our previous belief that a great deal of such faithful Christian work was done when the laws of slave states gave so little opportunity for it. To the Christian influence thus widely exerted we attribute the remarkable patience with which the slaves waited on God for their deliverance, and lifted no hand of massacre or of violence to hasten it. There was quite extensively among them such a trustful waiting upon God as gave high proof of the genuineness of the Christianity which had been taught them by believing masters and mistresses, and which the Holy Spirit had made an experienced reality.

EDUCATION.

REPORTS TO THE GENERAL ASSEMBLY.

D. W. POOR, D.D., SECRETARY.

Two very important reports were presented to the last General Assembly in Saratoga and referred to the presbyteries for consideration, and for concurrence if deemed advisable. Inasmuch as they both bear upon the problem of the development of the ministry, we take the liberty of calling attention to them here and offering some comments on the suggestions made. One was read by Dr. Nicolls. Its aim was to show the existing want of ministers, and to recommend certain measures for supplying the lack. The other was offered by Dr. Johnson, and discussed the problem of how to bring ministers and churches together, and thus remove one serious obstacle in the way of young men's enlisting in the service. We wish to look at them separately, giving only an abstract of their contents.

REPORT READ BY DR. NICOLLS.

The statements of this report corroborate and intensify those made by Dr. Morris in the report read by him in 1889. The number of vacant churches had increased during the year, and what is more significant, the increase was among those which had the larger membership. Again, it was said that the rate of dissolution among the churches was constantly increasing, "the number reported last year being the largest reported in our history;" and that for the last nineteen years these church-deaths had averaged one a week. This result was ascribed to two causes—"to the lack of means to support men in these fields, and to the lack of men ready and willing to enter upon the work." For the foreign fields, too, there would be needed for the next decade "not less than fifty new missionaries per year." The Freedmen's Board also were calling for "a working force of from twenty to twenty-five annually, mostly colored, as indispensable to the proper development of its work."

The condition may be stated in short by putting the present "available working force at 4500 ministers over against 6543 churches of all grades."

To meet the demand thus set forth three sources of supply are shown: (1) Our theological seminaries, sending out an annual average of 145 graduates that may be counted upon. (2) "Extraordinary cases," i. e., such ministers as have taken only a partial course, amounting to about thirty per year. (3) Drafts from other denominations that have been steadily increasing until last year they numbered 105. The annual supply from all sources would reach possibly 220, from which must be deducted the annual loss by death, averaging 110 for the last five years.

In view of such facts it is not surprising that the report affirms it "*apparent that our Church is brought face to face, to a degree almost unequalled in its history, with this great problem of ministerial demand and supply.*" The fact is a sad one. The problem presented is one which ought to be looked at seriously by every presbytery and every minister and every session in the Church, and which ought to set all to devising ways and means for solving it.

The question is accordingly raised, What shall be done to meet the emergency? Two measures are presented and considered. One is that of lowering the standard of education demanded, and thus facilitating entrance into the ministry. This course seems to be recommended by the large success of the Methodist and Baptist denominations, who are not so exacting in their requirements for ordination as ours is. "Their policy has been first to recognize the ministerial gift, to put it into exercise as early as possible, and then to proceed to develop and educate it. Ours has rather been first to educate the candidate and then see if he has the gift. By this policy they have had the advantage both in securing a large number of men of all grades of culture and of reaching the great masses of the people." Yet they too are calling for a more educated ministry to meet the demands of the hour. Hence the only modification of our

present course of preparation which the committee is disposed to recommend is that the imperative requirement of a Latin exegesis be omitted. At the same time it is of the opinion that in some respects the course of study in our theological seminaries could be better adapted to the needs of our age, and that some studies could be made elective. On the whole the judgment of the committee is "that the proper method to secure an increase in the ministry is, not by lowering the standard of education, but rather to magnify the sacred office, and to set it forth more clearly in the honor, glory and responsibility which the word of God gives to it."

Another measure is deemed more advisable, "that of introducing into service a class of qualified and officially licensed laborers that may properly supplement the work of the regular ministry." This seems to be warranted by the Scriptures, which take note of the diversity of gifts bestowed on men for the edification of the Church, and is also called for by the spirit of the age and the movements that are taking place everywhere to fit such a class of persons for evangelical work. Accordingly it is recommended that "presbyteries seek out and license for temporary service as local evangelists those male members of the Church of whose knowledge and ability to instruct others in the gospel they may be satisfied, and who are willing to undertake such special service as the presbytery may direct. Persons thus licensed may be ordained to the regular ministry, in case they desire it, only after they have served as local evangelists four years and shall have pursued and been examined upon what would be equivalent to a three years' course of study in theology; homiletics, church history and the English Bible under the direction of presbytery."

One other point we select for special mention, and that is in respect to the "extraordinary cases" provided for in our Book. In regard to these great caution is urged, and it is recommended "that the candidates for a partial course should be not less than twenty-five years of age, of special promise

as to talents and capacity for usefulness, and should be required to pursue a course of three years' study in a theological seminary, which should be introduced by at least one year of special preparatory training. Moreover, since cases of this kind are presenting themselves in considerable numbers, our theological seminaries are advised to provide suitable courses of study in which the full period of three years may be profitably employed, and to receive such persons under their instruction when they are duly approved by the presbyteries."

On this point no little discussion may be expected. It will be objected that such a special course will increase the burdens upon the professors; and also that it will be likely to supersede largely the regular course, as it is doing in the Congregational seminary at Chicago, where those taking the special course nearly double in number those of the regulars. Sides will be taken here pro and con, just according to the estimate put upon the importance of maintaining a high standard of education in the ministry as compared with that of meeting the demand for laborers to build up our churches and evangelize our population. At present it seems impossible to secure both these ends at once, even though provision be made for a second class of evangelists as above recommended. The decision on these points will require the utmost wisdom of the presbyteries. Plain is it that something must be done, and that wisely.

REPORT READ BY DR. JOHNSON.

The object of this report, proceeding from the same committee as the former one, was to submit a plan for bringing unemployed ministers and vacant churches together. It is a matter which has a very important bearing on the increase of the ministry, inasmuch as it tends to remove one serious obstacle in the way of enlistment on the part of young men, and also to lessen the reasons on the part of the churches for not contributing to the cause of ministerial education. We take great pains to educate men for the sacred calling, and then make no systematic provision for utilizing their abilities and attainments. They are left to

hunt for a field as best they can, and this has to be done often at a great disadvantage, since the very fact of applying for a church is often made a reason for refusal, and the privilege of candidating, when obtained, not unfrequently "subjects the candidate to humiliations and personal mortifications that to some sensitive souls are tortures worse than the stake." As the report well says, "We are now wholly without order in this matter; and the condition of things is one that ought not to be tolerated. If our polity is right, we have not worked it. If it is not right, it is time we made it right." As things are, it seems not surprising to us that there is so much hesitation among young men about entering a service attended with so much uncertainty as to its opportunities for labor and chances for obtaining a support. The sight of so many ministers unemployed who are anxious for work, and so many vacant churches inaccessible by any legitimate means, is deterring. As a rule, so costly a preparation as our Book requires can be encouraged only by a good prospect of steady occupation. And this our Church ought to guarantee to all who are willing and able to work. The Methodist Church does this, and it has no lack of candidates. As soon as our Church does this, the result will probably be the same.

The plan proposed is too complicated to be given in detail here. Its chief points are: first, the appointment of a committee in every presbytery to supervise all vacant churches within its bounds, and to arrange for their supply either by sending to them the unemployed ministers in connection or by obtaining them elsewhere by inquiry; secondly, the raising of a fund in each presbytery to aid in supporting such a supply when needed; thirdly, the chairmen of these presbyterial committees to constitute a synodical committee, whose business it shall be to unify the work and report the situation to synod; fourthly, the chairmen of the synodical committees to constitute a "Permanent Committee on Ministerial Adjustment" for the whole Church, who shall meet once a year, prior to the meeting of Assembly, to hear reports from the several

synods, make an estimate of the probable needs of the different localities and give organic unity to the entire movement, and report to the Assembly; fifthly, as the executive officer and medium of communication with all parts of the Church, there shall be a corresponding secretary located at —, with a salary of —, to act as the depository and distributor of facts, to whom all parties interested can apply for needed information. He shall be appointed by the Assembly and subject to its direction.

The first criticism that is likely to be passed upon this plan is that it is complicated and cumbersome, and will be likely to fail because of the difficulty and the cost of working it. It seems to us that the synodical committee might be advantageously omitted.

Another source of weakness is in the liberty it allows for vacant churches to supply their own pulpits if they should desire it. The liberty granted to some may be asked for by all; and that would defeat the whole scheme. It would prove the aperture in the dam that would go on enlarging until the whole dam was destroyed. Independency and presbyterial control will not work together, and the former will be sure to annul the latter. So the old evils will still remain. Presbyterial oversight and control must be universal, and should be recognized as inherent in the system and accepted by all. Of course its stringency will be tempered by circumstances, but its existence and presence should be acknowledged and felt to a greater or less degree. Accordingly our suggestion would be that in every instance the presbyterial committee should co-operate with the committee on supply of the vacant church, aiding and advising it in obtaining a pastor or stated supply, and should take active measures for providing every church within its purview with the ministration of the gospel. Moreover, it should be the duty of this committee to advise in reference to all changes in the pastorate, and also to assist by wise counsel in the settlement of difficulties that may arise between pastor and people. In short, it should make the phrase "taken under

care of presbytery" to mean something. The oversight or episcopate of the presbytery should be exercised for the promotion of the peace and welfare of all the churches and ministers united in it.

Another duty also we would impose on it. That is to exercise its influence to discourage the anomalous relation of a "stated supply," which is virtually that of a hireling, and to encourage that of a settled pastor. The language of the retiring moderator of the last Assembly, in his opening sermon, sets forth the evils of the stated-supply system none too strongly. It should be stringently limited, both for the credit of the ministry and the good of the people.

Instead of establishing a separate fund to aid in the support of the ministers appointed to feeble churches, would it not be better to draw the needful sums from the sustentation fund already appointed for this purpose, or from the Board of Home Missions? In multiplying collections there is danger that we weary the churches. Already we hear complaints on this matter.

It seems to us also that the corresponding secretary might be dispensed with, at least for the present. There are two ways by which information might be obtained meanwhile in regard to unemployed ministers. One is through the Minutes of the Assembly, where their names are marked, and then by corresponding with the like committee of the presbytery to which these ministers belong to learn more particularly about them. The same thing may be done when it is a minister that desires a place. Hardly possible is it for one man at some centre to become the depository of all the information needed to cover the wants of the whole Church.

The main requisite in this whole matter is to revive the oversight and control of presbytery within its province—a function which is now so largely in abeyance. Here is where our episcopate is lodged, and this should be a living, active power always in exercise, utilizing the abilities entrusted to its care and seeing to it that the fields in its bounds are properly cultivated. The advantages enjoyed by the Episcopal and

Methodist denominations, in having some supervising agency looking out for the general interests of the body, should be secured also by us, only in a different way. We would have the moderator of presbytery always the chairman of this committee, and he should be elected with special reference to this important function and as qualified for it. This is what is done in some presbyteries of this country, and the example is worthy of imitation. One difficulty in the way of this, however, is that so many of our

presbyteries are made up almost entirely of this fluctuating element of "stated supplies." The requisite stability in their members is wanting. The committees are dissolving bodies, holding their places by private contract, and having only a passing interest in the affairs entrusted to them. What our Church needs, in order to realize the excellence of its polity, is more pastorate and more episcopate. Our first business is to get these. We should then have little difficulty in getting ministers.

CHURCH ERECTION.

A FEW PLAIN FACTS.

As any great work grows and matures, it is inevitable that it should take on new phases. From time to time it will reach a point where it manifests changes in form as well as advances in degree.

The work of this Board has reached a stage in its growth where the demands upon it for aid are not simply largely increased in number, but also are in behalf of individual cases, each one of which needs a degree of aid far beyond the average of the grants of former years.

The reason for this marked change is found in the rapid growth of the young cities of the West. Scores of these cities, which a few years ago, while in their infancy, erected small houses of worship, suited to their size and population, have now become places of mark, numbering within their limits tens of thousands of people. Two results inevitably follow: the little building originally erected becomes too small for the congregation, and the necessity presses that it shall be replaced by a larger and more commodious edifice, and at the same time the growing area of the town calls for a second church, a third or a fourth.

But when the question of these new buildings is considered, it is found that all the conditions under which the original

building was erected are changed. Then the village was in its infancy, all the houses were upon a small and inexpensive scale, the congregation numbered only a score or two of people, lots were cheap, even if they were not, as was usually the case, freely given by the railroad or the town association. Now, on the contrary, the city is an established and important business and railroad centre; it boasts of numerous blocks of substantial edifices of brick and stone, is adorned with stately and beautiful public buildings; single lots cost more than was paid in earlier days for the entire church property, building and all; while the congregation, by its size, demands accommodation fourfold that of the original church home. One fact only remains as of old—the church is still struggling, and the demands upon its resources, in order to hold its place in the growing city, are more than it can meet. In planning the new building or the necessary homes for the colonies that have gone out from it, it still feels that it must have, through the Board of Church Erection, help from the Church at large.

The result is apparent in the contrast between the demands upon the Board now and ten years ago. We have evidently reached a point in the progress of the Church where these applications for second

and third buildings in growing towns are likely to increase every month. To build a church in Topeka, Wichita, Cheyenne, Seattle or Los Angeles requires to-day fourfold the outlay that it did ten years ago.

But a very large percentage of applications that now reach the Board are for aid in building in such places, no longer in their infancy; and instead of the average amount asked being, as of old, \$400 or \$500, it is more nearly \$1000. At the last meeting of the Board, not only were formal applications received from twenty-five churches, but the amount asked in the aggregate exceeded \$20,000. One application was for \$4000; two were for \$2000 each.

In view of this new departure, it is impossible, unless its resources are largely increased, for the Board to respond to these demands in a way satisfactory to the churches. Much disappointment will be prevented if two or three points are constantly borne in mind.

1. The Board was organized to aid infant churches in erecting church edifices. Its sphere was assumed to be confined to the little churches that in the newly-planted villages upon the western plains were building with great self-denial church-homes costing from \$1500 to \$3000. For this reason the Assembly indicated as the maximum of the grant to any one church \$1000.

2. It was also assumed that each congregation would first do all within its power to complete the work itself, and that too upon a scale proportioned to its numbers and pecuniary strength. It was expected that it would plan within such limits as would make it possible for the church itself to raise (including the lot, usually in those days a gift) two thirds of the amount needed.

3. Obviously then it is not within the province of the Board to swell the subscription list of every new church to be erected.

Judging from a number of applications that have been lately received, it seems to the officers of the Board that there must be a wide misapprehension upon this point. Applications have been received asking for grants from \$1000 to \$4000 for edifices costing from \$10,000 to \$20,000, and fre-

quently great disappointment is expressed that such appropriation is not made.

But it is very obvious that congregations proposing such expensive buildings, and able indeed to meet the expense to within the \$1000 asked for, should do what each member of the congregation would do in his own personal affairs—contract the plans, reduce the cost and, as the proverb hath it, “cut the coat according to the cloth.”

A congregation that can raise \$19,000 should build a \$19,000 building, and a congregation that can raise \$9000 should build a \$9000 building, or else with due deliberation decide that they can carry the debt of the extra \$1000. Certainly to aid in such buildings is not ordinarily the province of the Board.

But it may be replied, In our large cities lots cannot be secured and *any* edifice built without this large expenditure. No one knows this better than the writer, and it may be frankly admitted that now and then a case arises that is manifestly exceptional; but ordinarily where such great expense is needed, it is in some large city where sister churches are strong, and where there are local and presbyterian associations and committees to take up the work. Thus it is in New York, Philadelphia, Chicago, Minneapolis and many other places.

But aside from these there have been many applications from congregations “building for the future” in new towns, and under that stimulus planning edifices twice as large as they need, twice as expensive as they can pay for, and twice as costly as any that the Board ought to be asked to aid in building.

4. It must be adjudged very unwise for a congregation to go forward and make its plans and contract for a building at an expense that it is perfectly aware it cannot meet. Yet this is frequently done, churches sometimes actually staking their lives upon the expectation of the Board of Church Erection promptly granting the full amount for which they apply. We frequently receive letters substantially as follows: “The Board must not cut down the grant a dollar. Our life depends upon receiving all for which we ask. We have pledged ourselves that

the Board will give it. Our honor is involved in the Board meeting our pledges. Indeed, the honor of the whole Presbyterian Church that we love is involved." Such statements put the Board in a very ungracious position. Interpreted literally, they would deprive it of all discretion in the matter. As a matter of fact the Board is frequently financially unable to redeem such pledges. In such cases, if the words of the congregation are to be taken at their full value, disaster and dishonor are inevitable. Surely it must be admitted that no congregation can with propriety pledge the Board in advance to any definite action; and it is equally obvious that ordinary prudence ought to prevent churches promising what they see no means of paying.

We have written thus frankly and plainly because it is due to the churches. The Board earnestly desires to aid every case where aid is needed; it tries to distribute the limited means committed to it as judiciously and equitably as possible; but it cannot give what it does not have; and it ought not to give lavishly to one church with the certainty that, having done so, it must withhold all help from another equally deserving.

THE LIMITATIONS OF THE MANSE WORK.

In giving its sanction to the administration of the manse fund, the General Assembly laid down the following rule: "Such limit shall be fixed as will confine the work to the feeblers and mission churches."

The obvious intention of this rule was to insure aid in those cases where without such aid homes could not possibly be secured.

The cases that have the first claim upon the fund are those of ministers and their families in young villages at the West, where by no possibility houses can be otherwise provided. In such rapidly-growing infant villages, the population is always pressing upon the accommodation. New comers cannot hire houses if they would, and boarding-houses and hotels are inadequate and overcrowded with transient visitors. The first thing the settler has to do is to build

himself a house. It may be of logs, it may be a "shack," but he must have a place of his own in which to shelter his family until he has established himself in a position to do better.

The pioneer minister comes under just the same conditions, and if he is to stay, the congregation must take hold altogether to provide him a home. Now the theory of the manse loan is this: it is expected in such cases where the town is new, the house simple and inexpensive, and the needs small, that a subscription will be made covering the proposed cost; but with the proviso that only one half is to be paid in cash, and the other half in installments at the end of one, two and three years.

This being done, the manse loan comes in, advances the second half, ensures the prompt payment of the lumber man and the mechanics, and then, as the subscriptions fall due at the end of the various terms, the loan is repaid to the fund. By such arrangement the church is saved from the excessive rates of interest, sometimes as high as 20 per cent., which money in the great West commands.

Upon the other hand the manse fund is not applicable in cases where expensive houses are proposed and where money can readily be borrowed at a low rate of interest. In such instances the congregation can easily provide for themselves.

There is a marked distinction between an interest-bearing debt upon a church building and one upon a manse.

A manse is *productive* property. Its existence means either a saving of rent to the pastor or a saving in salary to the church. This is instantly seen when it is considered that if the church simply owned the house as an investment, it would receive from it each year a substantial income.

A church then at the East, where interest is low, may very wisely build a manse, even though to do so a proportion of the cost must be met by borrowing money upon which interest must be paid. The net result will be profitable even though as much as one half the cost is borrowed.

It is because of this distinction and the

business aspect of the matter, as well as because the fund is so small that it must be administered very economically, that the Board is constrained to adhere strictly to the letter of the Assembly's rule, and in its loans fix such limit *as shall confine the work to the feebler and the mission churches.*

AN ARIZONA MANSE.

We publish the following letter as an illustration of the surroundings in which a missionary among the Indians of Arizona finds himself.

No appeals to the Board for aid in manse building are so eloquent as those that come from the brethren and sisters at work upon Indian reservations; and yet from the very nature of the case they, above all others, are unable to provide for the expected share of expense, and so are unable to meet the ordinary conditions connected with a loan or grant.

Fortunately these cases appeal so strongly to our readers that in several instances we have received substantial aid for them in the way of special gifts.

We may add in this connection that if those, of whom there are not a few, who send aid anonymously because of their desire to avoid publicity, would be willing to give their names to the treasurer, he would take care that they were not published, while at the same time he would be able to send a receipt directly to them.

SACATON, PINAL CO., ARIZONA, June 12, 1890.

REV. E. N. WHITE, D.D.

DEAR SIR:—Received your kind letter. Many thanks.

I herewith inclose application and other papers which will give you some information as to how we are situated here.

Our summers are hot and debilitating, but the death rate is probably three or four times greater among the Indians in winter than in summer. This may be partly owing to wet weather, damp mud roofs, the lack of wind in this neighborhood, and the smoke which in cool nights issues out of most Indian huts, and which often like a thick fog covers the earth at nights. Hence the desirability of a well-ventilated upper story with good roof and ceiling.

By having suitable porticos to sleep on in summer, we would not have to sleep in the yard where Indian dogs, prairie wolves and even rattlesnakes often visit us.

When Rev. Dr. D— was here he told me that he would try to call Mr. W—'s attention to our parsonage. He thought that this brother would be glad to help us secure a comfortable place. Up to date, however, I have heard nothing more of the matter. Should Mr. W— send us help, I will at once report it. Expect to take my children east shortly, and may visit New York.

Yours very respectfully,

CHARLES M. COOK.

A HAPPY RESULT.

MAINE, MINN., March 25, 1890.

REV. E. N. WHITE, D.D.:—It is with heartfelt joy and gratitude that we are enabled to write you of the completion of our manse. About one year ago your honorable Board encouraged us to begin the work with the assurance of their aid. We must confess that our faith was weak when we made the beginning, as our people had but two years previous built a church, and by repeated crop failures were unable to contribute toward the manse except in labor. The gift of a dear Christian lady of \$50, unasked, as a beginning, with the assurance of further aid, decided the case. We at once called a meeting of the trustees, and a loan of \$300 was asked of your Board, and promptly granted us; but this would not buy the material, and the question of ways and means was for many months a very perplexing one. God surely answered our prayers, and man's extremity became God's opportunity. Such generous responses to our appeals for help were given that we did not for one moment doubt his overruling providence. We would be glad to make mention of the many contributions to the manse, but will only add that our friends abroad contributed the sum \$546.60, which, with the help of the Board of Church and Manse Erection and labor and rough material furnished by our people, we have been enabled to fully complete a perfect little gem of a house, costing about \$1200, painted inside and out, with a good barn and wood-house. The house has seven rooms, with four closets, pantry and bath-room and storm sashes for every window, which is an actual necessity in this cold climate. How we wish we could tell each of the kind friends who

have aided us of the solid comfort we have taken this winter in our new home, with but a step between us and the church. We as a congregation and as individuals desire to express our heartfelt thanks to all who have in any way contributed toward this manse, and especially to the contributors to the funds of the Board of Church Erection.

Just here we would like to extend a hearty invitation to any good Presbyterians, who have a desire to try their fortunes in this state, to come to Maine, Minn. There are beautiful farms for sale, interspersed with timber, lakes and prairies. They will find a church and parsonage, with a growing congregation and a hearty welcome from the old settlers. Any information will be gladly given by the pastor of the Presbyterian church of Maine, Minn. Pastor's wife, MRS. A. C. PETTITT.

THE FORTUNES OF WAR.

MULBERRY, KAN., May 23, 1890.

REV. E. N. WHITE, D.D.

DEAR BROTHER:—In consequence of your kindness in which you acted upon our manse case after you had received a proper application, we were favored, as you will recollect, with a loan of \$250 on our manse, and we thank you especially for your kind and prompt action on our behalf. And now, dear brother, I am constrained, yea, I might just as well say compelled, to trouble you once more for your kind advice and perhaps your brotherly help as an officer of the Board of Church Erection.

Tuesday the 20th May, at 4 o'clock P.M., we were visited with a most fearful storm. Just as we saw our stable rise from the ground, we all took refuge

in the cellar. When we came out again, our horses grazed unhurt in the pasture, but our brand-new stable, the well-house and other smaller buildings were torn to atoms. Now, I serve four congregations, seven miles apart, and my team and buggy belong to my indispensable tools in my mission field; but my team has no further shelter during the coming storms, nor have I a place where to hide my buggy during the burning hours of the day. On the other hand my congregations have done so much this year that they cannot, as things now are, build me another stable; hence I will be obliged to bear the consequences alone, for I must sustain a great loss in team and buggy, feed, etc., etc. In this extremity I could think of no other way than to come to you and ask you the following question. Your Board has lent us \$250. Is there any way or any hope that under the above-described circumstances the Board may strike off \$150 from the debt? for then the congregation could sustain the loss and build a new and better stable.

Permit me, dear brother, to give you the reason why I can with a good conscience ask for such an aid for my people. This is the first year in which they give a regular salary of \$300. Then they improved the church, built a fine parsonage, stable, chicken-house, etc., etc., so that I am remarkably well off. Then on the other hand the work looks hopeful. We have now two complete congregations in our church, English and German. Now, if you think, dear brother, that our request might and possibly could be granted, please let me know and I will send an application to the presbyterial committee of your Board. Please tell us what to do.

FRED. LIPPE.

COLLEGES AND ACADEMIES.

REVIEW OF SEVEN YEARS.

While the late meeting of the General Assembly at Saratoga had to the great body of Presbyterian people one aspect of transcendent importance, the representatives of the Assembly's Board of Aid for Colleges and Academies had their own separate reason for being interested in that meeting.

The First Presbyterian Church of Saratoga had been the birth-place of their Board. When now, after the experience of seven years, the friends and servants of this new movement brought their annual report to an Assembly convened under the same roof, they came with some such feeling as Paul and Barnabas had when they returned to

Antioch and rehearsed to the church what "God had done with them" and what "door of faith he had opened." Accordingly the annual report prepared for that occasion included a review of the experience of all those past years, a statement of the views of policy to which the Board had been gradually led, and especially of some particulars in which it proposed, if the Assembly should approve, to make important change of methods. (Copies of this report, together with the Assembly's action thereupon, are now ready for distribution, and will be mailed on application by letter to the Board's office, 23 Montauk Block, Chicago.) In the same spirit the secretary's annual address to the Assembly was made up of a résumé of matters that had been proven in the seven years past, and which thus fairly predicted the future scope and issues of this work. Since much of the information so given will not have reached the greater part of the readers of this magazine, a compressed report of the address is here preserved:

SECRETARY GANSE'S ADDRESS.

Mr. Moderator, when in this place seven years ago the report of Dr. Johnson was adopted and this Board established, every one understood that there had that day been made the beginning, possibly of a movement, but certainly only of an experiment. The matters of doubt were these: will the churches contribute to another board? will able givers make it the channel of their gifts? and if these things happen, will not the West hold its hands, and allow the Church to build its schools? We come back now with these questions answered.

1. The contributing churches have steadily grown in number and in gifts. Where 480 gave in our first year less than \$13,000, more than 2000 are giving in our seventh \$35,400. We would have been glad of a more rapid increase; but slow growth is solid growth.

2. Able givers do make the Board their almoner. Personal gifts made through its treasury or in its name have risen from \$14,000 in its first year to more than \$45,000 in this; so that the aggregate of such giving from the beginning, including some perfectly trustworthy pledges, exceeds \$300,000. In particular, the two bequests by which we have been surprised during the year just closed, Mr. Thaw's of

\$50,000 and Mrs. Kerr's of \$5000, are surely signs of movement, and not of experiment.

3. The West has not thrown on the Board the burden of creating its schools. Our list shows 27 new institutions. Eleven of these have had aid in current work, but no aid in creating their properties. Those properties aggregate \$280,000—more than an average of \$25,000 apiece. Into other properties we have put money, in order to save them from disaster. Take some examples.

The fine academy at Corning, Iowa, is worth \$25,000. Our contribution, which, with local effort, puts it out of debt, has been \$3750. All the rest has been western giving.

Hastings College a year ago was greatly burdened. Mrs. McCormick's noble gift of \$15,000 has not only cleared it of debt, but partly endowed it. At that point has been our largest outlay. Yet in the cleared property as it stands, the local giving outmeasures all giving through the Board much more than two to one.

Two weeks ago the Board voted the last \$10,000 of the \$25,000 that is to clear of all debt the College of Montana, at Deer Lodge, which thus is to stand possessed of its ample grounds and buildings worth \$113,000. But the Board's investment in that noble property is outmeasured by the western giving at least five to one.

In a word, the churches, that have viewed our work dimly and at a distance, have given least; Christian owners of wealth, whose responsibility has made them sensitive to the voice of God, have given *more*; parents of western children and their western neighbors have given *most*. The proportion is likely to be maintained, but the bulk of giving will steadily increase.

The West will give more. Giving to colleges does not fairly begin till the college is out of debt and established. Dr. Patton told me yesterday that Princeton had doubled her means in twenty years. Are our colleges to have no friends and no alumni? Are there no ores in the western hills? No herds and harvests on the western fields? Think of Montana College, seven years old, out of debt and with more than \$100,000 of property! How old was Princeton when that could be said of her? Seven years more for Montana—and what? And for Hastings, and Pierre, and Bellevue, and Emporia and all the rest? The most of them have no debt now; and we mean to clear them all; and then—growth inevitable.

Meanwhile, new sites offer themselves—not too many, just enough—upon the same terms

of liberal western giving. The generous communities are for the most part ready to meet those terms, and they cannot evade them if they would; for henceforth our new schools are to be started out of debt. Their provision of means must be so complete that, with such supplement as we can add, we are to build up solid walls on solid foundations, which means emphatically western self-help.

The churches will give more. They began by giving to our theory: they will be far more generous to the propitious fact, especially when they know, as they may henceforth, that what they give goes, not to pay interest on debts, but to the stipends of teachers who are winning and training for Christ the youth that otherwise would never come to a Christian education.

And the giving of personal benefactors is to increase. It must, or our effort is balked. Look at it! The secular schools which, at the best, exclude Christ, and at the worst, oppose him, offer free tuition. Christian schools, to do their leavening work in any community, should be full; and that they never will be till endowed. Why should not education with Christ in it be as cheap as that which puts out Christ? There is wealth enough to achieve that result for Christ's sake. It only wants to know that what it gives will go straight to its lasting work. It is this evil of debt and of doubt that has limited such personal giving in the past. Men have thought, "The management that has allowed the debt which I am asked to pay, will allow more debt after I have paid it." That reasonable fear we meet with the new policy which our report sets forth: Property to be owned without incumbrance by the trustees that profess to own it, and current accounts to be kept balanced. With such a policy known and believed in, and with every gift secured by valid first lien, of which the Board is to be the holder, what shall keep Christian givers from endowing these schools as fast as they become the owners of properties fit for their work?

This contemplates no vast outlay. The snug young property and its snug endowment may begin together, may together serve for a time their perfect though modest purpose, and together grow on, in the future of western population and resources that sets them no limit.

What would a good man seek in his investment that is lacking here? Security, dignity, endurance, scope and a divine power of measureless blessing. A Christian school endowed makes vital contact with everything hopeful in the community in which it stands. Judge ye

what place in common speech and feeling will be held a century hence by our new academies and colleges. The names are now spoken over babes in their cradles that are to lift up the fame of their alma maters as Webster has lifted the fame of Dartmouth; as Union and Williams and Princeton and the rest have risen by the glory of their sons. There is motive enough to enter into that future. It widens as we near it. Even in these seven years we have climbed higher and see further. Our country is already more than she was to the nations of these twin western continents. By treaty, by commerce, by Christian missions she is more and more to the nations of Europe and the East. Africa opens herself to Christendom; and those churches of our Presbytery of Corisco that make their touching yearly gift in aid of American colleges shall reap the fruits of the learning for which they provide. There is a vast sweep for a vast work. Men look on the planet Mars and wonder what element it is that reddens his rays. History and eternity are to find on America and the world of mankind the hue of the work of which we are speaking to-day. And then to God be the glory!

TWO QUESTIONS.

I. Among the questions which the foregoing summary review leaves unanswered, this one may occur to many readers: If the West has been, as represented, the main contributor to the properties already established under the Board of Aid, and if it is confidently counted upon to increase its contributions throughout all the future, what need is there for sending any eastern money in help of so competent and vigorous a movement?

The answer is ready in a word. There was no vigorous movement at the West till the Church took the lead in it. And that movement, strong as it has been, has never been competent of itself. Take the College of Montana, where the growth of property has been most remarkable. Without the eastern help, especially of Mr. Trask, and without the annual appropriations of the Board to the college's current expenses, there would have been no more Presbyterian college property at Deer Lodge to-day than there was ten years ago or when the Indians camped there. Men prompted

and helped can be got to do—not for their sole personal interests, possibly—but for any general interest, incomparably more than they would ever do under their own suggestion. Whoever compares what the West did for its Presbyterian colleges during the seven years preceding this Board's organization with what it has done during the seven years next following that event will never raise a question on this point again.

But to this main fact should be added another, that the West, as yet, has comparatively little wealth that is not actively at work upon its own increase. True enough, active wealth ought always, and for every reason, to keep giving to God. But it is not easy to make it feel the obligation. There is, on the other hand, a sense of strength acquired or inherited that keeps every truly pious soul specially conscious both of responsibility and opportunity. That sense of means stored up is very rare in these new regions, and therefore the western opportunity speaks out the louder to those who elsewhere have it, and who are not out of reach of the summons. And *opportunity* it is, deserving all the more to be grasped, because it will lessen as time goes on. The missionary opportunity of eastern wealth in western education will as certainly diminish in future years as will the missionary opportunity of eastern preaching. It is the men that take the

seed into the new fields that perpetuate their deed in the endless succession of harvests.

II. Another interesting question concerning this new college work at the West may get answer out of a brief paragraph in the Board's report, above referred to. The question is, Does this work begin yet to tell upon the supply of ministers? The paragraph, taken from the twelfth page of the report, is as follows:

These young colleges have three graduates who have completed their second year of theological study—two of them at McCormick Seminary, and one at Princeton. A fourth has been at McCormick one year; and a fifth, graduating this summer, expects to enter there in the fall. The two more advanced of the McCormick students are already preaching (during their vacation), one of them having charge of a number of mission churches in Nebraska, among which are two that were organized last year as a result of those labors of students of Hastings College, which were described in the letter of President Ringland, printed in the Board's last report.

The report proceeds, "The foregoing, however, are only the beginnings of this class of results." Proof of that statement is immediately added, the "Statistical Tables" of the report returning 100 youth in the aided institutions "having the ministry in view." Of these 100, 75 are from the new institutions.

MINISTERIAL RELIEF.

ADDRESS BEFORE THE GENERAL ASSEMBLY.

[From the *Saratogian*, May 19, 1890.]

Dr. Cattell, after calling the attention of the Assembly to a few facts presented in the report of the Board, turned to the new rule adopted by the Assembly of last year, by which a certain class of those aided by the Board—the honorably-retired pastors and

missionaries over seventy years of age—need no longer apply every year for a renewal of their presbyterial recommendations. This might seem to some only a slight change in the methods of the administration of this Board; yet, in the prominence it gives to the true principle of service to the Church upon which the Board is founded, and in the comfort, independence and dignity it adds to the worn-out ministers

upon our roll, the doctor regarded the action of the last Assembly as the most important advance made in the cause of ministerial relief since 1849, when the General Assembly first established a definite agency by which the Church could care for its disabled ministers.

This subject had, indeed, early engaged the attention of the Synod of Philadelphia, the first synod of our Church organized in America; but the doctor argued that there was then no adequate conception of the whole duty of the Church toward the ministry. The "Corporation for the relief of poor and distressed Presbyterian ministers and of the poor and distressed widows and children of Presbyterian ministers" (chartered in 1759) was founded upon very much the same principle as the annuity or mutual life insurance companies now so common. Every minister (as in the mother Church of Scotland) paid annually a fixed sum to constitute a fund, out of which at his death a certain annuity was paid to his widow for life and to his children for a term of years. Annuities were also to be paid to the minister himself should he by sickness "be rendered incapable of all business whereby he might be supported."

This was all very well in its way. But this corporation by no means represented the Bible teaching as to the duty of the people in the support of those "that preach the gospel." This duty is not wholly discharged when, in return for its immediate benefits, a stipend is paid by the congregation to the pastor who serves it—a stipend which rarely permits him, even with the closest economy, to lay by anything for his support in protracted sickness or old age or for his family after his death. It is the people who are to support the ministry, and not the ministers themselves, as would virtually be the case if no other provision be made for their support in sickness or old age than that which is made through the mutual benefit associations and brotherhoods for those who have spent their lives in some one of the money-making occupations. Although this corporation continued for many years to report to the synod, it was regarded

as a purely business matter. Collections were now and then taken up for it in the churches, and contributions were solicited for it in the mother country; but the ground for these appeals seems always to have been that these worn-out ministers and their dependent widows were a class of the worthy and deserving poor who ought to be aided in their efforts to take care of themselves. God's people had not learned in those days to distinguish between the sacred duty of the Church to its poor and its no less sacred duty to the ministry. They had not carefully studied the rule for the support of the Christian ministry laid down by the apostle in his First Epistle to the Corinthians. "Even so," said he, "hath the Lord ordained"—even so as it had been ordained in the law of Moses, to which he had just referred. When the Levites became too old for the laborious service in offering the sacrifices at the temple, were they not retired from their sacred duties and their support continued just the same as in the days of their strength and usefulness?

And so the whole matter of ministerial support, in its relation to the sick and worn-out pastor, was left to drift along, the corporation continuing to represent the business idea, and the collections in the churches the charity idea; and this latter became more and more prominent as the corporation gradually withdrew from its relation to the synod, until finally it ceased to report at all.

When, therefore, the General Assembly took up the subject during its sessions in Pittsburgh in 1849, it is no wonder that this charity-idea had taken deep hold upon the Church. While the churches gladly welcomed this new agency established by the Assembly for the care of our "disabled and superannuated ministers and widows and families of Presbyterian ministers who are in indigent circumstances," it was generally regarded only as an agency by which the "duty of the Church" to the "poor and distressed" might be better performed than by either the old corporation or by the fitful and uncertain efforts of private charity.

There were not wanting men in either branch of our Church who recognized the

true principle upon which such an agency ought to be founded; but this charity idea was firmly fixed in the minds of the people. And it has prevailed to this day, confusing the mind of the Church as to the grounds and the extent of its obligation to the ministry, and needlessly adding to the sorrow of these honored though dependent servants of the Church, by placing them in the humiliating position of recipients of public charity.

I recall an incident which illustrates how largely this feeling has penetrated the Church. I was visiting one of the synods, and the subject of ministerial relief was discussed with great tenderness and interest. One after another of the brethren arose and spoke earnestly and forcibly. Many instances were given of faithful and honored servants of the Church who had reached an old age of want. A leading member of the synod spoke, from his personal knowledge, of one of these suffering brethren of Christ in a way that moved all our hearts. He told how, with shattered health and after a long life of usefulness and honor, this brother had now been reduced to absolute want. At a conference of his friends it was agreed to make an application to the Board of Relief for an appropriation of \$300. This came to the knowledge of a friend of the speaker, one who also knew of the great worth and eminent service of this brother, and said he, "No, he shall not go upon the Board. I claim the privilege myself of contributing the \$300."

Moderator, the whole synod rang with applause. I too could have heartily joined in it to show (as perhaps many did) appreciation of so generous an act on the part of this noble man; but I confess that a pang shot through my heart as I thought that, after all, the great assemblage was moved to this enthusiasm because the generous offer of this noble man had saved this brother from the humiliation of going upon the Board. Why should it have been more of a humiliation for him to receive this \$300 from this agency of the Church than from the generosity of an individual?

With such an opinion prevailing so widely,

is it a wonder that so many of those upon the Board keenly feel this humiliation? Do not let us judge them harshly for this sensitiveness. Perhaps some of them are morbid; but they are all educated, refined, cultured people, who have known happier days. Can you not understand and even honor the delicate sensitiveness which makes them shrink from being classed, as they are so thoughtlessly classed by many, with the pauper recipients of some charity fund?

The secretary here read letters from several veterans, showing their extreme sensitiveness as to receiving aid from the Board. One of them, in a recent letter, gratefully acknowledging his first remittances from the Board, adds nevertheless that, if it were ever possible for him to do so, he would return every penny to the Board.

Why should this honored servant of the Church, asked the doctor, want to return this money to the Board, any more than to return to the Home Board the salary he received when he was a missionary? Ah, you know why!

It was at the General Assembly at Omaha in 1887, and in the June number for that year of *THE CHURCH AT HOME AND ABROAD*, that I asked whether the Church had not too long borne the reproach of adding a new sorrow, even while it was relieving the need in these homes of our suffering brethren. If it is too much to hope that ample and honorable provision shall speedily be made by the Church for all those upon the roll of its Board of Ministerial Relief, can there not be devised some change in the methods of the administration of the fund by which at least one class of those upon our roll—the honorably-retired pastors and missionaries—may be clearly recognized as the honored recipients of an annuity, or retiring allowance, which they have earned by their long and faithful service to the Church?

To this question there came, in the action of the Assembly last year, a response which, though not all the secretary could wish, nevertheless was so hopeful for the future that he rejoiced and gave thanks. The new rule provides that the honorably-retired

minister—over seventy years of age, thirty years of whose life have been spent on the missionary fields of our Church or in its pastorate, and who is in need—shall no longer be obliged to appear annually before presbytery to make bare his poverty, and, by his very plea with his brethren to recommend him to the Board for an appropriation, deepen his own humiliation and the shame of the Church. Too often has that spectacle been witnessed by the present generation.

Only last week a pastor wrote to me describing his feelings at one of these scenes, which impressed him all the more as it occurred at the first meeting of the presbytery he attended. A venerable, godly man had prepared a written statement of his nearly half a century's work in the pastorate. During all these years he had labored within the bounds of that presbytery, never having been without a pastoral charge, and never having had a salary of over \$450—frequently less. Now he had grown old and feeble and could no longer earn his bread in the sacred work or in any other employment. A widowed daughter and her helpless little ones were dependent upon him for support. He needed help, and he humbly asked the presbytery if they would recommend him to the Board of Relief for an appropriation of \$200. Handing this paper to the moderator of the presbytery, the patriarch left the room, with his head bowed and the tears coursing down his furrowed cheeks. Of course the presbytery (they all honored and loved him) hastened to vote him a recommendation to the Board. But, brethren, ought not this old man to have been spared that bowed head and those tears? Ah, the coming generation will wonder that such a scene was ever witnessed.

Now, the new rule of the Assembly not only emphasizes the fact that *service to the Church*, and not *poverty*, is the basis of the claim which the worn-out veteran has upon the Board of Relief—that has often been emphasized before—but it is put in a business shape. When the long and useful service of the honorably-retired pastor or missionary is, once for all, a matter of record

upon the minutes of presbytery, the veteran, upon the simple statement of his need and without further questioning, draws his modest annuity of \$300 from our Board for the few remaining years of his life. Why was not this done before?

Dr. Cattell then spoke of the twenty-six honorably-retired veterans who, during the past year, had availed themselves of this provision which takes away so largely the sense of humiliating dependence under the old rule which has prevailed since 1849. The oldest of these ministers, placed upon the new "Roll of Honor," is in his ninety-fourth year. Eight are past fourscore. The average age is seventy-eight, and the average number of years spent in the ministry is forty-four.

Referring to the need of the veteran as a necessary condition of his receiving an appropriation from the Board, the secretary confessed that he saw only one way to entirely eliminate this charity idea, and that was, in the retiring allowance fixed for pastors and missionaries who have served the Church for a certain number of years, there shall be no distinction whatever between those who are poor and those who are not. The annuity provided for the retiring judges of all our Federal courts and the officers in the army and navy is regarded by the recipients themselves, no less than by the public, to be as honorable to them as to the country that gives it. For this annuity is not only ample; it is paid to the retiring judge or officer all the same whether he is rich or poor, sick or well. The government never asks him, "Have you not enough money to live on? or cannot your children or your relatives or your wife's relatives support you?" Or the further question, "Why did you not, like other people, lay by something out of your ample salary for your support in old age?" But these questions have been too often asked of the worn-out preacher, though there is not much emphasis laid upon the *ample* salary. Is it not the Church that should set an example to the government in the tender care of its servants and in the honorable provision made for their old age, rather than that the

government should set an example to the Church?

Just before leaving home I said to a lady who is very much interested in the work of this Board, "The General Assembly of our Church has often emphasized the fact that the appropriations from the Board are not charity or alms, but the payment (and that only in part) of a *just debt*. How does it strike you that the Assembly limits the payments to those *who are in need*?" Said she, "It strikes me as a little confusing. But I suppose that the reason for the limitation is that you cannot raise money enough to pay a decent appropriation even to those who are in need." Like all women she hit the nail on the head the very first time she struck at it. Yes, brethren, "we are confronted by a condition, not by a theory." The Presbyterian Church does not contribute enough money to furnish a decent support for its aged servants *who are in need*.

Look at the figures in our report this year. Thirty-five hundred churches (more than half of all upon the roll of the Assembly) made no contribution last year whatever to our treasury! One hundred and forty churches only went through the motion of it, giving in all \$129.67, ranging from one dollar to twenty-five cents. Of course these one hundred and forty churches are poor (it was the pastor himself no doubt who gave the dollar out of his own meagre salary!), and worse than their record is that of many large and wealthy churches that are still playing the role of that widow with only two mites. Last year the Board received \$92,570 from the collections in churches and Sabbath-schools; add to this \$12,798 sent directly to the treasury by a comparatively few generous individuals, and there was only a little over a hundred thousand dollars contributed during the year, to be divided among 624 families upon the roll of the Board. The interest from the Permanent Fund was \$34,911; but the whole income was only \$140,281, while the expenditure on the present scale of small appropriations to *those in need* was \$143,981. The Board really ends the year with a debt of \$3100!

Brethren, let us first make some worthy provision for these blessed servants of the Church who are in need, and then we can argue the question whether this charity idea cannot and ought not to be effectually and finally disposed of by a "retiring allowance" to every worn-out pastor and missionary. It will be interesting then to inquire whether there was any other reason than the poverty of the Presbyterian Church for the declaration in the new rule that the veteran, by his *service to the Church, is entitled to a retiring allowance if he needs it*! And doubtless some will then wonder whether the Presbyterian Church really held the view that a just debt ought to be paid only when the creditor is poor!

The doctor, however, asserted that the "need" of the worn-out minister did not in itself involve any humiliation. Surely the servants of him who had nowhere to lay his head will never hold this view.

Whatever may be the hardships of poverty, it is the glory of the Presbyterian ministers worn out in the service of the Church that they are poor. Professor Agassiz once said, "I have never had time to make money." How nobly this sounds from his lips—for he had all the time there was! But the philosopher was too absorbed in his great work to turn aside from it to make money, even to provide for his old age, and the ministry furnishes a still grander illustration of self-sacrifice in the noblest of callings.

No, it is not the "need" of the worn-out minister in his old age that is humiliating. It is the "charity" idea associated with the provision for his support that does this; and if men would only look at it rightly, there is, after all, a sense in which the "need" of the veteran may be regarded as the reason for an annuity or retiring allowance or pension without obscuring the "service" which entitles him to it. Was it not the pathetic fact of General Grant's "need" that brought about his pension near the close of his life? for such was really the replacing of his name by Congress upon the retired list of the army. But shall this obscure his great service to the country, which after all was the only

ground upon which this honorable provision for his relief could rightly have been made by Congress? Who thinks of calling this an act of charity, though it would never have been done if the illustrious General had not been in need?

And the new rule of the Assembly reduces, almost to the vanishing point, whatever might wound the feelings of the veteran in the fact that his retiring allowance is given to him in view of his "need." He has now only to state the fact, with the official record of his services to the Church. No painful and humiliating questions are now asked! There is not a man in all our Church who can object to this retiring allowance of \$300 being placed in the hands of an honorably-retired minister, upon his simple statement that he needs this amount from the Board for his support, after he has given thirty years of service to the Church as a missionary or pastor.

Yes, I do rejoice and give thanks for the advance which has been made by the new rule. It is a good beginning; but let the good work go on until the very thought of humiliation in the aged minister's drawing a pension from the Church because he is in need shall be an impossibility; and the very names of these veterans, instead of being carefully suppressed, can be publicly announced and printed as a "roll of honor."

Ah, how carefully do some presbyteries conceal the name of those whom they recommend to the Board for aid! I honor the tender and thoughtful delicacy that leads the brethren thus to spare the feelings of these wards of the Church. Perhaps, as things now are, it may be the best plan. But is it not a sad proof of the existence of a widespread sentiment in the Church that, after all, there really is in these appropriations something for the veteran to be ashamed of? And does not this studious concealment of the name perpetuate this sentiment which ought not to exist at all?

Last month I visited one of our presbyteries—that of Lackawanna—and it gladdened me to find that the brethren there had taken high ground on this very subject. A whole evening was given to the cause, and

Dr. Logan, the chairman of our committee in that presbytery, in his report read at this meeting, dwelt tenderly upon each case upon which the presbytery was called to act. Nor did he hesitate to mention the honored name, as though the "need" which led the blessed servants of the Church to apply for aid, to which they were entitled by their services, was something to be ashamed of! No! No! Of course it was put in a wise way; the "service" was so emphasized that the appropriation asked for from the Board for these suffering brethren was recognized as something they had fairly earned; and there was no member of that presbytery, and no man or woman in that large audience, who did not feel that these retiring allowances were honorable to these veterans and honorable to the Church—except that the amount was shamefully small.

It so happened that among these names was that of a minister very dear to me. I had myself long years ago, when a young professor at Lafayette College, often called that name in the class-room. He was older than I was, and well do I remember the manly form that rose in response, and the invariably good rendering of the Greek that followed. The tender mention of his name in the report recalled cherished memories of those far-off days, when, in that class-room and in the students' weekly prayer-meetings and in the chapel service and in many long walks we had taken together, my heart was knit to his. But little did I then think that when we both came to be old and gray-headed, it would be through my hand there would be put into his the annual remittance from the Church that would keep him from hard and bitter want. But so it has pleased God. After many long years of faithful, laborious and self-sacrificing service, mainly in feeble churches, this scholarly man was stricken with paralysis, and was laid aside from the work he loved so well. You can understand how, among the many letters that have come to me, as secretary of the Board, from these honored servants of the Church upon our roll, few have had for me such a pathetic interest as those from the humble home of

my old pupil and friend. May I read you one of them?

Here the doctor read a tender letter from his aged and helpless friend, which referred to his entire dependence for the support of himself and his wife upon the remittance of \$200 sent from the Board, and modestly asked for its continuance another year, adding:

We hope the funds in hand may be sufficient to justify such an appropriation; but if not, we will try to suffer patiently, with your other needy pensioners.

Think of it! said the doctor. This godly, scholarly man, tracing with his tremulous hands, "growing more helpless daily," these pathetic lines. I wish they could be read in every Presbyterian home throughout the land!

After describing a visit he had made to the humble home of this patient sufferer, Doctor Cattell said, "The memory of that last interview always touches me most deeply; but not less was I affected when at this large meeting, Dr. Logan, in his report to the presbytery, dwelt so tenderly upon the name of that dear old man, and upon his services to the Church, and then added there would no longer be any necessity for the presbytery to vote him an appropriation! God had provided for his afflicted servant better things. A few weeks ago a voice had called to him in his pain and suffering, *Enter thou into the joy of thy Lord!*

One more reference, Moderator, before I take my seat: it is to that devoted wife, who for many long years had cheered and aided her husband in his sacred work. I must read you a letter from her that I received in answer to one of mine containing a little sum of money, placed in my hands by a friend to use according to my own judgment:

DEAR BROTHER:—Your unexpected favor reached my husband yesterday. With tear-dimmed eyes we read your note, and I am not sure but your words of kind remembrance were of more value than the check accompanying them, much as we appreciated the latter. It is not always that our friends remember that our greatest trial is that we are laid aside from the work. Yet we are thankful that the work goes

on, even if we are not helping as we would like to do.

Did you notice that sentence, "*our greatest trial is that we are laid aside from the work*"? Oh, brethren, who can estimate the worth of the minister's wife to the Church? Her name does not appear in the call to the pastor, and no salary is named for her. But think of what her service is to the Church—not only in the joy with which she irradiates the manse, cheering and strengthening her husband for his special duty, but her own share in the parish work. Calling once at the manse of an old friend, I was told that he was out of town. Then I asked for his wife, whom I had long known. The answer was that "she had gone to visit some sick people." Not the sick people among her personal friends, but the sick people of the parish! Shall there not be some recognition by the Church of this faithful servant? Shall it ever be told to the shame of the Church that in the home of the pastor's widow there is no bread?

And do your thoughts revert to the noble woman whose letter I have just read, and are you thinking of the Church's duty to her in her lonely and dependent widowhood? Let me further tell you that for many weary months she had suffered intensely with a malady that put her life in peril every moment, and which she well knew must end it at no distant day. But she carefully concealed all knowledge of this from her husband. Her constant prayer was that her life might be spared as long as his. When her tender ministrations for him were ended, she did not care to live longer.

And God granted the desire of her heart. Just two weeks after she had gently folded upon her husband's breast the dear paralyzed hands—now no longer trembling, but still as the heart beneath—*she was not, for God took her.*

In her home now there is no suffering or want. But, as our report tells you, there are throughout our Church more than three hundred homes where the pastor's widow sits solitary, and where there is want—often hard and bitter want! Fathers and brethren, need I urge you to "*help those women*"?

PUBLICATION AND SABBATH-SCHOOL WORK.

SABBATH-SCHOOL BOOKS.

The following are the additional notices of Sabbath-school books published during the year ending April 1, 1890, which were promised in the last number.

CHILDREN OF THE KALAHARI. By Annie M. Barnes. 16mo. Price, \$1.15.

This is a story of Africa. It is occupied chiefly with the narrative of the journeyings of the family of a martyred missionary through the Kalahari desert in Africa. The story is intensely interesting, and a great deal of most valuable information concerning the country and the people and concerning missionary work in Africa is given.

THE HAND WITH THE KEYS. By Kate W. Hamilton, author of "Tangles and Corners," "Wood, Hay and Stubble," "Unity Dodge," etc. 16mo. Price, \$1.15.

Miss Hamilton writes always with a strong moral purpose. In her present book she shows the power of divine grace working in and through the events of ordinary life in such a way as to bring about good. The key to the title of the book is probably to be found in the lines with which it closes:

"Guided by hands they did not see,
By voices called to them unknown,
Strange doors of circumstance,
Small happenings that were never than
God's daily, hourly providence,
Led in his way, and not their own."

It is a temperance story in a sense, and yet not in a way to cover up its other teachings. It is a book for girls, full of inspiration toward better life. It is intensely interesting from its beginning to its close.

AT EDGEWARE. By E. W. C. 16mo. Price, \$1.15.

Most people are commonplace. The best book therefore for the masses of readers is one that shows us the lives of commonplace people. Most good people—saints if you will—begin as very ordinary mortals, with many faults and infirmities, and grow up through struggles, failures, trials and very slow advances, to the good life and saintly character which at last we see in them and admire. In both these lines the present book is true to nature and to common experience. The people in it are not away be-

yond our conception—not such people as can be found only in books—but are very real, just like the people we know, much like ourselves indeed. Young persons will enjoy the story, as many of the characters are young. Much of it has to do with school-life and with the associations of pupils in their school-days. Its scope widens, however, and takes in many scenes and characters. The teaching is strongly toward whatsoever things are true, just, honest, pure and lovely, and toward quiet trust in God.

WASHINGTON.

"Washington is fast becoming a great state. New towns are springing up, as if by magic, on Puget Sound and along the lines of different railways, which are being pushed through the length and breadth of Washington," writes the missionary of the Presbyterian Board of Publication and Sabbath-school Work.

Intemperance, with its full train of evils, is pushing rapidly in all these new places. The divine message is being brought also; but because the laborers are few, the work moves slowly. Yet *twenty-two* Sabbath-schools were organized last year, and are in good working order, and *six hundred and fifty* children have been gathered into them. Repeated effort is needed in places which have been allowed to become impregnated with evil. Of one such place Mr. Charles Shepard writes, "I had worked over and over; but still relying on the promise, 'My word shall not return unto me void,' I took courage and went over the field once more and organized a Sabbath-school of forty scholars, and much interest was manifested. They are now asking that a minister be sent them."

NEWS FROM NEBRASKA.

The Board of Publication and Sabbath-school Work is represented in Nebraska by Mr. E. F. Knickerbocker. His latest report says:

Most of the winter has been spent in looking after the schools planted by myself and the student missionaries during the summer and autumn. This part of the work is as important as organizing the schools. It requires much patience, energy and perseverance to keep many of these schools going through the winter. We must remember that many of them are in places where the people are strangers to each other, and not very well acquainted with the Lord. There are few earnest Christians to carry on the work. The missionary must write often to the superintendent. He must visit the school and impart life to the workers; he must try to bring them nearer to God and to each other.

Sometimes I am almost overwhelmed with the burden. I find that it needs great spiritual and intellectual power to establish a school upon a sure basis. May I not have your prayers that God will qualify me for my work?

SABBATH-SCHOOL MISSIONARY LETTERS.

FROM MISSOURI.

Since my last letter to you, I have been laboring in the out-of-the-way places, organizing and visiting Sabbath-schools and preaching to the people. I am often asked to stop over and give the people a sermon or two, as in many regions they have but little preaching. Meeting a man the other day who lives in a small village, I asked him who preached for them. Said he, "We don't have preaching. I can't tell you when I heard a sermon; it is more than a year." At another place, on my visiting around on Monday after having held service on the Sabbath, I asked a woman whom I found in a little box house why she did not attend the preaching. She answered, "You may think I am a great sinner, but I will confess up; me and Mrs. Young had to go out and hunt wild sallet (salad), for we didn't have anything for dinner. I hain't been to meetin' for more'n three years." I then asked if she was a Christian. "Wall, my name used to be on the church books, but I don't know whether it is thar now or not." I visited from house to house at this place, and left tracts, papers and Bibles, which are read by all classes. One of the good results of my visitation is that the woman alluded to above is now a regular attendant at divine service.

I next visited a small railroad town, having in it two stores, a blacksmith's shop and a hotel, but

no church or school-house. Walking out into the country, among the hills and brush, about three miles, I found a small school-house. I went around the neighborhood and made an appointment for service at night. In going to the school-house, when trying to cross a creek I slipped in, and hence spoke under many difficulties; but God blessed the effort and we organized a good Sabbath-school, placing in it our literature. This organization so stirred up the ladies in the railroad village that they said, "We will have a Sabbath-school if we have to go out and cut brush ourselves and build a brush arbor." This stirred up the men. The result was that they got some rough planks from a small saw-mill down in the timber and built a shed out in the brush one half mile from town, and invited me to come and preach to them. I accepted the invitation and delivered the first religious discourse ever heard in the village. I had a large gathering of people, old and young, seated on slab seats under the shed, all praising God. We have now a good Sabbath-school organized in that place, and people coming in from all around.

From that town I went to Swedeborg—a settlement composed of quite a number of Swedish families. They had no Bible-school. I commenced my usual visitation from house to house. At last I got them into the notion of holding a meeting to consider Sabbath-school matters. After I had addressed them they conferred together and determined that a school was badly needed, as there were at least seventy-five young people growing up without religious instruction. This school will be attended by many of the children of Swedes.

The harvest truly is great, but the laborers are few. There are plenty of children willing and ready to be instructed, but it is a difficult matter to find teachers. I see that the field is open for us to do work for the Master; the harvest is ripe and ready for the reapers. If you were with me in many of the destitute places I visit, you would say, "The half has not been told."

The missionaries of the Presbyterian Board are kindly received by all classes; they reach the people and can do a good work for the Master. The cry comes from all quarters in this region, "Come over and help."

Since January 1, 1890, I have organized 10 Sabbath-schools that are now in operation; put to work as teachers 57 men and women who were comparatively idle before; gathered into these

schools 520 neglected youth, placing Presbyterian literature, books, tracts, etc., in about all of them; I have visited and addressed during the five months 16 other schools, containing 100 teachers and 800 scholars. The organization of these schools often stimulates other communities to go to work after the missionary has left, and hence not all the work accomplished can be reported. I have preached twenty-five sermons at points where they seldom have religious services. A few evenings since, after preaching in a small log school-house, I called for an expression of feeling, and five persons rose for prayers. Many conversions are traced right back to our schools. To God be all the glory. Yours in Christ,

W. J. HAYDON.

FROM MINNESOTA.

This is a very busy time in frontier places for the ingathering into Bible-schools of the children and youth of the needy and destitute; and therefore you will not now expect a very long letter from your missionary. And I trust you have just had such a good time on Children's Day that you are all full of enthusiasm and missionary spirit, and need no further stimulus from me at present. The twelve missionaries, including the theological students that came out for the summer vacation to help, are busy at work all over the state, visiting from house to house, establishing Sabbath-schools, and distributing tracts and the very best literature published by our Board. If I only had words that would express the grand work accomplished in this state during the past two years through our Sabbath-school department, I could convince every one that we are laboring in the right way to evangelize this great and growing nation. In this work the Church goes out itself into the highways and byways to gather the children to itself, and then teaches and trains them, so that when they are converted they are in the Church and know where they belong and why they belong. The result will be that they will become intelligent and loyal Presbyterians.

The four Sabbath-school institutes that we held in April last, in connection with meeting of presbyteries, were grand successes, and proved a blessing and a help to our work. Some of our best Sabbath-school workers have already written asking me to provide for more of such institutes in the future.

Last Sabbath I visited a little Sabbath-school

which I organized in a depot the Sunday before I went to the General Assembly, and I found that the place of meeting had been changed to a hall. It is rather hard for a number of mothers to sit on a rough plank without a back, holding babies in their arms, for two long hours. A few chairs would be quite a comfort, and an organ would be an attraction to many of the young men that work in the saw-mills hard by, and who care little or nothing for the gospel. The people are all poor, and yet I found a player of music among them. The only things we lack now are an organ and chairs, which I pray that the good Lord will provide in some way or other.

After a two-hours meeting and teaching the Sabbath-school lesson at this place, I walked four miles to the next town, where I have another Sabbath-school. My only assistant there was a little girl only thirteen years of age, who walks through the woods one mile and a half each Sabbath to teach the Westminster Shorter Catechism and Sabbath-school lesson. She was the only person who was willing or competent to teach.

Now, dear friends, after knowing what hard times some poor people in the far West have to learn of our blessed Lord, I know you will appreciate your pastor and teachers at home and try and never miss a lesson.

FROM SOUTH DAKOTA.

With each return of spring there comes the necessity of visiting in person or in some way of aiding many if not all the schools organized during the year. To such work much of my time has been given during the present quarter. Besides visiting 28 schools, it has been my privilege to organize 5 new ones.

Another very pleasant feature of my work has been that of introducing to our people and their labors two student missionaries who come among us for the summer as helpers in the Master's vineyard. The spirit and enthusiasm with which these young men enter upon their service will tell for good, and no doubt they will add largely to our responsibility in caring for the new work developed and left upon our hands when they return to the class-room.

A failure of crops last year brought great hardship to many of our people, and the early outlook of this spring was not the most promising; but the abundant rainfall of the last month has quieted all fear of another failure. Anxiety has given place to courage and a spirit of hopefulness in the prom-

ise of an abundant harvest. We rejoice with our people for their own sake and because it opens the way for a more successful pushing of our operations. Working among a debt-burdened and discouraged people is both difficult and unpleasant.

In April I made an exploring trip over a part of the reservation just opened for settlement. Crossing the Missouri river at Pierre, I followed up Bad River valley on foot and by stage a distance of seventy-five miles. My first night out I enjoyed the hospitality of a French Canadian (known in the settlement as a squaw man, because he has an Indian wife). He has lived on the reservation twenty-seven years; he has nine children; his dwelling, comprising three rooms, is built of cottonwood logs with roof of poles covered with earth. His furniture was small in amount, but was the same in kind that you would find in the average settler's cabin. He is the owner of 57 horses and 150 cattle. Such a ranch is to be found every space of from seven to ten miles in this valley. The evening I spent with this family was given largely to singing gospel hymns, in which, strange to say, some of the children could occasionally join.

Toward evening on the second day I reached the first white settlement. I called upon several families, but thought best to defer organizing a school, and made an appointment for a meeting in June for such purpose.

The next day I visited a new town just started, a few miles farther up the valley. As soon as my errand was known a very cordial welcome was given me by the few families of the place. I announced a meeting for the following Sabbath and invited every person I could find, cowboys and all, to attend. At the appointed hour a goodly number assembled in the office of the so-called hotel, and with an empty goods-box for a pulpit I conducted the first religious service ever held in that part of the newly-opened country.

On my way to the next town I passed through a strip of country from which the Indians have not yet removed. Here opportunity was given me of seeing Indian life as it is. The red men are learning very slowly and adopting some of the better ways of their white neighbors. In a rude way they are trying to farm, and I saw several small fields of corn and potatoes. In witnessing a burial service I was convinced that even a Sioux Indian is not devoid of feeling and can be moved to tears.

A third town was finally reached, the families visited and two services held on Sabbath. Our next report will show a good school there. One of our home missionaries accepted an invitation to visit the place, and now preaches there regularly.

Next week I start on a second trip over this new country. I expect to visit again the places referred to, and some others to which my attention has just been called.

WORDS FROM WYOMING.

On entering a settlement a warm reception is invariably given me. People are glad to have a stranger visit them. I ride up to a cabin, and am met with the usual western greeting—"Get down and come in. Let me put your horse up." Hospitality among all is apparent. When I once enter a settlement, whether the people are predisposed toward a Sabbath-school or not, all want me to come and see them. Simply to call is not enough. All wish me to take a meal or stay over night. Thus a way is opened for personal work.

A meeting having been appointed, I visit every house in a settlement, distributing tracts and inviting people to the meeting. At this time I look for the suitable officers.

Many times the little log school-houses, with mud roofs, are not in fit condition for a service. In such cases, if no private house can be obtained, I spend Saturday in cleaning the building, cutting wood, or doing other things necessary to make the room comfortable.

On Sabbath morning the little company assembles. In some instances over half of the people in the community have attended the meeting. After a short gospel talk, a vote is taken as to whether a school will be organized. Then the officers are elected. The school, if possible, is placed under the care of the nearest Presbyterian church, and supplies are sent for by the first mail. By the gift of useful books and tracts, by letters and by visitation, the teachers and scholars are taught that they are not forgotten.

In my travels, one lady was found who had heard but one sermon in fourteen years, and that one was at her husband's funeral. One little graveyard has seven graves, which have all been made during the last two years. At only one of the funerals was a sermon preached. Another lady had not had an opportunity of attending a religious meeting for eight years, another five, and still another for four years. They hunger for the breaking of the bread of life.

Three large communities are all ready for the Home Mission Board to take charge and send a minister. They want him, even if he can preach but once a month. We want Wyoming for Christ. If we cannot have the older settlers, we hope to secure the future by saving the children.

NOT SATISFIED WITH HIS OWN COMPANY.

When a man does wrong, commits a crime, his first impulse is to shun, as much as possible, the society of his fellow men. No matter how wicked his life has been, nor how faint the voice of conscience in his own breast, instinctively he feels that, peering out of the windows of righteous souls all around him, are purity, goodness, honor and truth, and from every glance he would gladly escape. There is something irritating, provoking, in even the good lives led by others of his acquaintance. He wants to get away; he seeks isolation.

It is a sad sight to see a man on whose head the years are fast leaving the silvery sheen growing old and more and more set against the blessed influences of God's word, the church, the Sabbath-school. These people, frequently, do not break man's law, and really think they respect, or at least do not violate, God's laws. But though wickedness abounds in the world, they seek not the company of evil doers, but wish to be allowed to go on their way, and be left alone. The church must not intrude on them; the Sabbath-school, with its singing and prayer, always creeping in, is constantly annoying. We have many such cases all around us, but the following one, narrated by one of our Sabbath-school missionaries, is especially interesting, and furnishes a good illustration. In his efforts to organize a Sabbath-school, the missionary called upon a well-to-do farmer, and the following conversation occurred:

Farmer.—"Well, sir, I want to move once more. I must get out of this neighborhood. I want to get where there is a Sabbath, and where there are Christian people."

Missionary.—"I thought, my friend, that it was from these that you had been fleeing."

F.—"Yes, I have cursed you more than once for following me up from year to year with the Sabbath-school, causing me to move no less than four times in twelve years, but I made a mistake."

M.—"Did you think you could get where God could not find you?"

F.—"I did not believe there was a God, and that caused me to hate everything good."

M.—"But what changed your belief?"

F.—"When I unpacked my things after my first move, twelve years ago, I found a little paper-covered book among them, the title of which was, I believe, 'Man Responsible for his Belief,' which I read, and I have not been able to get rid of those words, though I burnt the tract."

M.—"But, my friend, will it be the best thing for an old man to do, to sell his farm and pack up and move again?"

F.—"What else can I do?"

M.—"Why, have God's holy Sabbath day here, and ask the Lord to give you Christian neighbors; but, first of all, shall we not ask God, for Christ's sake, to change your heart?"

F. (with tears starting in his eyes).—"Yes, oh yes, pray for me!"

When we were about to leave him, he said, "Oh, if my wife were only living, I could be content to live even here. I think she was a Christian before she died, though I tried to shut my heart against the fact. Oh, if God will only accept such a sinner as I, this poor old heart ought to be happy even here." As I took his hand, I said, "Then you will forgive me for arranging to organize a Sabbath-school to-morrow in this neighborhood, will you not?" He could not speak, but he clung to my hand, weeping. The school was organized, though our friend was not able to be there. But even the children were saying, "Would you believe it, old Grandpa Potter is so glad we are going to have a Sabbath-school."

The next morning old Mr. Potter seemed to be quite happy, except when the clouded past came up before his mind. Said he, "I would not have believed once that I should have become ashamed of the work my influence has been doing for a lifetime."

Are we not richly rewarded, even in the real joy brought to unhappy hearts here, not to speak of "eternity's morrow"?

OFFICIAL COMMUNICATIONS.

SYNODICAL SUSTENTATION.

REV. J. T. GIBSON.

At the meeting of the Executive Committee of Synodical Sustentation of the Synod of Pennsylvania, in Pittsburgh, May 28, Rev. J. M. McJunkin was elected corresponding secretary, to fill the place made vacant by the resignation of Rev. J. T. Gibson. The committee at this meeting made appropriations to more than forty churches, and nearly one hundred are now receiving aid. It affords me great pleasure, while giving up this work, to be able to say that the outlook is most promising, and that with the liberal financial support of the churches this scheme of synodical sustentation will solve some of the most difficult problems that come to the Presbyterian Church. It has already done a good work in the way of supplying preaching for vacant churches and destitute fields, and in the way of giving good work to unemployed ministers. In several cases it has been the means of establishing very fruitful pastorates that never could have been formed but by some such scheme for transferring ministers from one presbytery to another. If it were right for me to give names of persons and places, I could show where men who had been out of employment for years in their own presbyteries have gone to other presbyteries and have been put to work for a few weeks, when the results were the establishing of the pastoral relation and a large ingathering to the churches.

The matter passes now into the hands of a most suitable man, who, I feel confident, will make a most efficient secretary. The one thing that is needed is just such prompt and liberal financial support as this cause deserves.

Letters should be addressed, Rev. J. M. McJunkin, Oakdale Station, Pa.

WHO BIDS FOR THE WAGON?

REV. J. A. MENAUL, SUPERINTENDENT, ALBUQUERQUE, NEW MEXICO.

I have just spent two weeks with Dr. Shields on the Jemes mission field. The doctor is one

of our good and faithful workers. Two things I would like to help him in. In the first place the doctor is growing old, and riding on horse-back over the mountains has injured him. The old mission wagon that has served him so many years is worn out; his small salary forbids him to get a new buck-board; he has quite a family; and, in addition to all, the poor Mexicans come to him for medicine, and he, being a doctor, cannot refuse them, and has often to bear the expense of the medicines he gives to the sick in his church and to those who are not connected with it. Now I would like to see the doctor get this new buck-board. One hundred dollars will do it, and many friends of missions would be glad to help him, but as it is, he is likely to have to wait some time, and may break down before he gets his wishes gratified.

The second thing that the good doctor wants is a school at Nacimiento. This is a promising field. We had communion services there last Sabbath. One family came several miles, the boys driving their little flock of sheep and a few cows, putting them all in a corral until the services were over. This was done so that all could attend church. These Mexicans come in families to church. I was beset on every side, by the people, for a school. I told them that I could not promise them a school, but would write to the Board and do what I could for them. I counted thirty children at church last Sabbath morning. The members have no room large enough to accommodate the people when they come to gather for worship, so a large room was given by a Roman Catholic, and in a room adorned with Roman Catholic pictures and images we held our communion services. Dr. Shields says if he could get \$200 from the Ladies' Executive Committee, or from the Board, or from friends of mission work, that he could build a nice house that would answer for church and school. I do not know of any place where a few hundred dollars would do more good than at Nacimiento.

Nacimiento is situated in a lovely farming valley four miles from Copper City. The latter place has failed so that only a few are living there, and Nacimiento valley is improving.

The valley has been in the past a stronghold for the Penitentes, but Dr. Shields has got a good following, and many of the best of the Mexicans are coming to our mission services. As soon as they can get some assurance of help to build they will do all in their power to put up a building for church and school, but lumber, windows, doors, etc., must be bought, and the sum asked by the doctor is small considering the great work to be done.

NORTH CAROLINA.

LUKE DORLAND, D.D., HOT SPRINGS.

We closed the school May 30, two weeks sooner than we expected. The weather had become warm, the rest of the schools had closed, and we were tired.

My record is as follows: We enrolled during the whole term eighty-eight pupils. The average attendance was about forty, or perhaps a little more. The tuition bill was \$1.50 a month. Those who were able paid that amount. Of those there were but few. Some paid in part; but the greater part were not able to pay anything. Some were helped in the way of clothing. Some families had four or five in the school, and parents were hard pressed to provide food and clothing for their children. Generous ladies who were visiting at the springs had boxes of raw or partly-worn material sent to us, which, under instructions by the teachers and visitors, the pupils made up or refitted for themselves. The whole amount of money received from pupils during the term was \$102.50. None were excluded who were willing to study, and obey the rules of the school, and to pay for their own books. Even books had to be furnished in some cases. Classes were small, and Mrs. Dorland and I spent regularly three or four hours a day in the school. I furnished the rooms and the fuel for two stories. We could readily rent the school building for ten or twelve dollars a month as a residence; but it is a pleasure to work and do good, and we could not be idle when children and youth were asking for instruction.

But now comes the pleasant part of our story. We live on the main street of the village, along which the hundreds of northern visitors to the

place take their walks. We have in our front yard the finest flowers that we could procure. Our little school building stands back on the bluff about fifteen rods from the street, and the authorities at the Mountain Park Hotel, taking an interest in our work from the first, have directed the attention of visitors to it. Hence men and women of the highest standing coming from the North have come into the day-school and the Sabbath-school. They have spoken words of encouragement. They have opened their purses, too, and paid the school bills of the pupils. That good brother, Dr. French, of Newark, N. J., reported our work to his Sabbath-school, when one after another sent scholarships of \$12.50 until five scholarships were taken. The widow of Senator Foster, who in Johnson's presidency was Vice-president of the United States, took four scholarships, and herself came in week after week to help Mrs. Dorland teach the girls how to make their garments. Two daughters of Dr. Mark Hopkins, of Williamstown, Mass., took each a pupil. Mrs. Alden, daughter of Thurlow Weed, helped us in the same way. Thus it went on till our burdens were borne to nearly the amount of \$400. One lady, the wife of the manager of the hotel, gave us \$20 on the baby organ you sent us. The authorities at the hotel invited us to hold our Christmas exhibition in their great hall. This we did, greatly to the interest of the visitors. We did the same at the close of the school, when all the school and their parents were treated to ice cream by the managers.

PRESBYTERY OF THE BLACK HILLS.

REV. J. B. POMEROY, SUPERINTENDENT.

The Synod of South Dakota gave in 1889 for all purposes \$37,997, an average of \$9.53 per member. The synod gave to the boards \$4083, an average of \$1.02 per member; to home missions, \$1040, an average of 26 cents per member. The Presbytery of the Black Hills gave in 1889 for all purposes \$2408, an average of \$26.75 per member; to the boards, \$141, an average of \$1.56 per member. In 1890 the Presbytery of the Black Hills gave for all purposes \$4755, an average of \$26.12 per member; to the boards, \$335, an average of \$1.84 per member. In the report of the synod's Committee on Home Missions for 1889, the Presbytery of the Black Hills has honorable mention for having contributed to the Board

of Home Missions the highest average per member. The average per member in Aberdeen Presbytery was 25 cents; Central Dakota Presbytery, 38 cents; Southern Dakota Presbytery, 33 cents; Presbytery of the Black Hills, 73 cents. In 1890 the Presbytery of the Black Hills gave to home missions 47 cents per member.

These facts prove all we have claimed for the Black Hills region. It is without doubt much the richest in resources of any part of Dakota. We have varied resources—every mineral, timber, farming and grazing lands. Just now the greatest excitement prevails over the movements in railroad circles. The Burlington & Missouri have decided to enter the hills from the west at Burton (where Mr. Scroggs, of McCormick Seminary, is stationed for the summer); thence to Custer, Hill City and Deadwood, reaching the mining centres, and with a down grade to Burton, and also with a down grade from the coal fields at Newcastle and S. W. Iron Mountain. It would seem that Burton might easily become the Denver of the hills. It has water from the Cheyenne river, and several branches spread out north and west

like the fingers of a hand, Burton being the point where all these valleys centre. It seems a place worth looking after, as do also the points to be reached from Burton both in Dakota and also in Wyoming, soon to be a state, and only having a very few Presbyterian churches. As soon as a short distance between the Cheyenne Northern and F. E. & M. V. is built, some thirty miles, we will be connected by rail with Cheyenne; but the B. & M. seems determined to head off all other roads by reaching all the mining centres before other roads can possibly reach them. We ought therefore to have half a dozen men to work on the line of that road. The Sabbath-school missionaries have done almost all the work so far on this line, but we can hardly expect them to organize churches and build houses of worship, as Brother J. B. Currens has done at Marsland, Neb., Collins and Burton, Dak., and Newcastle, Wyoming. He has, however, just made the trip from Custer City to Whitewood on horseback, and reported to me the movements of the B. & M. He will do all in his power to hold the ground, but fears that with such a wide field he cannot do what ought to be done.

HOME MISSION LETTERS.

UTAH.

REV. P. BOHBACK, *Hyrum*.—This quarter has been unusually encouraging as to schools and services. The power of the Mormon bishop at Millville has at last given way to some extent. The Mormons there come out to services as never before, and are very orderly too, which is not usual among them in their own meetings. At Hyrum about one hundred and sixty members of the Mormon Church or order crowded in and about our chapel, quietly listening to an Easter sermon by the Presbyterian missionary. Such a gathering never was seen here before.

Last year we were able, through grace, to free one elderly woman from the Mormon power by finding her a room in the Salt Lake City Industrial Home, where she is yet, and where she has a

thankful heart for the Lord, the Christian people and the government of the United States.

A week ago we found room there for another, a fourth wife of a polygamist. She is there now, free as a bird in the open air. She gave up Mormonism as one of the ugliest and most tormenting things she ever had to do with. She would gladly have joined our church had she remained here. She will connect herself with some church soon. She is a fine shoemaker, and not old, and can make her living after resting herself.

IOWA.

REV. S. W. STOPPLET, *Lake City*.—The congregation of Lake City on Tuesday of last week by vote assumed future salary, and so go into self-support. We have received into membership

during the past year, mostly on confession, above seventy souls, thus making our membership more than 200, about 210, and making our church the fourth church as to membership within the bounds of this presbytery. This has been accomplished in a little over eight years. In the spring of 1882 I came to this field from the theological seminary at Allegheny. At the time of my coming the church had been only lately organized, and had nine members and no house of worship. We have now the above-mentioned membership and a beautiful and commodious house of worship with a possible seating capacity of six hundred, and the congregation practically out of debt and a fine outlook for future growth. With the present seemingly available people who are already attendants and tied to us by relationship, etc., it seems possible to reach a membership, under divine blessing, of three hundred within a short time. May God add his blessing and guide us in their care that they may develop into a consecrated, devoted people, a peculiar people, zealous of good works.

Besides the above as an outgrowth of your commissions are the congregations at Lakeville, Rockwell, Churday and Auburn. At all the above places except Churday I preached regularly for two or three years, once every two weeks driving across the country ten and twelve miles, and sometimes, when the roads were extremely bad, on horseback. In all of the eight years I have preached regularly three times a Sabbath day, and my health has been good all the time. It gives me great pleasure, indeed, to have been thus blessed and to see such results, for all of which God is to be praised. The other congregations, as you know, have pastors, a matter that gives me great satisfaction. Now I am serving Lake City alone, preaching regularly morning and evening, and on Sabbath afternoons at 3 o'clock in the country seven miles distant. We have in the Lake City church in active operation a Ladies' Aid Society, Ladies' Home and Foreign Mission Society, a Children's Mission Band and a Young People's Society of Christian Endeavor.

And now, dear brethren, as you mark us off your list let us request you to pray for the blessing of God upon these promising fields and that our labors may be divinely directed.

It is my purpose now to give special attention to the subject of Christian giving, that these fields, having been so richly favored themselves, may reach out the helping hand to others.

PARK HILL MISSION.

REV. J. M. LEIPER, *Tahlequah, Ind. Ter.*:—This has been an eventful year to me. I feel encouraged to go ahead for another year, trusting that some permanent growth may result from the seed-sowing. At the time my last report was sent off we were in the midst of one of the severest storms of this rainy season. The rain continued so long that the branches and larger streams became dangerous to ford, and we were almost waterbound for a time. The school was small in consequence for several days; some of the boys after a persistent effort succeeded in felling some trees across one branch they could not ford on a pony. A few days later we were surrounded by fire, and all the force we could muster started out to fight the flames away from the church and mission property, but through flood and flame we have been kept in perfect safety.

On the third Sabbath of March Brother Chamberlain assisted me at the communion service at Elm Spring; he preached in Cherokee and I in English. We received three members on profession of faith; these were all full-bloods, and their examination before the session was interpreted so all the members could understand. Two white people were received by letter.

The fourth Sabbath I went with Mr. Manus, my interpreter, who is also a catechist, to his appointment at Ketchertown. We had a large attendance of full-bloods at Sabbath-school and church.

March 26 we started for the meeting of presbytery. Our party consisted of Brothers Ross and Lewis, elders of Park Hill church, Liskon of Eureka, Manus of Elm Spring, Miss McCarroll and Miss Guernsey, teachers, Mrs. Ross, myself and wife. We drove across the country, reaching Old Dwight the first night. We found a number of the brethren there, and it was suggested we hold the meeting there. All would have been glad to do so.

Next morning, however, found us on our way again, and we reached our destination, Walnut Grove, about 1 P.M. Here the presbytery was hospitably entertained. There was a full attendance, and a large gathering of ladies for the meeting of the Presbyterial Missionary Society.

The roads (if such they can be called) which were travelled on this trip over the mountains are beyond description. That there was anything left of our wagons was a wonder to every member of the party; but we did get back, in a pouring rain, soaked to the skin, though protected by rubber

coats and waterproofs, with no greater mishap than a broken spring. Our wagon was so racked, however, that a thorough overhauling was needed to fit it for future service.

My wife assists me very much by her blackboard illustrations. We take a parable or some subject of interest to the people, and as I talk she illustrates the particular point, going along together; when the lecture is completed the picture is too. With all classes this is an excellent way of making truth clear, but especially with the Indians, who do not understand English but are quick to catch an illustration. When working in this way for their benefit, three of us are doing our best to teach them: I speak, Mr. Manus interprets, Mrs. Leiper draws. We have the closest attention of eye and ear.

Our magic-lantern is also a great help. We have exhibited at each of our own stations and at the mission in Tahlequah. One of these entertainments was the most novel of the kind at which I was ever present. This was at Woodall. The little log-cabin school-house is too small for anything of this kind inside, so we arranged to use the outside of the building. The sheet was tacked on one side of the house and covered half of it. Then a wagon with a sheet over it (the Arkansas Traveller style) was drawn up near by. In this we had our lantern, under cover. The people gathered in a semicircle about us, some on benches from the school-house, some on chairs from the wagons, others on the ground, and some sitting in their wagons drawn up near by, on the outside of our circle. There was just a little light from the new moon (not enough to interfere at all with our lantern). Most of the people had never seen anything of the kind, and they were intensely interested as we explained the pictures: some historic places in America, national buildings, etc., and quite a large number of plates from celebrated paintings illustrating Bible characters and stories. It was an event in the lives of some there; they came miles to see the sight. The next day our teacher had the boys and girls write compositions on the different pictures that they liked best; most of them selected the views connected with the sacred narrative.

We have organized a branch of the Park Hill church at Woodall, and received four members. When deemed expedient will organize a separate church.

The last of this quarter has been a very busy time, with the closing of the schools and Children's Day. The exercises at Park Hill and Elm Spring last week were the best ever given; the attendance large, all pleased with the exercises and progress shown by the children. We were favored at Park Hill with the presence of six mission teachers and three ministers. Both schools reflect great credit on the faithful work of the teachers. This completes the fifth year of service on this field for Miss Mathes, who is one of the most earnest, untiring and consecrated workers, and has won the respect and love of every one in the community. Her influence has been felt not only in the church and schools; in every home I visit her name is spoken in loving tones.

MASSACHUSETTS.

REV. C. S. DEWING, *Somerville*:—The seal of the divine favor has been evident in the large ingathering at the March communion (48), of which number 40 were received on confession, and in the spirit of unity that has prevailed. During the past six weeks the pastor and the senior elder, Mr. Morrison, have made a most systematic visitation of the field. Unflagging pastoral activity and oversight is the indispensable condition of success here from the human standpoint. The Presbyterian population is so scattered and unsettled that the flock will ere long get beyond the under-shepherd's oversight, unless he is vigilant and keeps his powers of locomotion in constant exercise. The congregation, since the relief from the prevailing influenza, has shown a marked increase, new and strange faces almost outnumbering the familiar ones.

NEBRASKA.

REV. JOHN BRANCH, *Stockham*:—Dr. Sexton was here yesterday to dedicate our new church. For nearly thirty years I have been connected with the Board. I can never forget the kindness and sympathy shown me and mine, and wish I could make some returns that might help others. This last year has been one of trial, but I am glad to leave a small new church here as some evidence of God's blessing, and at least eight additions to the little band of God's people. Brother Sexton will write more fully, and that and my poor health must be my excuse and apology for this meagre report. May God bless you.

FOREIGN MISSION LETTERS.

JAPAN.

FOUR GENERATIONS BAPTIZED.

MRS. J. B. PORTER, *Kyoto*.—We had a most interesting call yesterday from a man whose name is Yokohama. He has been employed as a teacher in government school in Tsuruga. Some time ago he became interested in Christianity, and studied the Bible with our evangelist, soon becoming so much interested as to ask for baptism. When this was known his position was immediately taken from him, and he was bitterly persecuted. He says this has not caused him to falter in the least. He still intends to unite with the church, but it is necessary for him to go elsewhere for employment. Last Sunday Mr. Porter baptized this man's mother, grandmother, wife and child. Mr. Yokohama says at Tsuruga the Buddhist priests go from house to house and request the people to sign a paper promising to do all they can against Christianity, to use all the means in their power to overthrow the efforts of Christians, and to seal this promise with their official stamp. This is being done throughout the country. If they refuse their business is injured, they become unpopular with their neighbors and friends. This would be a test in a Christian land. What must it be in Buddhist Japan?

This reminds me of one fact connected with the emperor's visit to Kyoto that will show how strong a hold Buddhism still has upon the country. It was at the opening of the Biwa Lake Canal. At this time, when the royal party was seen at its best, two high priests of the Honguanji (a famous temple) rode in an open carriage in advance of the procession, elegantly attired in gold and purple. Does it look as if Japan will be "Christianized in ten years"?

Before this reaches you doubtless you will have heard of the terrible murder of Rev. Mr. Large, of Tokyo (of the Methodist mission), and of the serious injuries his wife sustained. It sent a thrill of horror over us all that is hard to shake off. To-day we have heard that one of the murderers has been apprehended. We cannot but hope that the guilty ones may be brought to justice. I have been exceedingly nervous ever since coming to Kyoto, as it is impossible to shut up a Japanese

house securely. We live in a native house, have had burglars since we came, and this last tragedy at Tokyo has not been of a nature to quiet fears. Still we know we are in God's hands.

CHERRY BLOSSOMS.

How I wish you might have seen Kyoto this spring! It is simply impossible to convey the remotest idea of the beauty of the blossoms. Could I just set a pot of them on the table in your room how delighted I would be! It is hard for you to imagine how we can rave so over cherry blossoms, but they do not look anything like the blossoms in America. There are peach blossoms, white, deep pink, light pink and red, as double as roses; there are cherry blossoms snow white, delicate pink, Nile green and variegated, double and single, on trees thirty feet high, on shrubs two feet high. One variety of the tree looks like a weeping willow, and but for the beautiful delicate flower would be thought so, as the branches droop in the same graceful manner. Our yard has been and is now a beautiful medley of cherry blossoms pure white, hanging in large clusters, much as the "prairie creeper," a climbing rose, at home. Beautiful maples, with their endless variety of leaves, remind one of beautiful designs in delicate lace, so varied are the kinds. Surely God has not been meagre in his gifts of beauty to Japan—where "only man is vile."

PASSPORTS.

MISS ELLA MCGUIRE, *Kanazawa*.—I suppose a great deal has been written to you about the passport system here; but since I cannot give a clear idea of mission work in the interior of Japan without some knowledge of that system, I will assume in this letter that there are others in the United States as ignorant of its workings as I was before I took object lessons on the field. Foreigners are not allowed to go away from the treaty ports—Tokyo, Yokohama, etc.—without first obtaining a passport from this government. These are of two kinds, "travelling" and "residence" passports. The first is granted for a limited number of months, and the second for a period not to exceed, I believe, five years. To live anywhere away from the

concessions in the treaty ports, even on a residence passport, one must be at least nominally in the employ of the Japanese government or a private citizen. Therefore, every mission-school in the interior has a Japanese president or principal, and a school committee composed partly of Japanese and partly of missionaries. If the treaty revisions now under consideration are carried into effect we can go anywhere in the empire at pleasure, but we shall then be subject to the laws of Japan instead of those of our own country as at present.

The school in which I am engaged has two Japanese gentlemen on the committee, one a wealthy Christian business man and the other a minister. They are intelligent men and deeply interested in this work.

This school was begun by Miss Porter three years ago, and struggled on through many difficulties and discouragements until it is now in a prosperous condition, and is patronized by the highest officials of this city and province. One year ago it came into its present home, a new two-story building pleasantly located. Miss Porter was assisted by only three native teachers, one with an English education, all Christians, until I joined her. The school consists of a kindergarten and a preparatory department, which fits the pupils to enter the more advanced schools of the city. Pupils of both sexes are admitted. The course of study is so arranged that a large amount of religious instruction is regularly given.

Every Friday afternoon a children's prayer-meeting is held in one of the school-rooms. The faith shown by these little people in a prayer-answering Father might well put many older Christians to shame. A large number of the children recite Bible verses, and some of them always request prayer on special subjects. One dear little boy each time for several weeks asked us to pray that a sick classmate might be restored to us. At last the child was better and returned to school. I was pleased to notice at the next prayer-meeting that the boy who had been praying for his friend's recovery did not forget to thank God for the answer to his prayers.

A CHILD'S FAITH.

A little girl for more than a year regularly asked for prayer that her mother might give up her idols and learn to love the true God. The child pleaded with her heathen mother, but for a long time her prayers and tears did not seem to have any effect.

At length her faith has been rewarded. The mother has ceased to bow down to graven images. She attends church and prayer-meetings regularly, and has recently asked for baptism and admission into the church with her little daughter.

The kindergarten department is an interesting feature of this work. Little ones who are too young to come alone to school, and larger children whose parents occupy high stations in life, are always accompanied by servants or other attendants. A deep interest in the gospel has been awakened in adults by hearing the Bible as it was taught to the children.

For some reason a little girl's grandmother, instead of a servant, began to accompany her to school. This grandmother was a strong Buddhist, and lost no opportunity to show her hatred for Christianity. She would not speak to the teachers when she came, but went straight to the nurses' room, which opens out from the kindergarten department. After a time it was observed that she sat nearer the door and listened to the Bible as it was taught in the next room. Then, occasionally, she would speak to a teacher as she came in the morning. One Saturday she brought the little girl and came to call. In course of time she brought the child to Sabbath-school, and finally she herself went into a class for women. She is an intelligent old lady, and is now one of the happiest Christians I have ever seen. Truly "a little child shall lead them."

Miss Porter has on Monday afternoon a woman's meeting for unbelievers. She teaches them English one hour, then instructs them another hour in the Bible. On Tuesday afternoon she has a prayer-meeting for Christian women; on Friday a Sabbath-school teachers' prayer-meeting, and once each month a woman's missionary society.

A flourishing Sabbath-school is held each week in our school-rooms. The president of this school is superintendent of the Sabbath-school. I teach the English part of one of the classes of boys and young men. We have cards with Bible verses, questions and answers on them. They study these during the week and recite from them on the following Sunday. A short time ago I asked a question from one of these cards concerning duty to parents. The answer on the card was, "Love, honor and obey them." The boy to whom the question was addressed said, "Love and honor them." Thinking that he had forgotten the third duty, I suggested it. "But," he replied, "I cannot

always obey my parents, for they hate this religion and sometimes command me to do things that God says are wrong. What shall I do?" I have also an interesting class in one of the other mission Sabbath-schools. In the regular work I teach English and music, but devote a good deal of my time to the study of the native language. To be able to speak this is one of the all-important things for a missionary.

There are now twenty adult foreigners in this city, and two more are expected soon. Four of this number are Canadian Methodists who expect to open a station here under that denomination. We all unite in a weekly prayer-meeting held at some one of our homes.

The climate of Kanazawa is more bracing than in most parts of the empire. I am informed that the thermometer rarely falls lower than twenty-nine degrees, but it rains or snows about two thirds of the time, and the chilliness is peculiarly penetrating. Japan's fine days are lovely indeed. For natural scenery Kanazawa is one of the most beautiful places in this beautiful land. In one direction we can look away to the Japan Sea, five miles distant. When it is rough—its chronic condition during the winter—we can plainly hear its roar, and sometimes catch glimpses of its breakers. In the opposite direction the mountains rise grandly range upon range. When the weather is clear we can see the snowy peak Hakusan, Fuji's rival. So many pine and beautiful maple trees grow here that the city and surroundings present almost the appearance of a forest.

PERSIA.

ORIENTAL POLITENESS.

REV. LEWIS F. ESSELSTYN, *Teheran*:—Yesterday afternoon I went to Cheezar, about eight miles north from Teheran. Just before arriving at the village I overtook three men, one of them a doctor of the law. We exchanged salutations, and I drove to the edge of the village, where I left my horses with the servants, and entered on foot along with the three I had seen in the way. At the door of one of the best houses they stopped. This month is a feasting time with the Moslems, and I soon discovered that these three had come to call on one of the villagers. At the door of the house mentioned, one of them said, with the usual Oriental politeness, "In the name of God, enter." I knew he did not really mean for me to go in; so,

in the customary manner, I thanked him, upon which he emphatically repeated the invitation, "In the name of God, enter." Although I knew it was a mere form of politeness, I nevertheless took him at his word and entered, which rather surprised them all. Crossing the court, I stopped at the door of the room and took off my heavy riding shoes and leggins, and then went in and sat down with my new friends on the carpet in the Oriental fashion. They were careful, however, to gather their clothing around themselves, so that it should not come into contact with mine.

MOSLEM FANATICISM.

They opened the conversation by a lot of questions as to who I was, how old I was, when I came to Persia, what my business was, how many wives I had, and what book that was under my arm. Before many minutes we came to an understanding with each other, and began talking religion. As soon as the host learned that I was a Christian preacher, he sent for some friends, and soon more than twenty men had gathered, besides a number of boys, to hear the discussion. They turned out to be a lot of fanatics. The discussion lasted nearly two hours. I read to them from the Bible, and they asked many questions about Christianity. The two main points, however, were in regard to what things were unclean according to our religion and in regard to the divinity of Christ. While I was explaining our ideas about the former, one of them had picked up my New Testament and opened it. Suddenly he turned and asked me if we regarded swine's flesh as unclean. When I answered in the negative, he threw the Testament down at my feet with great emphasis, and called out in a loud voice, "See, see, these people do not regard the law of Moses and the prophets." When I told them that Christ was the Son of God, several of them, among them the doctor of the law whom I had seen in the way, threw up their hands and exclaimed, "This man blasphemeth." On these two subjects the discussion waxed hot, and it seemed as if they could hardly restrain themselves from laying hands on me. Finally some of them rose to leave, and I took the opportunity to bid the host good-by.

I then went to the house of the governor of the village. I found him entertaining a few friends. I entered and sat with them. These were more quiet and ready to listen than the former company. I read to them from the gospels, and talked a few minutes, and presented the governor a Bible, which

he very politely accepted. In bidding me good-by, he urged me to come again, and promised to call on me in the city and hear more about this new religion.

MEXICO.

DEDICATION OF NEW CHAPEL AT EL CARRO.

REV. T. F. WALLACE, *Zacatecas*.—In a letter of mine published in the January number of *THE CHURCH AT HOME AND ABROAD*, reference is made to the chapel and to work in El Carro. The dedication took place on February 16. I took with me my "baby organ" and one of your students to play it. I also took with me a letter from the governor to the "jefe politico" of Tinos, to whose jurisdiction El Carro belongs, asking them to see that the guarantees of the constitution with respect to liberty of worship be made good to our people, not only in El Carro, but at all other points in his department. The jefe was on a visit to El Carro the day I arrived. I lost no time in calling on him, and presented him the governor's letter. He promised to send letters at once to the authorities in charge of the place. That same night, after I had retired, one of jefe's body-guard came to show me his order to the local authorities and ask me if it was satisfactory, his object doubtless being that, on my return to Zacatecas, I should report to the governor the good result of his letter to his subordinate. The native helper, Manuel Campis, preached in the morning in the place for which he had been so long working and waiting. I preached dedication sermon at night, and received eight adults on profession of faith, four of whom I baptized. Following this was the administration of the Lord's Supper. The whole occasion was a most delightful one, and it will, we hope, mark the beginning of an era of greater prosperity in our work at that place. The attendance in services that night (inside) was sixty-five or seventy, and as many, who were afraid to enter, heard almost equally well outside. The best of order was observed, and no sign of disturbance on the part of outsiders. Since that time, however, a stone was thrown through the door at the native pastor one night while he was preaching; and on the street the same week he was set upon by two infuriated, fanatical old women, who assaulted him with violent language, which they emphasized by hurling a stone at him. He received no harm from them, and a policeman, being at hand, marched them off to jail. At last accounts they were still awaiting

sentence. I have written the pastor to intercede for them and have them put at liberty, as the poor, ignorant creatures are not to blame. The priest of the place, in a sermon the previous Sabbath, had instigated them and others to acts of this kind. The opening of our chapel in this fanatical place is sure to bring against our poor, humble people more bitter persecution than ever, and they need the sympathies and, above all, the prayers of Christians at home, so that their faith fail not, and that they may continue loyal in their fidelity to Christ.

SIAM.

SUMRAY BOYS' SCHOOL.

REV. J. A. EAKIN. —By an action of the Siam mission at the annual meeting in January, 1889, the boarding department of the boys' school at Sumray was transferred to the Christian high school, and the Sumray school was continued as a day-school under my supervision. This day-school was kept open ten months, as usual, taught by a native teacher. The whole number in attendance during the year was fifty-three. The average enrollment was about forty, and the average attendance was about thirty-six. The teacher was faithful to his duties and did good work in his classes. He deserves high praise, and the successful working of the school is chiefly due to his efforts. Being an earnest, Christian young man, he conducted prayers at the opening of the school every morning, and used his influence to induce the boys to attend Sabbath-school and church services on Sunday. Indeed, he somewhat exceeded his authority in his zeal for the Lord; for on one occasion he thrashed a number of boys on Monday morning because they had absented themselves from church the day before. I tried to discourage such severity without diminishing his earnestness. I have endeavored to work up the school toward the point of self-support, by requiring a small tuition fee from the pupils. By this means the expense of each pupil, in excess of tuition fees received, has been about \$1.80 for the year. This includes the teacher's salary, coolie hire and all incidentals. The pupils bought their books and all school materials.

The number of pupils transferred to the high school was twenty. The term of attendance was the same as at Sumray—ten months. The average attendance was very good, a fraction over eighteen. Among these there has been an encouraging degree

of religious interest during the year. One of them expressed faith in Christ and manifested by his conduct a change of heart and life, but was advised to defer uniting with the church until our next communion season. They have all been diligent in committing Scripture verses and the Shorter Catechism.

Since it has been decided by the mission at the meeting this year to remove the Christian high school to Sumray, we hope to have a close and more vital connection between the church and the school. We plan to make the school not only the nursery of the church, but also the place of training for workers in the church. It is expected, hereafter, to have all the schools under the care of the mission parts of one system, mutually helping each other, the schools at the out-stations sending students to the high school, and the high school sending out teachers and candidates for the ministry, to be trained under the immediate care and oversight of the missionaries in the practical work at the out-stations. By this means, with the divine blessing, we hope to be able to train up in time an aggressive and reliable native ministry.

CHINA.

THE NEW STATIONS.

HUNTER CORBETT, D.D., *Wei Hien*.—After a journey of more than six weeks I arrived to-day (April 16) at this city with Rev. William P. Chalfant, who has been my companion in labor the past fortnight. We met by appointment at the city of Ichowfu (I is pronounced E). Our mission has surely been favored in peaceably securing houses where the missionaries can live until they have ample time to learn where may be the best place for securing a permanent location. Several summers and rainy seasons must sometimes be spent before all the facts can be certainly known in reference to the overflowing of rivers, malaria, etc. Before leaving that region we were rejoiced to have a visit from Dr. Hunter and Mr. Lane on their return from securing property at the city of Cheningchow. If our missionaries are permitted to settle in the new centres with the good will of the people and escape law-suits or persecution, prayers will have been answered and great vantage ground secured.

SIGNIFICANT CHURCH NAMES.

At a village thirty-five miles north of the city of Ichowfu a church of sixty communicants was

organized. An elder and deacon were ordained. On that day twelve were there received into the church on profession of faith. Five of them were girls from the Christian school lately established there. Twelve children were also baptized. The people chose as the name of their church Kao Chu Keao Whei (Trusting the Lord Church). One organized a year ago in a village not far distant chose for its name "Waiting on the Lord Church." During the winter the preachers in that district taught an inquiry class. Every evening after the day's work was done the men and boys met in a deep cave and spent from two to four hours in study. Several have in this way learned to read the Testament and hymn-book quite intelligently. Old men unable to read have in this way memorized large portions of Scripture. Their reason for meeting in the cave was because they could not afford fuel to heat their church and school-room. It will give me much joy to see the five organized churches, the stations and schools now under my care in that district transferred to the care of the new station as soon as the missionaries are established at Ichowfu. Visiting that district twice a year and superintending work twelve days or more distant from Chefoo has been a heavy tax upon my time and strength. This will give time for more efficient work in districts nearer home.

PROGRESS AT WEI HIEN.

It gives me much joy to revisit from time to time our station at Wei Hien and witness the growing work there and in the country round about. The beautiful memorial hospital, memorial church, missionary residences and school buildings are in pleasing contrast to former years when I either stopped at an inn in the city suburbs or later in the little guest-room at the house of one of our Christians in a village near by. The new missionaries seem in fine spirits, and are diligently and successfully engaged in the study of the language. Nearly all the older missionaries are absent teaching classes of inquirers or preaching and working in the country churches and stations. All are greatly cheered by the large number of inquirers who are eager to be taught what they must do to be saved.

AGED CONVERTS.

Ten days ago I received five at one of our country stations. A man and his wife, both bowing with age, were baptized. When asked what the gospel had done for them, they replied, using

almost the same words, "The gospel has given us a good hope through grace of eternal life, and in this life peace and contentment never known before." They have had a life-long struggle with poverty. They have at times been obliged to mix chaff, the leaves of trees, etc., with their scanty food to help satisfy the relentless pangs of hunger. Their son became a Christian about two years ago. Since then he has learned to read the Bible and memorized large portions of Scripture. He always has a copy of one of the gospels tied in his belt. When the time comes for resting and smoking, which is many times during the day, he spends the

time in study. He has for years been employed by a farmer for a sum equal to six dollars per year and his food and tobacco. In order to be allowed to observe the Sabbath he now only receives four dollars per year and no food on the Sabbath. This case is a fair sample of the grinding poverty of multitudes in this land. Many of our Christians cannot get employment at any price if they insist on resting on the Sabbath. Notwithstanding the poverty of many, all contribute something, and some beyond their strength, to help the Master's cause. In all thirty were received on profession of faith and a large number deferred.

LOSSES AND GAIN.

LOSSES.

Upon the white sea sand
There sat a pilgrim band,
Telling the losses which their lives had known,
While evening waned away
From breezy cliff and bay,
And the strong tides went out with weary moan.

One spake with quivering lip
Of a fair-freighted ship,
With all his household to the deep gone down.
But one had wilder woe,
For a fair face long ago
Lost in the darker depths of a great town.

There were some who mourned their youth
With a most loving truth,
For the brave hopes and memories ever green;
And one upon the west
Turned an eye that would not rest,
For far-off hills whereon its joy had been.

Some talked of vanished gold,
Some of proud honors told,
Some spake of friends that were their trust no more:

And one of a green grave,
Beside a foreign wave,
That made him sit so lonely on the shore.

But when their tales were done,
There spake among them one,
A stranger, seeming from all sorrow free:
"Sad losses have ye met,
But mine is heavier yet,
For a believing heart has gone from me."

"Alas!" these pilgrims said,
"For the living and the dead,
For fortune's cruelty, for love's sore cross,
For the wrecks of land and sea—
But however it came to thee,
Thine, stranger, is life's last and heaviest loss.

GAIN.

Unto that sad man's home
That self-same night did come
A weary stranger, and he "took him in;"
Shelter and food and rest
He gave him, of his best;
For something in the stranger did him win.

Lonely upon his bed,
Tossing his weary head,
Sleepless and restless, long that sad man lay,
And to himself did plain:
"Vain life! how utterly vain!
Since faith from my cold heart is gone away!"

The stranger heard his plaint,
Though sounding low and faint,
For his was the quick ear of pitying love;
Yet all night long he lay,
Nor one kind word did say:
His was a kindness all poor words above.

At morn the board was spread,
But, ere they broke the bread,
The stranger "blessed." At once a sweet relief
Came to that heavy heart;
He cried, "Do not depart!
Lord, I believe. Help thou mine unbelief!"

The Interior.

MISCELLANY.

WOMEN'S MISSION WORK.

The following missionary organizations of women are auxiliary to the Boards of Missions appointed and controlled by the General Assembly:

WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE
PRESBYTERIAN CHURCH,
1334 Chestnut Street, Philadelphia, Pa.

Mrs. C. P. Turner, *President*.
Mrs. Julia M. Fishburn, *Treasurer*.

WOMAN'S BOARD OF FOREIGN MISSIONS OF THE
PRESBYTERIAN CHURCH,
53 Fifth Avenue, New York, N. Y.

Mrs. Henry N. Beers, *President*.
Mrs. C. P. Hartt, *Treasurer*.

WOMAN'S PRESBYTERIAN BOARD OF MISSIONS
OF THE NORTHWEST,
Room 48, McCormick Block, Chicago, Ill.

Mrs. H. D. Penfield, *President*.
Mrs. C. B. Farwell, *Treasurer*.

WOMAN'S PRESBYTERIAN FOREIGN MISSIONARY
SOCIETY, NORTHERN NEW YORK,
232 State Street, Albany, N. Y.

Mrs. George C. Yeisley, *President*.
Mrs. C. R. Church, *Treasurer*.

WOMAN'S PRESBYTERIAN BOARD OF MISSIONS
OF THE SOUTHWEST,
1107 Olive Street, St. Louis, Mo.

Mrs. F. V. L. Brokaw, *President*.
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WOMAN'S OCCIDENTAL BOARD OF FOREIGN
MISSIONS,
933 Sacramento Street, San Francisco, Cal.

Mrs. P. D. Browne, *President*.
Mrs. L. A. Kelley, *Treasurer*.

WOMAN'S BOARD OF MISSIONS, NORTHERN PA-
CIFIC,
Portland, Oregon.

[We have not the names of the officers.]

WOMAN'S EXECUTIVE COMMITTEE OF HOME
MISSIONS OF THE PRESBYTERIAN CHURCH,
53 Fifth Avenue, New York, N. Y.

Mrs. D. R. James, *President*.
Miss S. F. Lincoln, *Treasurer*.

This committee publishes the *Home Mission Monthly*. Editor, Mrs. D. E. Finks, 53 Fifth Avenue, New York. Terms, 50 cents per annum, in advance.

Woman's Work for Woman is published monthly, by the woman's foreign missionary organizations. Editor, Miss Ellen C. Parsons. Terms, 60 cents per annum.

Children's Work for Children is published monthly, with the sanction of the Board of Foreign Missions of the Presbyterian Church, by the woman's foreign missionary organizations. Single copies, per year, in advance, 35 cents; five copies or more, addressed to one person, each 25 cents. Miss Mary I. Lombard, editor, 1334 Chestnut Street, Philadelphia, Pa.

HEATHEN EARNESTNESS.

Rev. S. H. Kellogg, D.D., of the American Presbyterian mission in Northern India, relates the following incident as occurring on a missionary tour. It shows that the Spirit, when he works on the heart, giving a man a knowledge of himself as a sinner defiled with sins, leads him to put away at once all side issues, and to seek earnestly an answer to the question of questions, "What must I do to be saved?"

"In the evening, going out into the mela to preach, I was accosted by two men, a Mohammedan and a Hindoo, who asked me

to show them the way of salvation. As I began, the Mussulman interrupted me—

"First of all, explain how we came to be sinners."

"No, no!" impatiently demanded the Hindoo, "not that! I know that I am a sinner; that is enough; I only want to know how to be saved from sin."

"And as I preached Christ's cross to them, it was a most pleasant thing that, whenever any one might interrupt me by any irrelevant question, not this Hindoo only, but many in the crowd who had gath-

ered, would silence him, nor willingly allow anything but that I should answer this one question: How may we be saved from sin? The Hindoo drank in my words like water, as I told him of Christ dying in the sinner's stead.

"'Yes,' he broke in at last, 'so we are saved from hell; but how shall we be saved from the power of sin?'"

"Such a degree of individual interest in a promiscuous audience I had never seen. It was the old Pentecostal question, 'What must we do?'"—*Every Thursday*.

This recalls another instance of religious earnestness which has come to my knowledge. In 1884, finding myself in conversation, through a competent interpreter, with an educated gentleman, who seemed to be an intelligent and earnest Christian, I was surprised to learn that he was a convert from Islam. I said to him, "Does not your adoption of the Christian faith expose you to the hatred of those who loved you before, and to danger?" He replied that it did, but assured me that all that was as nothing in comparison with what he suffered within his own breast in his continued struggles with indwelling sin. I spoke to him of the blood of Jesus. "Oh yes," he replied, "I know that that redeems me from *condemnation*. I am not suffering from any fear that God will punish me. But it is sin itself still

alive and active in me by which I am distressed." His earnest look and tones, as he uttered the strong expressions thus interpreted to me, made me feel that I had never before witnessed the penitential fifty-first psalm more intensely realized in a personal experience.

That man had already won the full confidence in his genuine piety of intelligent missionaries, and has since, for five years, continued steadfast in his adherence to Christ under exceedingly severe tests of his courage and constancy.

Do we remember, as we ought, with prayerful sympathy, the considerable number—perhaps a much greater number than we think—of faithful men and women, in pagan and Moslem lands, who are enduring a living martyrdom not less trying to faith than the swifter martyrdom of the scaffold, the axe or the fagot? There probably are some lives actually sacrificed of which we do not hear; and there are not a few whose avowal of faith in Christ exposes them to loss of property, of social standing and of the love of kindred.

There is reason to think that there are many among Mohammedans who are disciples of Jesus, as was Joseph of Arimathea, "but secretly for fear" of their countrymen.

BOOK NOTICE.

AN EARNEST LIFE.—This is the title of a small duodecimo volume of 80 pages, which is "a sketch of the life and work of Rev. Andrew T. Pratt, M.D., missionary of the American Board of Commissioners for Foreign Missions in Turkey, 1852-72." It is prepared by Rev. George F. Herrick, of Anatolia College and Marsovan Theological Seminary. It pictures a life of which so discreet a man as President Washburn, of Robert College, in a prefatory note says, "When, in the weariness of controversy, I seek for a living demonstration of the truth and power of the gospel, Dr. Pratt's life is one of those which always comes up to confirm my faith. I com-

mend this sketch to all who are praying for the redemption of the world, and especially to those young men in our colleges and seminaries who have consecrated themselves to Christian work at home and abroad."

Any proceeds from the sale of the book beyond the bare cost of manufacture will be applied to secure some scholarship or other memorial of Dr. Pratt in Anatolia College. Single copies, 50 cents, post paid; five copies, \$2, post paid. Special price for larger quantities to be had on application to Fleming H. Revell, publisher, New York and Chicago.

MINISTERIAL NECROLOGY.

YEAR ENDING MAY 1, 1890.

Name.	Occupation.	Presbytery.	Place of Death.	Date.	Age.
Baldwin, John T.,	H. R.	Sacramento.	Yreka, Cal.	Oct. 19, 1889	93
Barbour, Philander,	H. R.	Troy.	Ballston, N. Y.	Sept. 12, 1889	82
Barnes, William,	H. R.	Alton.	Jacksonville, Ill.	Mar. 1, 1890	75
Bevan, Philip,	S. S.	New Albany.	Martinsburg, Ind.	April 3, 1890	79
Blood, Daniel C.,	H. R.	Cleveland.	East Cleveland, O.	June 3, 1889	86
Boyd, James R., D.D.,	H. R.	Geneva.	Geneva, N. Y.	Feb. 19, 1890	86
Bradford, Thomas T.,	H. R.	Elizabeth.	Metuchen, N. J.	June 3, 1889	80
Bradley, William,	W. C.	Denver.	Denver, Col.	Mar. 31, 1890	87
Brugh, William J., D.D.,	S. S.	Ebenezer.	Greenup, Ky.	July 23, 1889	74
Bryant, Edwin Green,	S. S.	Petoskey.	East Jordan, Mich.	Dec. 5, 1889	53
Burnham, Philander J.,	W. C.	Albany.	Albany, N. Y.	Mar. 16, 1889	78
Burchard, Whiting C.,	P.	Allegheny.	Allegheny, Pa.	May 29, 1889	53
Calderwood, William,	F. M.	Lodiana.	Landour, India.	May 22, 1889	64
Camp, Philander,	S. S.	Northumberland.	Camptown, Pa.	Mar. 11, 1890	77
Close, J. Edward,	P.	Lackawanna.	Dunmore, Pa.	Mar. 24, 1890	41
Crosby, Benjamin S.,	P.	North River.	Malden, N. Y.	May 6, 1889	56
Cross, Andrew Boyd,	Ev.	Baltimore.	Baltimore, Md.	Sept. 7, 1889	79
Cruikshanks, James,	S. S.	Geneva.	Chicago, Ill.	June 3, 1889	61
Cummings, Lawrence P.,	Ev.	New York.	New York city.	Dec. 15, 1889	64
Davis, James M.,	H. R.	Chester.	Philadelphia, Pa.	Mar. 25, 1889	77
DeHeer, Cornelius,	F. M.	Corisco.	Clifton Springs, N. Y.	Oct. 20, 1889	63
Davis, Robert M.,	P.	Shenango.	Rich Hill, Pa.	Nov. 10, 1889	41
DeVeuve, Prentiss, D.D.,	P.	Dayton.	Palatine Bridge, N. Y.	Sept. 27, 1889	56
Dickey, Joseph S.,	S. S.	Iowa City.	Fairfield, Iowa.	Sept. 6, 1889	74
Dockery, Donald M.,	H. M.	San José.	San Francisco, Cal.	Jan. 27, 1890	28
Downey, William W.,	P.	Baltimore.	Port Deposit, Md.	May, 1889	35
Dunlap, Latten W.,	H. R.	Schuylcr.	Mt. Sterling, Ill.	Nov. 9, 1889	87
Dwight, Benjamin W., LL.D.,	Tea.	Utica.	Clinton, N. Y.	Sept. 18, 1889	73
Eaton, Samuel J. M., D.D.,	Ev.	Erie.	Franklin, Pa.	July 16, 1889	70
Edgar, Edward B.,	H. R.	Elizabeth.	Plainfield, N. J.	Jan. 10, 1890	73
Ely, James,	H. R.	Westchester.	Thompsonville, Conn.	Jan. 20, 1890	91
Enselin, John M.,	P.	Newark.	Bloomfield, N. J.	April 12, 1890	62
Findley, Samuel,	P.	Chillicothe.	Roxabell, O.	Nov. 2, 1889	72
Fisher, James B.,	W. C.	Hudson.	Westtown, N. Y.	May 20, 1889	56
Fitch, Chester,	H. R.	Utica.	Rockford, Ill.	April 11, 1890	82
Ford, Charles E.,	H. R.	Phila. Central.	Philadelphia, Pa.	June 5, 1889	80
Fonda, Augustus,	H. R.	Kearney.	St. Edwards, Neb.	July 27, 1889	80
Forayth, Walter,	P. E.	Chicago.	Englewood, Ill.	Dec. 29, 1889	56
Frame, Walter R.,	P.	Winnebago.	Stevens Point, Wis.	Jan. 29, 1890	41
Fulton, Samuel,	H. R.	Chester.	West Chester, Pa.	July 24, 1889	74
Graham, John B.,	S. S.	Mahoning.	New Lisbon, O.	Feb., 1890	82
Gray, Joseph J.,	H. R.	Alton.	Greenfield, Ill.	Dec. 11, 1888	84
Graycloud, David,	P.	Dakota.	Sisseton Agency, S. Dak.	Mar. 18, 1890	49
Green, Samuel,	S. S.	Transylvania.	Harrodsburg, Ky.	July 12, 1889	70
Hair, Samuel G.,	P.	South Florida.	Barton, Fla.	June 10, 1889	60
Hall, William,	H. R.	New York.	New York city.	Nov. 10, 1889	78
Hamill, Samuel M., D.D.,	Tea.	New Brunswick.	Trenton, N. J.	Sept. 20, 1889	78
Hamilton, John S.,	P.	Boulder.	New York city.	April 20, 1890	40
Harper, Robert D., D.D.,	P.	Phila. Central.	Atlantic City, N. J.	Jan. 3, 1890	67
Hassinger, Peter,	Ev.	Alton.	Lebanon, Ill.	Jan. 24, 1890	88
Hawley, Ransom,	H. R.	Vincennes.	Terre Haute, Ind.	Nov. 19, 1889	88
Hayes, Joseph M.,	H. R.	Lacrosse.	Wauupun, Wis.	Dec. 22, 1889	77
Heacock, Joseph S.,	H. R.	Albany.	Gloversville, N. J.	May 31, 1889	70
Hoey, Newton S.,	W. C.	St. Clairsville.	Manordale, Pa.	Mar. 12, 1890	34
Hollyday, Wilson C.,	H. R.	Chillicothe.	Greenfield, O.	May 13, 1889	79
Hudson, John Paris,	H. R.	Northumberland.	Williamsport, Pa.	Jan. 24, 1890	85
Hughes, Robert J.,	W. C.	Council Bluffs.	Elkhart, Ind.	Nov. 11, 1889	44
Huston, John,	S. S.	Niobrara.	Green Valley, Neb.	Jan. 22, 1890	73
Jaggar, Samuel H.,	H. R.	North River.	Newburg, N. Y.	Oct. 17, 1889	73
Johns, John Henry,	H. R.	New Castle.	Zion, Md.	May 7, 1889	60
Johnson, John,	H. R.	Lehigh.	Easton, Pa.	May 1, 1890	78
Johnston, Charles H.,	S. S.	Lima.	North Baltimore, O.	Feb. 5, 1890	36
Jones, Charles,	W. C.	Syracuse.	North Abington, Mass.	Sept. 3, 1889	80
Kendall, John F., D.D.,	P.	Logansport.	Baldwinsville, N. Y.	Aug. 10, 1889	57
Kerr, Aaron H.,	Supt.	Winona.	Rochester, Minn.	Feb. 28, 1890	70
Lancashire, Henry,	Ev.	Detroit.	Saratoga Springs.	Sept. 19, 1889	64
Lord, Edward N.,	Ev.	Bloomington.	North Ontario, Cal.	Mar. 23, 1890	41
McCrae, John,	S. S.	Larned.	Ness City, Kan.	Feb. 10, 1890	71
McKaig, Clement V., D.D.,	H. R.	Pittsburgh.	Pittsburgh, Pa.	Oct. 7, 1889	74
McMaster, Gilbert,	F. M.	Lodiana.	Saharanpore, India.	Dec. 16, 1888	55

Name.	Occupation.	Presbytery.	Place of Death.	Date.	Age.
McRoberts, Sydney S.,	W. C.	Transylvania.	Stanford, Ky.	Jan. 26, 1890	82
Marshall, James H.,	P.	Butler.	Middletown, Pa.	Oct. 25, 1889	53
Mason, James D.,	H. R.	Iowa City.	Davenport, Iowa.	Jan. 8, 1890	77
Mattoon, Stephen S.,	Pres.	Catawba.	Marion, O.	Aug. 15, 1889	73
Maynard, Washington,	H. R.	Mattoon.	Assumption, Ill.	Feb. 14, 1890	71
Murray, Joseph A., D.D.,	P. Em.	Carlisle.	Carlisle, Pa.	Nov. 27, 1889	74
Nevin, Edwin H.,	H. R.	Phila. Central.	Philadelphia, Pa.	June 2, 1889	75
Nourse, Joseph E.,	Prof.	Washington City.	Georgetown, D. C.	Oct. 8, 1889	70
Palmer, Robert B.,	Ev.	Pueblo.	Texas.	Oct. 28, 1889	45
Pease, Lumas H.,	Sea. Ch.,	Albany.	New Orleans, La.	May 20, 1887	75
Pierson, David H., Ph.D.,	H. R.	Elizabeth.	Elizabeth, N. J.	Oct. 30, 1889	71
Pomeroy, John J., D.D.,	P.	Carlisle.	Chambersburg, Pa.	Dec. 1, 1889	55
Post, Edmund H.,	S. S.	East Florida.	St. Andrew's Bay.	Jan. 5, 1890	45
Putnam, William,	H. R.	Utica.	Herkimer, N. Y.	Mar. 15, 1890	77
Quick, James,	Ev.	Detroit.	Pomona, Cal.	June 16, 1889	60
Quillin, Ezekiel,	H. R.	Peoria.	Ipava, Ill.	June 8, 1888	81
Rambo, Peter Grubb,	S. S.	Phila. Central.	Philadelphia, Pa.	Mar. 13, 1890	65
Rankin, Edward E., D.D.,	Ev.	Newark.	Newark, N. J.	July 22, 1889	69
Ransom, Cyrenius,	W. C.	Champlain.	Fort Henry, N. Y.	Aug. 28, 1889	79
Rawson, William T.,	W. C.	Flint.	Marlette, Mich.	Nov. 6, 1889	65
Reed, James A., D.D.,	Sec.	Springfield.	Chicago, Ill.	Feb. 7, 1890	59
Remley, Michael A.,	H. R.	Indianapolis.	Odin, Ill.	April, 1887	86
Roberts, Thomas H.,	F. M.	Western Africa.	Monrovia, Liberia.	April 1, 1889	27
Robertson, Daniel J.,	S. S.	Neosho.	Thayer, Kan.	Oct. 26, 1889	44
Rudolph, Adolphus,	F. M.	Lodiana.	Seftenberg, Germany.	Feb., 1889	72
Salmon, Clark,	H. R.	Lackawanna.	Canton, Pa.	Feb. 28, 1890	63
Schaeffer, Josiah G.,	P. E.	Phila. North.	Rochester, N. Y.	Feb. 28, 1890	58
Seward, Augustus, D.D.,	W. C.	Hudson.	Vineland, N. J.	May 8, 1889	69
Seymour, Ova H.,	W. C.	Syracuse.	Onondaga Valley, N. Y.	Dec. 8, 1889	62
Simpson, Theo. W., D.D.,	H. R.	Washington City.	Rockville, Md.	April 5, 1890	84
Smith, Isaac P.,	P.	Buffalo.	Tonawanda.	Nov. 27, 1889	81
Snow, Porter H.,	H. R.	Chicago.	Hinsdale, Ill.	Dec. 13, 1889	75
Souper, Thomas E.,	Chap.	Jersey City.	Jersey City, N. J.	Aug. 13, 1889	81
Stearns, Jonathan F., D.D.,	P. Em.	Newark.	New Brunswick, N. J.	Nov. 11, 1889	81
Stephenson, William,	Ev.	New York.	Flushing, N. Y.	Oct. 17, 1889	55
Stout, Francis E.,	P. E.	Petoskey.	Petoskey, Mich.	July 9, 1889	38
Taylor, Warren,	H. R.	Chillicothe.	Peto Salem, O.	April 21, 1890	76
Torrey, Stephen,	Ev.	Lackawanna.	Honesdale, Pa.	June 17, 1889	81
Tracy, Samuel J.,	H. R.	Otsego.	East Springfield, N. Y.	Mar. 13, 1890	95
Traver, Allen,	W. C.	Rochester.	Rochester, N. Y.	July 17, 1889	63
Wallace, Charles C., D.D.,	Ev.	Boston.	Westfield, N. J.	Dec. 22, 1889	57
Waugh, David D.,	S. S.	Mahoning.	Alliance, O.	April 17, 1890	55
Whipple, William W.,	H. R.	Westchester.	Yonkers, N. Y.	Sept. 26, 1889	76
Whitaker, William,	H. R.	North River.	Rye, N. Y.	April, 1889	79
White, Flavel S.,	H. R.	Huron.	Fremont, O.	Feb. 1, 1890	72
Wight, J. Ambrose, D.D.,	P. Em.	Saginaw.	Bay City, Mich.	Nov. 13, 1889	78
Wilkinson, Robert H.,	P.	Columbia.	Hunter, N. Y.	Feb. 22, 1889	46
Williams, Joseph R.,	H. R.	Knox.	Liberty county, Ga.	Nov. 22, 1889	84
Wilson, James P., D.D.,	P.	Newark.	Newark, N. J.	May 22, 1889	81
Wilson, Samuel, D.D.,	Ev.	Bloomington.	Streator, Ill.	Sept. 1, 1889	85
Wing, Conway P., D.D.,	P. Em.	Carlisle.	Carlisle, Pa.	May 7, 1889	80
Wood, Edward P.,	P.	Council Bluffs.	Red Oak, Iowa.	May 4, 1890	58
Woods, Matthew C.,	P.	Chester.	Philadelphia, Pa.	Jan. 20, 1889	33
Wyeth, Charles A.,	H. R.	Carlisle.	Warren, Pa.	Aug. 2, 1889	80
Zahnizer, George W.,	Ev.	Erie.	Mercer, Pa.	June 12, 1889	67

The whole number of names on the above roll is 125. Of these eight bear a date earlier than May 1, 1889, and should therefore have been included a year ago. There may be other errors, but the full number of deaths in the year cannot be much less than one hundred and twenty. That is about ten for the monthly rate—more than two in every week. The age of the one standing first on the roll was

93 years, and near the end stands the name of another whose age was 95 years. Besides these twenty-seven had lived 80 years or more, forty-two others had exceeded 70 years, eighteen others had passed their sixtieth year, and only nineteen had died at less than 50 years of age. Surely long life is not more common among any other class of men. And, on the whole, can any thoughtful youth expect to find life on earth

prayed for, in submission to God's will,
rather than a thing to be dreaded and to
pray to be excused from?

[All notices, etc., with reference to deceased ministers should be sent to Rev. W. H. Roberts, D.D., Lane Theological Seminary, Cincinnati, O.]

WIGHT, JAY AMBROSE—born, September 12, 1811, Floyd, Oneida county, N. Y.; graduated, Williams College, 1836; in business at Rockton, Ill., 1837-41; admitted to the bar in Illinois and District Courts of United States in 1841; editor, *Rockford Forum*, 1842, *Prairie Farmer*, Chicago, 1843-56, *Herald of the Prairies*, 1849-52; licensed by Presbytery of Chicago, 1855; pastor, Olivet, Chicago, 1856-63; editorial staff Chicago *Tribune*, 1864; pastor, Bay City 1st, 1865-88; pastor emeritus, 1888-89; died, November 13, 1889. Married Miss Caroline E. Adams, Rockton, Ill., May 31, 1840, who with two sons and two daughters survives him. Honorable member Wisconsin Historical Society. Received degree of D.D. from Williams College, 1876.

Rev. J. W. Jones, Abbott Memorial of Baltimore,
Rev. C. Hedges, Grace of Baltimore,
Rev. B. R. King, French Creek, Walkersville and
Lebanon,
Rev. G. J. Reed, Columbia, Edmonton and sta-
tions,
Rev. J. H. McConnell, Mt. Tabor and Rockford,
Rev. W. H. Day, Elmore and Genoa,
Rev. D. M. Marshman, Montpelier and Eagle
Creek,
Rev. C. D. Hoover, Wapakoneta, 1st,
Rev. R. T. Armstrong, D.D., Bachman, Woodsfield
and New Castle,
Rev. C. C. Gould, Rendville and Oakfield,
Rev. J. Kromer, Salem, German, of Newark,
Rev. A. R. Scott, Anderson, Grantsburg, Leaven-
worth and Milltown.

Md.
44
W. Va.
Tenn.
44
Ohio.
44
44
44
44
Ind.

Rev. J. F. Foster, Remington,	Ind.	Rev. F. E. Armstrong, Washington and Moselle,	Mo.
Rev. B. E. Mayo, Salem, Claiborne and Howesville,	"	Rev. H. G. G. Vincent, Genda Springs and Arkansas City Missions,	Kan.
Rev. J. B. Fisher, Ebenezer and Bookwood,	Ill.	Rev. M. Williams, Mulvane and station,	"
Rev. J. Mack, Sumner and Union,	"	Rev. W. Graham, Brainerd, Potwin and Walton,	"
Rev. M. May, Cabery,	"	Rev. J. W. Hanna, Phenix Creek and station,	"
Rev. H. H. Gregg, Jr., Ottawa, 1st,	"	Rev. J. H. Byers, Elmendaro, Madison, 1st, and station,	"
Rev. E. Middleton, Mooreland,	"	Rev. M. S. Riddle, Ness City,	"
Rev. W. Wylie, 60th St. of Englewood,	"	Rev. M. D. Smith, Central City and Mineral Point,	"
Rev. W. S. Davis, Central Park,	"	Rev. J. F. Clarkson, Sharon and stations,	"
Rev. W. Morrow, Earlville and Meriden,	"	Rev. S. C. Kerr, Princeton and Richmond,	"
Rev. A. M. Cunningham, Murrayville and Manchester,	"	Rev. J. S. McClung, Altamont, Edna, Lake Creek and Mound Valley,	"
Rev. J. B. Hamilton, Norris,	Mich.	Rev. W. J. A. Wenn, Erie and Walnut,	"
Rev. N. D. Glidden, Sand Beach,	"	Rev. A. T. Aller, Calvert and Norton,	"
Rev. T. G. Smith, Mission Wood of Grand Rapids,	"	Rev. A. Steed, Belleville,	"
Rev. D. L. Jones, Erie and La Salle,	"	Rev. B. C. Swank, Bennington and station,	"
Rev. N. B. Andrews, Cass City and Brookfield,	"	Rev. F. E. McGillivray, Scandia, Scotch Plains and Formosa,	"
Rev. J. Redpath, Boyne Falls and Boyne City,	"	Rev. F. E. Sheldon, Kingfisher,	Ind. Ter.
Rev. M. M. Allen, Bessemer,	"	Rev. D. Fife, Achena and Hitcheter,	"
Rev. F. A. McGaw, Ironwood,	Wis.	Rev. R. C. McGee, Eufaula, Chicota and Broken,	"
Rev. J. A. Ringold, Lancaster and Liberty,	"	Rev. R. W. Loughbridge, Red Fork and vicinity,	"
Rev. O. W. Winchester, Oregon,	"	Rev. F. W. Perryman, Nuyaka and vicinity,	"
Rev. C. D. Heuver, Perseverance of Milwaukee,	"	Rev. J. N. Diamant, Eeon, Tachka and vicinity,	"
Rev. T. K. Fisher, Stockbridge, Indian (Gresham),	"	Rev. P. Fife, North Fork, Kowetah Chapel and Washington,	"
Rev. W. H. Parent, Little River and Green Bay,	Minn.	Rev. J. K. Hacho, Wewoka,	"
Rev. L. McIntyre, Rushmore,	"	Rev. G. Johnson, White House & Kowasatetown,	"
Rev. W. Campbell, Delano and Maple Plain,	"	Rev. J. H. Land, Taylor, Post Oaks and vicinity,	"
Rev. W. R. Reynolds, Shiloh of Minneapolis,	"	Rev. A. E. Weston, Atoka and station,	"
Rev. W. Mackay, Dundas and Forest,	N. Dak.	Rev. J. O. Dickerson, McAlester and vicinity,	"
Rev. H. Sill, Reiderland, Ger. and vicinity,	"	Rev. H. C. Bradley, Springtown and vicinity,	Tex.
Rev. B. W. Coe, Galesburg and Erie,	"	Rev. J. McMurray, Cloco,	"
Rev. C. W. MacCarthy, Elm River and station,	S. Dak.	Rev. T. Aceves, Rincon and stations,	N. M.
Rev. D. G. McKay, Pembina,	"	Rev. G. C. Huntington, Brush and stations,	Col.
Rev. W. T. Parsons, Ardock and Greenwood,	Iowa.	Home Mission Committee, Spanish work in San Luis Valley,	"
Rev. E. J. Nugent, Presbyterian Missionary,	"	Rev. C. Fueller, Gunnison and Pitkin,	"
Rev. H. B. Johnson, Leola,	"	Rev. H. W. Bainton, Great North Park,	"
Rev. M. E. Todd, Lyons, 1st,	"	Rev. F. W. Gilchrist, San Luis Valley,	"
Rev. J. P. Baker, Mariposa and Larned,	"	Rev. R. P. Boyd, Paris and vicinity,	Idaho.
Rev. D. Mouw, Sioux Co., 2d Ger.,	"	Rev. S. Allen, Franklin,	"
Rev. R. L. Adams, New Sharon, Olivet and Leighton,	"	Rev. E. M. Sharp, Walla Walla,	Wash.
Rev. D. S. Brown, Hermon, Blue Grass and Nolo,	"	Rev. T. Brouillette, Toledo and stations,	"
Rev. G. Ainslie, Dexter and Earlham,	"	Rev. T. McGuire, Tacoma, 2d,	"
Rev. F. I. Moffatt, Eldridge,	"	Rev. A. McKenzie, Union Ridge and Woodland,	"
Rev. M. E. Barakat, Grand River and Hopeville,	"	Rev. B. B. Bigler, Seattle (Calvary),	"
Rev. R. A. Paden, Dayton and Wilson's Grove,	"	Rev. R. B. Dilworth, Snohomish, evangelist work,	"
Rev. W. H. McCuskey, Frankville and Mt. Hope,	"	Rev. W. A. Smick, Roseburg,	Oregon.
Rev. W. S. Shiels, West Point,	"	Rev. G. W. Hays, Big Valley, Shiloh & Freestone,	Cal.
Rev. E. E. Reed, Kirkville,	Neb.	Rev. J. Hemphill, Callstoga and Pope Valley,	"
Rev. A. W. Cooper, Wapello and Oakland,	"	Rev. G. Stewart, Blue Lake,	"
Rev. F. A. Shearer, D.D., Maynard, 1st,	"	Rev. H. Magill, Ontario,	"
Rev. F. M. Hickok, Marquette and Unity,	"	Rev. D. Hughes, Los Angeles (Welsh) and Bethesda Mission,	"
Rev. W. R. Williams, Oxford,	Mo.	Rev. A. Ogilvie, Ojai Valley,	"
Rev. F. W. Hinitt, Barneston,	"	Rev. J. W. Parkhill, Long Beach,	"
Rev. C. G. A. Hullhorst, Lincoln, 3d,	"	Rev. J. P. Stoops, El Cajon,	"
Rev. J. C. Shepard, Golden City and Shiloh,	"	Rev. T. McEwen, Memorial of Anderson,	"
Rev. J. A. Gehrett, Bethel and Grantsville,	"	Rev. W. C. Scott, Elk Grove,	"
Rev. J. E. Leyda, West Plains, 1st,	"	Rev. C. J. A. Porter, Elko and vicinity,	"
Rev. F. Lonsdale, Hopkins,	"		
Rev. E. A. Hamilton, Springfield, 2d,	"		
Rev. C. C. Armstrong, Hope Mission of St. Joseph,	"		
Rev. W. R. McElroy, Chillicothe,	"		
Rev. J. Reed, Hackberry, Rosendale and Savannah,	"		

CHILDREN'S CHURCH AT HOME AND ABROAD.

STORY OF A WELL.

Among the interesting things that John G. Paton tells of his life in the New Hebrides is the story of the digging of a well on the island of Aniwa.

Feeling sadly the need of fresh water for his own household, Mr. Paton said to the old chief Namakie, who was already a Christian, "I am going to dig a deep well down into the earth to see if our God will send us fresh water from below." The chief was greatly distressed, feeling sure that his beloved missionary friend must be losing his mind if he expected rain to come from below, and begged him to wait, promising that when the rain came they would save all that they could for the missionary's family. Very sorrowfully he watched the preparations for the work, and appointed guards to watch Mr. Paton lest he should attempt to take his own life, saying, "Poor Missi! That's the way with all who go mad. There's no driving a notion out of their heads."

All alone the missionary worked with axe and pick, until, finding himself exhausted under the heat of the tropical sun, he persuaded some of the men to help him, by the offer of large English fish-hooks. When the hole was twelve feet deep, greatly to the dismay of the workers they one morning found that the side had caved in and all the work was undone. Again the old chief begged his friend to give up the undertaking, assuring him that after such an accident none of the natives would dare to go down into the hole, and expressing the fear that, if he should himself be buried, the islanders would be held to account by the British government.

Unwilling to abandon his undertaking, though haunted constantly by the fear that, if water should be found, it might be unfit for drinking, the missionary devised a rude arrangement of pulley and rope, with supports for the sides of the hole, so that the natives, standing around the opening, could draw up the buckets of earth as he filled them. Day after day he toiled on, the words "living water, living water," constantly ringing in his ears as he worked.

At the depth of thirty feet he found the earth and coral damp, and one evening he said to Namakie, "I think that Jehovah God will give us water to-morrow from that hole." Confident still that water would never come up from the earth, the old chief assembled his men near the well the next morning, and watched as the missionary sunk a small hole two feet deep in the centre. What was their surprise to see the water rush up and begin to fill the hole—fresh water like the rain that comes down from above!

After their first surprise was over, and the awe that made them fear to trust themselves near the mouth of the mysterious hole, there was no further trouble to secure their help to complete the work and build a wall of coral blocks around the precious well.

Soon the old chief came with a request—"Missi, I think that I could help you next Sabbath. Will you let me preach a sermon about the well?" The permission was given, and the people came eagerly to hear the preaching of their chief. With eyes flashing wildly, limbs twitching, and flourishing his tomahawk in a rather alarming manner, he began :

Friends of Namakie, men, women and children of Aniwa, listen to my words! Since Missi came here he has talked many strange things we could not understand—things all too wonderful; and we said regarding many of them that they must be lies. White people might believe such nonsense, but we said that the black fellow knew better than to receive it. But of all his wonderful stories, we thought the strangest was about sinking down through the earth to get rain! Then we said to each other, "The man's head is turned; he's gone mad!" But the Missi prayed on and wrought on, telling us that Jehovah God saw and heard, and that his God would give him rain. Was he mad? Has he not got the rain deep down in the earth? We mocked at him; but the water was there all the same. We have laughed at other things which the Missi has told us, because we could not see them. But from this day I believe that all he tells us about his Jehovah God is true. Some day our eyes will see it; for to-day we have seen the rain from the earth.

With excited manner, striking first one foot and then the other into the broken coral that covered the floor, he went on:

My people, the people of Aniwa, the world is turned upside down since the word of Jehovah came to this land! Who ever expected to see rain coming up from the ground? It has always come from the clouds. Wonderful is the work of this Jehovah God! No god of Aniwa ever answered prayers as the Missi's God has done. Friends of Namakie, all the powers of the world could not have forced us to believe that rain could be given from the depths of the earth, if we had not seen it with our eyes, felt it and tasted it as we here do. Now, by the help of Jehovah God the Missi brought that invisible rain to view, which we never before heard of or saw, and (beating his hand on his breast) something here in my heart tells me that the Jehovah God does exist; the Invisible One, whom we never heard of or saw till the Missi brought him to our knowledge. The coral

has been removed; the land has been cleared away, and lo! the water rises. Invisible till this day, yet all the same it was there, though our eyes were too weak. So I, your chief, do now firmly believe that when I die, when the bits of coral and the heaps of dust are removed which now blind my old eyes, I shall then see the Invisible Jehovah God with my soul, as Missi tells me, not less surely than I have seen the rain from the earth below. From this day, my people, I must worship the God who has opened for us the well and who fills us with rain from below. The gods of Aniwa cannot hear, cannot help us like the God of Missi. Henceforth I am a follower of Jehovah God. Let every man who thinks with me go now and fetch the idols of Aniwa, the gods that our fathers feared, and cast them down at Missi's feet. Let us burn and bury and destroy these things of wood and stone, and let us be taught by Missi how to serve the God who can hear, the Jehovah who gave us the well, and who will give us every other blessing, for he sent his Son Jesus to die for us and bring us to heaven. This is what the Missi has been telling us every day since he landed on Aniwa. We laughed at him, but now we believe him. The Jehovah God has sent us rain from the earth. Why should he not also send us his Son from heaven? Namakie stands up for Jehovah.

That very evening the chief and many of the people brought their idols to the missionary to be burned or buried, ready to give them up for the God of whom "the Missi" had taught them. They listened eagerly to the story of Jesus, they asked a blessing at their table and knelt around the family altar in their homes, gave up their heathen customs, and began a new life of love and obedience to God.

Daybreak is the name of a nice little magazine published for the children of the Presbyterian Church of Ireland. We copy from it the following touching story for the Presbyterian children in America:

ONE OF OUR LITTLE PATIENTS.

DR. GREIG, CHINA.

Among the many sick people who came to us for healing on our last medical missionary journey probably no case so touched our hearts as that of a little girl of twelve years of age. The gentleman who brought her was a tall, strongly-built man, wearing a fur cap and blue silk dress. From his bearing one could see that he was of high rank, and from his earnest looks we saw that he was deeply interested in his little charge. Jao, for such was the little girl's name, was this gentleman's adopted daughter, and a very bright-faced little lass. Her hair was jet black, and on her cheeks a pink blush betokened a little bashfulness on being brought before strangers, whilst her dark eyes watched us very closely as we listened to her guardian's story.

Her parents were poor, and for several years she had been required to beg her bread on the streets. To picture these years of misery and suffering we will not attempt, but pass on to the principal part of our story.

Last winter, as you all will remember, was a terrible season of distress from the great floods which took place here in Manchuria. Her parents suffered like others from the high price of food, and in the very coldest weather in January poor little Jao had to wander here and there through the snow and ice, against the keen northerly wind, wearing only a few tattered rags, and with no shoes to protect her feet. The result was that both of her feet got frost-bitten, and she would soon have succumbed to the severity of the cold and privation had not kind Mr. Jao taken pity on her and adopted her as his own daughter. Those of us who have warm beds to sleep in, and plenty of good food to eat, can hardly realize the greatness of the change to our little friend.

"Home after wandering,
Calm after blast,
Rest after weariness,
Sweet rest at last."

But all her suffering did not end here. She had been adopted into a rich man's house, and must conform to the customs of society becoming her station. Her feet that

had never been bound, and that were at this very time dreadfully diseased by the cold, were accordingly strapped tight by the skilled hands of an old woman, so that they might one day grace a lady's shoe. Then followed weeks and months of intense suffering, and she was now brought to us for relief. On examining the diseased limbs we found that all the toes of both feet had fallen off, and only festering sores remained. Poor little girl! Do our hearts not bleed for her? So young, so bright, and yet so tried. As both feet required a surgical operation before they could be completely healed, we would not undertake the case until we open our hospital, but we were able in the meantime to alleviate her pain by soothing applications, and look forward to being able to give her permanent relief on our return.

Now there are just two things I would like you to remember in connection with this little girl. The first is that there are many, many suffering children in China who have no helpers. You in your favored land have kind physicians and tender hands to nurse you when you are sick. The children of China have few such. You have warm hearts to sympathize with them and means to help them. Send them, then, those who can aid them.

The second thing I would like you to think about in comparing your lot with that of this little girl is this: she has never heard of the Saviour; you have—oh, what a difference this makes!

From your earliest days I suppose most of you have learned, as I did at my mother's knee, the matchless children's hymn—

"Jesus, tender Shepherd, hear me;
Bless thy little lamb to-night;
Through the darkness be thou near me;
Watch my sleep till morning light.

"All this day thy hand has led me,
And I thank thee for thy care;
Thou hast clothed and warmed and fed me;
Listen to my evening prayer.

"Let my sins be all forgiven;
Bless the friends I love so well;
Take me, when I die, to heaven,
Happy there with thee to dwell."

There are hundreds and thousands of children in China who do not know the simplest truths of that hymn which you learned when a lisping babe. They know not of the tender Shepherd, and have never heard of his loving care. They know not of sin being all forgiven through the Saviour's precious blood, nor of the gates of heaven

open to let all little travellers in. Oh, deny yourselves something, but do not deny these your brothers and sisters the Bread of Life, and in your prayers night and morning add this petition for all heathen children—

"Oh shine upon them from above,
And show thyself a God of love;
Teach the little children to come unto thee."

KNEELING AND PRAYING.

The Bible does not command us always to be in any particular posture when we pray, but we can all see that kneeling down upon our knees is a suitable posture wherever it is convenient. To say in the heart, *I will not kneel to God* would make one's prayer as useless as it would make a boy's request to his mother if he should rudely say, *I'll not take off my hat to her*. All our boys will appreciate this story, told by a medical missionary in a London magazine entitled *Service of the King*:

A shoemaker had a little boy of whom he was very proud and fond. The little fellow took pneumonia, and for some days was dangerously ill. Nothing seemed to do him much good. One Sunday afternoon I called, and found both parents anxiously watching him.

"I set great store by that boy, doctor. I could not bear to lose him. I believe I'd go out of my mind if he was took from me," said the father.

"Aye, I believe he would," added the mother.

"Had we not better ask God to cure him and to bless the means we are using?" said I.

No response. The woman looked at her husband as much as to say, "John, say yes." A dark look crossed his face. Infidelity and prayer would not mix. What would

his mates say if he prayed for his boy? At length, after a little further talk, he said, "You may if you like. I don't believe in these things."

"That child is not mine," I said. "He is yours. I believe that God is willing to help you if you will ask him with me. It is your matter; not mine."

"Well, I suppose you can. I want the boy to get well."

"Kneel down then. Will you kneel down, mother?" I said to the wife. At once she dropped on her knees, but the man remained standing and sullen. "You must kneel," said I, "if I am to pray for you."

A mental struggle ensued; but at length he too knelt, and we prayed for the lad and for the parents. A big tear stood in his eye as he rose, and a warm grip of the hand showed that good was triumphing over evil.

Next day the crisis came. The fever left, and a beautiful sleep brought the needed refreshment to patient and mother. The latter came to me afterwards, saying, "My husband said he felt very queer when you made him kneel yesterday; but he's glad of it now. He don't say nothing against the Bible to me now. I was religious once, but have given it all up since he has been so opposed." Not long after both were seen in the gospel meeting. The door was open from that time forth, and a warm welcome giver to any one from the mission.

A SAVED HINDOO GIRL.

The *Quarterly Record of the Zenana Mission*, published in Edinburgh, Scotland, gives an interesting account of Bhuri, one

of the pupils of the girls' school at Nussurabad. This Hindoo girl having become a Christian sickened and died while her mis-

sionary teacher, Miss Miller, was on a visit to Scotland. The girl's mother, whose name is Dhunnee Bai, wrote the following letter to Miss Miller in October last:

. To dear Miss Sahiba, Dhunnee Bai sends love and greeting. Further, be it known to you that your dear letter arrived for Bhuri, but by that time Bhuri had taken her departure from this world. Bhuri's going caused us much sorrow, but it was God's will to call her to his own house. And now, with great grief, I send you this letter which Bhuri, fifteen days before her death, having you in remembrance, wrote to you; and the reason I did not send it sooner to you was this, that I was at that time in great grief; so now I write you her letter which she, while yet alive, wrote to you as follows: "My dear Miss Sahib, I am very ill, and it would not be surprising if I should depart from this world; but I do not fear

death, but am glad to go to my Father's house. But dear Miss Sahib, I always remember your love, and can never forget the instruction which you gave me with your tongue; may the Lord reward you for all these kindnesses. And, Miss Sahib, God has up to this time kept my faith firm, and from this I have perfect trust that it will remain so until the end; my tongue keeps saying, the Lord's house is open for me."

Fifteen days after this, on the 31st June, Bhuri departed this life.

Is it not worth while for us to give all the money that is necessary for our boards of missions to sustain the zenana work which God blesses to such precious effects as this? Is it not a privilege for American and British young women to go and do such Christ-like work, and to bear, for him, all the self-denial that it must cost?

RECEIPTS.

Synods in SMALL CAPITALS; Presbyteries in *italic*; Churches in Roman.

It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e.g.*, *Pastor, Treasurer, Miss or Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, MAY, 1890.

A. NTIC.—*South Florida*—Seneca, 2; Sorrento, 2. 4 00
BALTIMORE.—*New Castle*—Rock, 4; Wilmington Rodney St., 18 89. 22 89
CATAWBA.—*Yadkin*—Wilson 2d, 2 00
COLORADO.—*Boulder*—Boulder Valley, 16 cts. Pueblo—Pueblo 1st, 5 31. 5 47
COLUMBIA.—*Idaho*—Davenport, 2 00
ILLINOIS.—*Alton*—Greenfield, 2 25; Greenville, 5 50. *Chico*—Cobden, 5 55. *Chicago*—Lakeview, 15. *Freeport*—Cedarville, 55 cts.; Willow Creek, 33 06. *Ottawa*—Au Sable Grove, 5. *Peoria*—Eureka, 9 56. *Springfield*—Irish Grove, 5; Jacksonville State St., 63; Manchester, 6; Pisgah, 2 07; Sweet Water, 2; Unity, 68 cts. 155 22
INDIANA.—*Crawfordsville*—Benton, 2; Bethlehem, 8; Dayton, 13 63. *Fort Wayne*—Columbia City, 3 50; Fort Wayne 3d, 8 50. *Indianapolis*—Indianapolis 7th, 10. *Logansport*—South Bend 1st, 26. *Muncie*—Marion, 5 31; Wabash, 4. *New Albany*—New Albany 2d, 3. *White Water*—College Corner, 10; Harmony, 1. 89 94
INDIAN TERRITORY.—*Cherokee Nation*—Eureka, 1 60
IOWA.—*Cedar Rapids*—Bethel, 3. *Des Moines*—Charlton, 8 82. *Iowa*—Middletown, 80 cts. 7 12
KANSAS.—*Emporia*—Elmendorf, 6; Madison, 3; Oxford, 8. *Highland*—Atchison 1st, 10. *Neosho*—Fort Scott 1st, 20 50; Neosho Falls, 4. *Solomon*—Mt. Pleasant, 4. *Topeka*—Kansas City Grand View Park, 4. 54 50
MICHIGAN.—*Detroit*—Detroit Calvary, 5. *Lansing*—Lansing 1st, 5. 10 00
MINNESOTA.—*Monkato*—Blue Earth City 1st, 2. *St. Paul*—Minneapolis 1st Swedish, 3 05; Bethlehem sab-sch., 1 24; St. Paul House of Hope, 11 25. 17 54

MISSOURI.—*Kansas City*—Kansas City 2d, 143 89. *St. Louis*—Kirkwood sab-sch., 13; St. Louis Westminster, 12. 168 89
NEBRASKA.—*Kearney*—Litchfield, 2. *Nebraska City*—Blue Springs, 2; Fairmount (incl. sab-sch., 3 79, birthday offering), 7 25; York 1st, 2. 13 25
NEW JERSEY.—*Elizabeth*—Elizabeth Westminster, 242 84. *Jersey City*—Jersey City 1st, 70; 2d, 24 15. *Monmouth*—Burlington, 52 27; Farmingdale, 22. *Morris and Orange*—East Orange 1st, 125 25; Bethel, 13 61; Brick, 136 11. *Newark*—Newark Memorial, 19 85; Park, 35 80. *New Brunswick*—Holland, 9; Lambertville, 40; Milford, 16 83; Trenton Prospect St., 44 87. *Newton*—Hackettstown, 55; Markaboro', 4. 911 58
NEW MEXICO.—*Arizona*—Phoenix, 3. *Santa Fe*—Aztec, 2. 5 00
NEW YORK.—*Albany*—Corinth, 3; Rockwell Falls, 7. *Boston*—Antrim, 24; Portland 1st, 8. *Brooklyn*—Brooklyn Throop Ave., 47 50. *Champlain*—Chazy, 13. *Geneva*—Geneva 1st, 15 77; Romulus, 8. *Hudson*—Cohecton, 4; Good Will, 1 44; Liberty, 10; Middletown 2d, 3 43; Ridgebury, 48 cts. *Long Island*—Mattituck, 4 50. *Nassau*—Hempstead Christ ch., 37; St. Paul's Ger., 4. *North River*—Amenia South, 24 17; Poughkeepsie, 16 12. *Rochester*—Rochester 3d, 21 70. *St. Lawrence*—Cape Vincent, 3. *Syracuse*—Baldwinsville, 4. *Troy*—Brunswick, 6 55. *Utica*—Waterville 1st, 5 56. 272 22
OHIO.—*Bellefontaine*—Belle Centre, 6; Bellefontaine, 2 97. *Cleveland*—Cleveland Case Ave., 20. *Lima*—Shanes Crossing, 5. *Mahoning*—Mineral Ridge 1st, 2. *Portsmouth*—Ironton, 6. *St. Clairsville*—Bethel, 3; Lore City, 2. *Steubenville*—Harlem, 10. *Zanesville*—Zanesville 2d, 25 53. 82 90

OREGON.—*East Oregon*—Grass Valley, 2; Lostine, 2 50
 PACIFIC.—*San Francisco*—Brooklyn, 80. *Stockton*—Gray-
 son 1st, 6. 56 00

PENNSYLVANIA.—*Blairsville*—Blairsville, 70; Conemaugh,
 3; Fairfield, 18 40; Pine Run, 16. *Butler*—Harrisville (R.
 K. Wick), 1. *Clarion*—Beech Woods, 18; Clarion, 18 14;
 East Brady, 5. *Erie*—Bradford, 42 82; Cambridge, 9; Corry,
 2. *Huntingdon*—Curwensville, 16 40. *Kittanning*—Bethel,
 5; Jacksonsville, 2; Kittanning 1st, 10. *Lackawanna*—Lang-
 clyffe, 17; Rome, 2; Wilkesbarre Grant St., 10 24. *Lehigh*—
 Reading 1st, 40. *Northumberland*—Jersey Shore, 12. *Phila-*
delphia—Philadelphia 10th, 200. *Philadelphia Central*—Phil-
 adelphia Gaston, 25. *Pittsburgh*—Bethany sub-sch., 5 83;
 Pittsburgh East Liberty, 27; Elmer St., 4 05; Shady Side,
 11 64. *Redstone*—Little Redstone, 5 50; Rebooth, 10 40.
Washington—Cruces Creek, 5; Washington 1st, 34 60. *West-*
minster—Columbia, 8 56; Marietta, 13. 658 58

SOUTH DAKOTA.—*Dakota*—Mayanna, 20 cts.; Yankton
 Agency, 1. 1 50

TENNESSEE.—*Holston*—Tabernacle, 1 50
 WISCONSIN.—*Madison*—Cottage Grove, 8 75; Highland
 Ger., 3; Pulaski Ger., 40. *Winnebago*—Crandon, 1 02. 47 77

Total from churches and Sabbath-schools..... \$2595 07

OTHER CONTRIBUTIONS.

Rev. W. L. Tarbet and wife, Plagah, Ill., 1 20;
 Wm. Schramm, Kearney, Neb., 1 60; C., Pa., 4;
 Rev. W. H. Reid, Texas, 1; Religious Contribution
 Soc. of Princeton Sem., 18 20; Henry Rob-
 ertson, Toledo, 40; Rev. H. Kendall, D.D., East
 Bloomfield ch., N. Y., 17 50. 83 50

LEGACY.

Estate of J. W. Edwards..... 1838 40

MISCELLANEOUS.

Interest, 473 74; Sale of church property, 12 42;
 Plans, 33; Premiums of insurance, 196 38..... 715 49

SPECIAL DONATIONS.

MISSOURI.—*St. Louis*—St. Louis 1st, 114 07

NEW YORK.—*Boston*—Providence 1st L.
 M. S., 8 00
 PENNSYLVANIA.—*Philadelphia North*—
 Jenkintown Grace, 6 50
 WISCONSIN.—*Winnebago*—Marinette Pio-
 near, 200 00 828 57

Thomas R. Bard, Hueneme, Cal., 175 00
 Mrs. Mary E. Palmer, New Brighton, Pa., 25 00 200 00

Total..... \$5761 08

Church collections and other contributions,
 April and May, 1890..... \$5799 10
 " " 1889..... 7316 53

MANSE FUND.

NEW JERSEY.—*Elizabeth*—Elizabeth West-
 minister, 62 53
 NEW YORK.—*Buffalo*—East Aurora 1st
 C. E. S., 8 00 70 53

Robert Jaffray, New York, 25 00

MISCELLANEOUS.

Installments on loans, 1622 13; Interest, 10 25;
 Premiums of insurance, 21 75..... 1654 13

SPECIAL DONATIONS.

Women's Executive Committee, through Board
 of Home Missions..... 270 00

Total..... \$2419 66

If acknowledgment of any remittance is not found in
 these reports, or if they are inaccurate in any item, prompt
 advice should be sent to the secretary of the Board, giving
 the number of the receipt held, or, in the absence of a re-
 ceipt, the date, amount and form of remittance.

ADAM CAMPBELL, Treasurer,
 53 Fifth Avenue, New York.

* Under minute of Assembly, 1888.

RECEIPTS FOR COLLEGES AND ACADEMIES, MAY, 1890.

BALTIMORE.—*Baltimore*—Frederick City, 7 50. *New Cas-*
tle—New Castle, 23; Rock, 1; Wicomico, 7 24. *Washington*
City—Washington City 1st, 7 26. 46 00

COLORADO.—*Boulder*—Boulder, 12 cts. *Pueblo*—Pueblo,
 3 98. 4 10

COLUMBIA.—*East Oregon*—Grass Valley, 2. *Southern Ore-*
gon—Roseburg, 1. 3 00

ILLINOIS.—*Freeport*—Cedarville, 40 cts; Galena South,
 20 47; Marengo, 11 31. *Mattson*—Shelbyville, 10; Neoga,
 2 35. *Peoria*—Peoria 1st, 12 30. *Springfield*—Plagah, 2 07;
 Unity, 68 cts. 59 58

INDIANA.—*Crawfordsville*—Benton, 1; Bethany, 5 65;
 Bethlehem, 1; Crawfordville Centre, 24 50. *Indianapolis*—
 Indianapolis 7th, 20. *Logansport*—Plymouth, 9 95. *Muncie*
 —Marion, 5 94; Wabash, 3 50. *New Albany*—New Albany
 2d, 3. *White Water*—Harmony, 1; Richmond, 24. 99 54

INDIAN TERRITORY.—*Muscogee*—Wewoka, 6 00

IOWA.—*Des Moines*—Leon, 4. *Iowa*—Keokuk Westminster,
 8 15; Middletown, 60 cts. 12 75

KANSAS.—*Emporia*—Elmendorf, 12; Madison, 8. *Solomon*
 —Concordia, 15 46. 85 46

MICHIGAN.—*Detroit*—Detroit Memorial, 14. *Lansing*—
 Parma, 37 cts. 14 87

MISSOURI.—*Kansas City*—Deepwater, 3; Montrose, 2;
 Westfield, 4. *Platte*—Parkville, 6 25. 15 25

NEBRASKA.—*Hastings*—Holdrege, 3 30. *Nebraska City*—
 Burchard, 5 53; Liberty, 2 71. 11 56

NEW JERSEY.—*Elizabeth*—Clinton, 17 60; Elizabeth 1st,
 91 01. *Jersey City*—Hackensack, 5. *Monmouth*—Burlington,
 44 65; Farmingdale, 22; Ocean Beach, 3. *Morris and Orange*
 —Boonton, 20; Madison, 64 77; Mendham 1st, 7 90; Morris-
 town 1st, 50; South St., 84 94; Orange 2d, 81 80. *Newark*—
 Newark Park, 16 24. *Newton*—Markaboro, 4. 512 91

NEW YORK.—*Albany*—Scheneectady 1st, 6. *Brooklyn*—
 Brooklyn Ainslie St., 5; Noble St., 20; Siloam, 2; Edgewater
 1st, 36 68. *Buffalo*—Buffalo Central, 20; East Hamburg, 3;
 Jamestown, 30. *Chemung*—Elmira Lake St., 15. *Hudson*—
 Good Will, 1 08; Liberty, 5. *Long Island*—Southampton, 34.
New York—New York 14th St., 25; Prospect Hill sub-sch.,
 2 60. *North River*—Freedom Plains, 3; Poughkeepsie, 12 09.
Otego—Gilbertsville, 10; Stamford, 13. *St. Lawrence*—
 Watertown 1st, 29 75. *Syracuse*—Onondaga Valley, 4; Skan-
 cateles, 11. *Westchester*—Bridgeport, 36 75. 324 95

OHIO.—*Bellefontaine*—Urbana sub-sch., 5 48. *Chillicothe*—
 Bourneville, 3; Washington, 6 54; White Oak, 2. *Cincinnati*—
 Bond Hill, 1; Cincinnati Walnut Hills, 73 14; Hartwell,
 4; Linwood Calvary, 3; Loveland, 11 44; Reading and Lock-
 land, 3; Sharonville, 2; Springdale, 3. *Cleveland*—Cleveland
 Case St., 20; Milton, 2; Rome, 1. *Columbus*—Columbus 5th
 Ave., 17 11; Broad St., 2 40. *Dayton*—Collinsville, 2. *Eu-*
ropa—Monroeville, 2; Norwalk, 3 82. *Lima*—Celina, 1; Shanes
 Crossing, 1; St. Mary's, 3. *Mahoning*—Beloit, 1; Clarkson,
 1; Mineral Ridge, 4; Pleasant Valley, 2; Salem, 7. *Port-*
mouth—Jackson, 2. *St. Clairsville*—Bethel, 2; Concord, 2;
 Powhatan, 61 cts.; Seneca, 11; West Brooklyne, 1 78.
Steubenville—Island Creek, 2 94; Madison, 1 50; Richmond,
 1; Waynesburg, 3. 205 74

PACIFIC.—*Bentley*—Healdsburg, 3; Vallejo, 5. *Los Angeles*
 —Colton, 9; Tustin, 5. *San Francisco*—Brooklyn, 10. *San*
Jose—Centreville, 2. 34 00

PENNSYLVANIA.—*Blairsville*—Beulah, 5; Fairfield, 12 10;
 Greensburg sub-sch., 8. *Butler*—Harrisville, 1; Westminster,
 6. *Carlisle*—Dauphin, 4. *Chester*—Ridley Park sub-sch., 3 50;
 West Chester 1st, 22 94. *Clarion*—Embleton, 13 75; Oil City
 2d, 5. *Erie*—Oil City 1st, 20. *Huntingdon*—Alexandria,
 11 60; Penfield, 4. *Kittanning*—Clarksburg, 5; Ebenezzer, 4;
 Marion, 2 27; Middle Creek, 2; Rural Valley, 4; Saltsburg,
 21 33; West Glade Run, 10. *Lackawanna*—Dunmore, 4;
 Plains, 1; Scott, 2; Scranton Green Ridge Ave., 35; West
 Pittston, 29 24; Wilkesbarre Memorial, 24 54. *Northumber-*
land—Muncy, 3; Northumberland, 2 61; Orangeville, 4;
 Williamsport 3d, 13 16. *Philadelphia*—Philadelphia Grace,
 5; West Spruce St., 196; Old Pine St., 17 89. *Philadelphi-*
Central—Philadelphia Memorial, 44 10; Northminster, 50.
Philadelphia North—Eddington, 7; Neeshaminy of Warwick,
 11. *Pittsburgh*—Homestead, 21; Miller's Run, 1; Philippi-
 burg, 1 77; Pittsburgh 6th, 32 36; Elmer St., 3 03; Grace
 Memorial, 1; Shady Side, 23 33. *Redstone*—Dawson, 3 11.
Shenango—Mt. Pleasant, 1; Petersburg, 1; Princeton, 2 44.
Washington—East Buffalo, 28 31; Mt. Prospect, 8 51; Wash-
 ington 1st, 44 42; West Alexander, 5; Wheeling 2d, 21 29.
Wellsboro—Covington, 3. *Westminster*—Marietta, 11. 798 09

SOUTH DAKOTA.—*Dakota*—Good Will, 1 40; Yankton
 Agency, 1; Pine Ridge Agency, 3 97. 6 37

TENNESSEE.—*Holston*—Greenville, 4 00

TEXAS.—*North Texas*—Dennison, 5 00

UTAH.—*Montana*—Helena 1st, 80 00

WISCONSIN.—*Chippewa*—West Superior, 6. *Milwaukee*—
 Milwaukee Calvary, 50. 56 00

Total receipts from churches and Sabbath-schools. \$2,304 67

PERSONAL.

Samuel T. Carter, Huntington, N. Y., 25; "M. C. W.," Saratoga, N. Y., 1; Rev. W. L. Tarbet and wife, Springfield, Ill., 1 20; Religious Contribu-

tion Society, Princeton Seminary, 13 65; "C.," Pa., 3; William Schramm, Kearney, Neb., 1 20. 45 05

Total receipts to June 1, 1890..... \$2,349 72
CHARLES M. CHARNLEY, Treasurer,
P. O. Box 294, Chicago, Ill.

RECEIPTS FOR EDUCATION, MAY, 1890.

BALTIMORE.—*New Castle*—Port Deposit, 3 33; Rock, 3 33.
Washington City—Washington City 4th, 1. 7 38
COLORADO.—*Boulder*—Boulder Valley, 10 cts. *Pueblo*—*Pueblo* 1st, 8 31. 3 41
COLUMBIA.—*East Oregon*—Grass Valley, 2. *Puget Sound*—Seattle 1st, 22 75. *Southern Oregon*—Monterey, 1. 25 75
ILLINOIS.—*Chicago*—Chicago 6th, 83 40. *Forestport*—Cedarville, 65 cts. *Peoria*—Prospect, 10 40. *Schuyler*—Appanosee, 5; Olive, 2 80. *Springfield*—Flagah, 1 55; Unity, 51 cts. 104 31
INDIANA.—*Crawfordsville*—Benton, 2; Bethlehem, 1. *Fort Wayne*—Fort Wayne 3d, 10 31. *Indianapolis*—Franklin 1st, 15. *Muncie*—Walsh, 2 50. *New Albany*—Livonia, 2 06; New Albany 2d, 3. *Vincennes*—Vincennes, 11 55. *White Water*—Harmony, 1. 43 42
IOWA.—*Cedar Rapids*—Bethel, 3; Marion, 5 50. *Des Moines*—Chariton, 6 73; East Des Moines, 7 30; Leon, 4. *Iowa*—Middletown, 13 61. *Iowa City*—Williamsburg 5. 82 08
KANSAS.—*Topeka*—Clay Centre, 6; Lawrence 1st, 13 88. 19 88
MICHIGAN.—*Detroit*—Detroit Calvary, 5. *Saginaw*—Au Sabl and Osceola, 5. 10 00
MINNESOTA.—*Mankato*—Blue Earth 1st, 2 00
MISSOURI.—*St. Louis*—St. Louis 1st, 50 00
NEBRASKA.—*Hastings*—Minden, 2. *Nebraska City*—York, 2. 4 00
NEW JERSEY.—*Elizabeth*—Elizabeth Westminster, 49 36; Plainfield 1st, 14 46. *Monmouth*—Farmingdale, 40; Jacksonville, 2 50; Providence, 2 50. *Morris and Orange*—East Orange Bethel, 13 61; Morristown 1st, 50; Pleasant Grove, 6 25. *Newark*—Newark Park, 13 94. *New Brunswick*—Princeton 1st, 62 75. *Newton*—Marksboro', 3. *West Jersey*—Woodbury, 2 02. 200 39
NEW YORK.—*Binghamton*—Bainbridge, 15 24. *Boston*—Piedford, 5 40. *Hudson*—Good Will, 90 cts.; Liberty, 5; Middletown 2d, 2 14; Nyack, 8 72; Ridgebury, 30 cts. *Lyons*—Wolcott 1st, 5 51. *Nassau*—Jamaica, 36 76; St. Paul's Ger., 4. *New York*—New York 1st, 24 23; Brick, 156 95; Covenant, 1 23 10; Scotch, 201 45. *North River*—Freedom Plains, 4; Poughkeepsie, 10 08. *Westchester*—Greenburg, 46 89; Poundridge, 10. 660 22
OHIO.—*Bellefontaine*—Bellefontaine 1st, 1 85. *Chillicothe*—Pisgah, 5; White Oak, 2. *Cincinnati*—Cincinnati Central, 16 75. *Huron*—Norwalk 1st, 13. *Lima*—Shanes Crossing, 4. *Mahoning*—Champion, 3; Mineral Ridge, 2. *Marion*—Je-

rome, 2; Liberty, 2; Ostrander, 7. *St. Clairsville*—Bethel, 3; Lore City, 2. *Steubenville*—New Cumberland, 7. 70 60
PACIFIC.—*San Francisco*—Alameda, 15 50; Brooklyn, 10; San Pablo, 6. 31 50
PENNSYLVANIA.—*Allegheny*—Hilanda, 7 50. *Blairsville*—Greensburg, 3. *Butler*—Centerville, 7; Harrisville, 1. *Chatter*—Dilworthtown, 2. *Eric*—Fairfield, 1; Mercer 1st, 14. *Huntingdon*—Huntingdon, 20. *Kittanning*—Bethel, 4; Jacksonsville, 8 50. *Lackawanna*—Rome, 1. *Northumberland*—Pennsdale, 1; Trout Run, 1. *Philadelphia*—Philadelphia 3d, 50. *Philadelphia Central*—Philadelphia Gaston Memorial, 20. *Pittsburgh*—Pittsburgh 1st, 462 18; Elmer St., 4 05; Shady Side, 23 27. *Shenango*—Clarksville, 15; West Middlesex, 3 55. *Westminster*—Columbia, 13 95; Marietta, 12. 680 00
SOUTH DAKOTA.—*Black Hills*—Black Hills, 1; Laverne, 1. *Southern Dakota*—Yankton Agency, 1. 8 00
TENNESSEE.—*Birmingham*—Thomas, 1. *Holston*—Mount Hope, 1; Tabernacle, 50 cts. 2 50
TEXAS.—*North Texas*—Denison, 10 00
WISCONSIN.—*Madison*—Cottage Grove, 75 cts. *Milwaukee*—Milwaukee Calvary, 11. 11 75

Total receipts from churches in May, 1890..... \$2637 09

LEGACY.

Alex. Folsom (in part), Bay City, Mich..... 3000 00

INTEREST ON PERMANENT FUNDS.

20 25; 29 75; 26 25; 28; 18 38; 21; 24 50; 17 50; 22 05; 21; 53..... 261 68

REFUNDED.

Rev. H. Loomis, Yokohama, Japan, 50; Student, 38..... 88 00

MISCELLANEOUS.

Mrs. Mary Vance, Rome, Ga., 5; E. P. Gilbert, 27 50; A. friend, 5; E. W. Conner, 1; Rev. N. Cobb, 10; Rev. W. L. Tarbet and wife, 50 cts.; Religious Contribution Soc. of Princeton Sem., 11 85; C. Pa., 2; Wm. Schramm, 1..... 63 78

Total receipts in May, 1890..... \$5445 55

Total receipts from April 16, 1890..... 9742 21

JACOB WILSON, Treasurer,
1834 Chestnut St., Philadelphia, Pa.

RECEIPTS FOR THE BOARD OF FOREIGN MISSIONS, MAY, 1890.

BALTIMORE.—*Baltimore*—Baltimore Brown Memorial, 181 62; Cumberland 1st sab-ech., 17 71. *New Castle*—Pitt's Creek, 3 40; Rock, 20. 172 73
COLORADO.—*Denver*—Denver Redeemer, 10 11. *Pueblo*—Del Norte sab-ech., 8 40; Monte Vista, Mr. O. A. Cramer, 10; Trinidad 2d sab-ech., 10. 85 51
COLUMBIA.—*Idaho*—Davenport, 8 00
ILLINOIS.—*Carro*—Ava, 2 40. *Chicago*—Chicago 3d, 28 86; Erie Chapel, 10; Highland Park, 05 68. *Mattison*—Pana, 3 25. *Osage*—Wampausee sab-ech., 5. *Rock River*—Morrison sab-ech., 3 29. 119 68
INDIANA.—*Crawfordsville*—Benton, 2; Bethlehem, 2. *Logansport*—Hebron, 12; South Bend 1st, 10. *New Albany*—New Albany 2d, 20. *White Water*—Kingston, 15. 61 00
INDIAN TERRITORY.—*Choctaw*—Wheelock, 2 00
IOWA.—*Cedar Rapids*—Bellevue sab-ech., 5; Cedar Rapids 1st, 246 16; Clinton, 5. *Council Bluffs*—Lenox 1st, 25 cts.; Marne, 6 60. *Port Dodge*—Manning, 3 41, sab-ech., 1 75—5 16. *Iowa*—Winfield, 11 23. *Iowa City*—Columbus Central, 6 95, sab-ech., 3—9 95. *Waterloo*—Pine Creek, 7. 296 35
KANSAS.—*Emporia*—Harmony, 3 82. *Highland*—Holton 1st, 28 59. *Larned*—Liberal, 23 21. *Neosho*—Erie, 6 90; Humboldt, 13 85; Parsons, 16 60, sab-ech., 15 25—81 85; Walnut, 1 10. *Topeka*—Gardner, 4 10; Mulberry Creek Ger., 5; Stanley, 1 77. 120 19
KENTUCKY.—*Transylvania*—Paint Lick, 11 60
MICHIGAN.—*Flint*—Flint 1st, 43 50. *Lansing*—Stockbridge, 7. *Saginaw*—Saginaw City 1st, Rev. A. T. Brush's Bible-class sab-ech., 15 50. 71 00
MINNESOTA.—*Mankato*—St. Peter's Union Y. P. S. C. F., 2. *N. Paul*—St. Paul Bloomington Ave., 59 70. 61 70
MISSOURI.—*Kansas City*—Salt Springs, 9. *Paimyra*—Brookfield "Choral Workers," for Slani, 20. *St. Louis*—Emmanuel Ger. Y. L. Miss. Soc., 12, sab-ech., 6—18; Zoar sab-ech., 5. 52 00

NEBRASKA.—*Hastings*—Nelson (sab-ech. class, 6), 6 85. *Kearney*—North Loup, 2 25. *Nebraska City*—York 1st, 14 05. 23 15

NEW JERSEY.—*Elizabeth*—Elizabeth 1st, Murray Miss. Assn., 30 59; Roselle sab-ech., for Hangchow sch., 50; Springfield, 16. *Jersey City*—Passaic, 18. *Monmouth*—Burlington ch., 29 78, sab-ech., 135 65 (45 of which for Hunter Corbett's sch., Chefoo)—463 43; Farmingdale, 95; Tynnet, 2 89. *Morris and Orange*—East Orange 1st, 11 07; Madison, 171; Morristown South St., Men and Boys' Soc. (for Rev. A. Beattie, 180, for Yeung Kong, China, 115 12, sab-ech. Miss. Soc., 100), 385 12; Orange Central sab-ech., 50; Rockaway, 90. *Newark*—Bloomfield 1st, 223 38; Montclair 1st, a friend, 50. *Newark Park*, 129 79; Roseville sab-ech., for Mexico, 50. *New Brunswick*—Pennington 1st, 44 82; Princeton 2d sab-ech., 20; Trenton 1st, for Rev. C. A. R. Janvier, 33 33. *Newton*—Marksboro', 10. *West Jersey*—Hammononton sab-ech., 25. 1674 42

NEW MEXICO.—*Santa Fe*—Santa Fe, 17 20
NEW YORK.—*Boston*—Providence 1st, Y. P. S. C. E., 1 50. *Brooklyn*—Brooklyn 2d sab-ech. Miss. Soc., for orphanage in Korea, 25; Lafayette Ave., 35 08; S. 3d St. sab-ech., 31 21; Throop Ave., 43. *Buffalo*—Buffalo North, 76 97; East Hamburg ch., 2 75, sab-ech., 1 55—4 30. *Oryuga*—Ludlowville, 25. *Champlain*—Keeseville sab-ech., 8 88. *Geneva*—Geneva 1st ch., 32 89, sab-ech., 48 94 (for summer home, Siden, Syria)—81 83; Seneca Falls, 121 11. *Hudson*—Liberty, 13; Otisville, 6. *Long Island*—Port Jefferson, 18 17; Southold sab-ech., for Tripoli sch., Syria, 67 50. *Lyons*—Wolcott 1st, 6 08. *Nassau*—St. Paul's Ger., 4; A pastor, 7 50. *New York*—New York 5th Ave., 100; Brick, 10; Central sab-ech., for Rev. S. Jessup's work, 41 24. *Niagara*—Lyndonville, 5; Tuscarora, 1 60. *North River*—Freedom Plains, 14; Newburg Calvary, 12 12. *Osage*—Hobart, 63 18. *Rochester*—Rochester Central sab-ech., for Ningpo, 60. *Syracuse*—Baldwinsville, 7. *Troy*—

Cambridge sab-sch., 3 89; Troy 1st sab-sch., Christmas, 15.
Utica—Mt. Vernon sab-sch., 16 02; Turin, 5 75. 914 73
 NORTH DAKOTA.—*Fargo*—Hillsboro', 1 00
 OHIO.—*Cleveland*—Ashtabula, 16 18; Cleveland Woodland
 Ave., sup. Rev. D. L. Gifford, Korea, 250. *Huron*—Norwalk,
 43 16. *Mahoning*—Ellsworth sab-sch., 15; Mineral Ridge, 25.
Maumee—Eagle Creek, 7. *St. Clairsville*—Lore City ch., 7,
 sab-sch., 7—14. *Steubenville*—Harlem Springs ch., 10, sab-
 sch., 20—33; New Philadelphia sab-sch., 18 53. *Wooster*—
 Berlin, 3; Plymouth, 10; Wooster 1st, Y. P. S. C. E., 1 82.
Zanesville—Chandlerville, 7 80; Duncan's Falls, 9 18.

450 67

OREGON.—*East Oregon*—Grass Valley, 2. *Oregon*—Albany
 1st, 27; Portland Chinese, 11 18. 40 18
 PACIFIC.—*San Francisco*—Brooklyn, 52; San Francisco St.
 Johns, 41 40. 93 40

PENNSYLVANIA.—*Allegheny*—Bellevue sab-sch., 5. *Blairsville*—
 Johnstown sab-sch., 25. *Butler*—Harrisburg sab-
 sch., 16. *Curtis*—Great Conewago sab-sch., for sch. Tung-
 chow, 9 88; Landisburg, 6; Middle Spring, 50; Shermansdale,
 6 66. *Chester*—Media sab-sch., 25. *Huntingdon*—Holliday-
 burg ch., 11 56, sab-sch., 3 15—74 69. *Kidwading*—Bethel, 5;
 Elder's Ridge, 87 76; Slate Lick sab-sch., 11 28. *Lackawanna*—
 Kingston sab-sch., 22; Scranton 2d Memorial Y. P. S. C. E.,
 support J. K. Watson, 143; Green Ridge Ave., support Dr.
 Johnson, 150. *Lehigh*—Mahanoy City, from "M. B.," 15.
Philadelphia—Philadelphia 1st, for Orromiah College, 500;
 3d, 50. *Philadelphia Central*—Philadelphia Columbia Ave.,
 5 63. *Philadelphia North*—Conshohocken ch., 7 90, sab-sch.,
 4 10—12. *Pittsburgh*—Pittsburgh East Liberty, 182; Elmer
 Sta., 17 20. *Radstone*—Dawson, 6 30; McKeesport 1st sab-sch.,
 12 78, Stewart Place, 1 21, Union Ave., 2 38—16 57. *Shenango*—
 Clarksville sab-sch., 11 12; Sharpsville sab-sch., 7. *Washing-*
ton—East Buffalo sab-sch., 5; Forks of Wheeling sab-sch.,
 50; Washington 1st, 63 44. *Wellsville*—Coudersport, 8. *West-*
minister—Marietta, 43. 1529 33

SOUTH DAKOTA.—*Black Hills*—Bethel, 2; Laverne, 2. *De-*
kota—Pine Ridge Agency, 25. *Southern Dakota*—Yankton
 Agency, 23. 52 00

TENNESSEE.—*Birmingham*—Thomas, 1. *Holston*—Beech,
 1; Salem, 25. *Kingson*—Chattanooga 2d, Boys' Mustard
 Seed Band and Girls' Violet Band, to educate boy under Dr.
 Wilson, 15. *Union*—Knoxville 4th sab-sch., 33 15. 75 15

TEXAS.—*North Texas*—Gainesville sab-sch., 5 00

UTAH.—*Utah*—Utah 1st, 65 00

WISCONSIN.—*Lake Superior*—Negaunee, 3 63. *Madison*—
 Highland Gr., 3 75; Oregon ch., 2 50, King's Builders, 90
 cts., 3 40; Pulaski Gr., 7 53; Rockville, 4. *Milwaukee*—
 Beaver Dam 1st, 9 46; Milwaukee Calvary, 30 72. *Winne-*
bago—Oxford, Miss E. Merritt, 5. 67 49

Total from churches, sab-sch's and Y. P. S. C. E.... \$6,018 48

WOMAN'S BOARDS.

Woman's Foreign Miss. Society, Philadelphia, for
 ch. at Chieng Mai, Laos, 11; Woman's Foreign
 Miss. Soc., Philadelphia, 5; Woman's Occidental
 Board of Foreign Missions, San Francisco, Cal.,
 254 02; Woman's Board of Missions, Northwest,
 1145 55. 1,455 57

RECEIPTS FOR FREEDMEN, MAY, 1890.

ATLANTIC.—*Knox*—Hopewell, 10 cts.; Madison, 10 cts. 20
 BALTIMORE.—*Baltimore*—Baltimore Brown Memorial,
 108 40. *New Castle*—Pitt's Creek, 6; Rock, 2. *Washington*
 City—Lewinsville, 4 50; Vienna, 5 50; Washington City
 Metropolitan, 10. 136 40
 CATAWBA.—*Catawba*—Ben Salem, 1; Murkland, 1. 2 00
 COLORADO.—*Boulder*—Boulder Valley, 10 cts. *Denver*—
 Denver Westminster sab-sch. Mission, 16. *Pueblo*—Pueblo
 1st, 3 31. 19 41
 COLUMBIA.—*East Oregon*—Grass Valley, 2. *Puget Sound*—
 Sumner, 5 45. *Southern Oregon*—Roeburg, 1. 8 45
 ILLINOIS.—*Chicago*—Chicago 2d, 315; 8th, 52. *Freeport*—
 Cedarville, 1 50. *Peoria*—Altona, 2 41. *Springfield*—Deca-
 tur 1st sab-sch., 10; Pilegah, 3 10; Unity, 1 12. 385 03
 INDIANA.—*Crawfordsville*—Benton, 2; Bethlehem, 2. *Muncie*—
 Wabash, 2 50. *New Albany*—New Albany 2d, 12. *White*
Water—Harmony, 1. 19 50
 INDIAN TERRITORY.—Choctaw Nation, per Miss Hunter,
 45 10; Choctaw Nation, per Bertha L. Ahrens, 119 10; Choctaw
 Nation, per Cara L. Peck, 80 35. 244 55
 IOWA.—*Cedar Rapids*—Bethel, 3. *Des Moines*—East Des
 Moines, 7 30. *Iowa*—Middletown, 50 cts. *Iowa City*—Brook-
 lyn, 15 50; West Branch, 3. *Waterloo*—Marshalltown, 5. 84 30
 KANSAS.—*Solomon*—Belleville, 3. *Topeka*—Lawrence 1st,
 25 65. 28 65
 MICHIGAN.—*Detroit*—Detroit Calvary, 14; Pontiac (sab-
 sch., 7 67), 38 82. *Monroe*—Tucumseh, 46. 98 82
 MINNESOTA.—*Mankato*—St. Peter's Union, 8 15. *St. Paul*

LEGACIES.

Legacy of Phebe Harrod, dec'd, Newburyport,
 Mass., 500; Legacy of Alexander Folsom, Bay
 City, Mich., 4500; Estate of B. F. Bancroft, dec'd,
 Washington Co., N. Y., 1668 88; Estate of E.
 Smith, dec'd, Mathews, Tenn., 50; Will of Miss
 Harriet Rupert, Bloomsburg, Pa., 250; Estate of
 Mrs. S. M. Nicoll, dec'd, Shelter Island, N. Y.,
 500; Edwards Estate, 1666 66. 9,185 54

MISCELLANEOUS.

A friend, North Hope, Pa., 5; Geo. M. Finney, 10;
 Rev. T. Williston, Ashland, N. Y., 2; Mary
 Bayard, Philadelphia, Pa., for Papal Europe, 500;
 Rev. E. F. Waldo, Wayland, Mich., 5; Rev. McK.
 Williamson, Petersburg, Pa., 5; Stella Seymour,
 Scranton, Pa., 5; Mr. Brook Sayre, 5; Religious
 Contribution Society of Princeton Theol. Sem.,
 15 80; Y. M. C. A., Parsons College, for support
 of Rev. J. A. Fitch, 81; Mr. W. Adams Brown,
 30; Mr. and Mrs. A. A. Lewis, Spring Hill, Pa.,
 30; J. S. Simonton, Washington, Pa., 20; Rev.
 C. Jewett Collins, N. Y., 50; From a German
 woman, for Africa, 1; Students in McCormick
 Theol. Sem., support of Rev. B. B. Rister, 26 70;
 J. W. W. and wife, 10; G. L. K., 5; "Sister of a
 missionary," 2; Miss Mabel Slade, East Orange,
 N. J., 300; Miss Mary Vance, Rome, Ga., 10;
 Mrs. S. M. Sanford, 10; Miss L. G. Sanford, 10;
 Mrs. D. R. Turney, Circleville, O., 100; "Charlie,"
 25; From a returned missionary, 500; Mrs. C.
 W. Shaw, for Siam and Laos, 200; S. P. Souder,
 Grove City, Pa., 5; Donald Ross, Spokane Falls,
 for native preacher, Canton, China, 35; A. E.
 Krefe, Spokane Falls, for native preacher, Canton,
 China, 30; Students in Wabash College, 9;
 "Missoula," 25; Minnie C. Hildreth, to send out
 new missionaries, 2; Linwood, Kan., to send out
 eight young men, 1; E. W. Simpson, Norton, Va.,
 5; Rev. N. Cobb, Washington, D. C., 20; Miss C.
 G. Williamson, Woodstock, India, 10; Cash, 1;
 C. S. T., Acworth, Or., 18; A friend, 5; Rev. A. C.
 Reed, Coronado, Cal., 100; Society of Inquiry,
 Auburn Theol. Sem., N. Y., 511 25; A Presby-
 terian woman, to send out eight young men, 1; T.
 L. Milligan, to educate boy at Chefoo, China, 6; J.
 75; Mrs. C. A. Cummings, 5; Rev. E. M. Snook
 and wife, Menlo, Ia., for support of "Kaut,"
 Chieng Mai, Laos, 25; A friend, Reedville, O.,
 to send out eight young men, 2; Avon, 2 50; A
 friend, 2; Cash, 40 cts.; L. W. H., for China, 1;
 J. D. Lynde, 100. 2,780 65

Total receipts in May, 1890..... \$19,370 24

Total receipts in May, 1889..... 23,164 53

WILLIAM DULLER, JR., Treasurer,

53 Fifth Ave., cor. Twelfth St., New York, N. Y.

<i>Brie</i> —Edinboro', 4 41; Fairfield, 3. <i>Kittanning</i> —Bethel, 3. <i>Lehigh</i> —Allentown, 26 89. <i>Northumberland</i> —Lycoming, 15; Williamsport 2d, 14 85. <i>Philadelphia</i> —Philadelphia 3d sab-sch. Miss. Soc., 60; 9th, 29 43; West Spruce St., 214 75. <i>Philadelphia Central</i> —Philadelphia Cohocksink sab-sch., 10 80. <i>Philadelphia North</i> —Neshaminy of Warwick, 7. <i>Pittsburgh</i> —Pittsburgh East Liberty, 127; Shady Side, 29 09. <i>Washington</i> —Cross Creek, 5; Mt. Prospect, 12; Washington 1st, 28 84. <i>Westminster</i> —Columbia, 11 85; Marietta, 12; Mt. Joy, 10 35. <i>West Virginia</i> —Fairview, 1. 650 28
<i>TENNESSEE</i> — <i>Holston</i> —Jonesville, 1 70; New Hope, 1; Tabernacle, 1. 3 70
<i>TEXAS</i> — <i>North Texas</i> —Denison, 5; Rev. W. H. Reid, 2. 7 00
<i>WISCONSIN</i> — <i>Lake Superior</i> —Escanaba, 36 00
Total from churches.....

\$2635 58

MISCELLANEOUS.

Hugh Lyons, High Hill, O., 10; Estate Alexander Folsom, Bay City, Mich., 5000; Mrs. Mary C. Thaw, Pittsburgh, Pa., 550; Mrs. M. E. Boyd, Treas. Wom. Ex. Com., 86 87; Thos. Williams es-

tate, Vernon, N. Y., 800; Miss Jane L. Cathcart, York, Pa., 20; W. H. Parsons, New York, 50; Legacy of M., 100; Religious Contribution Soc. of Princeton Sem., 11 33; C. Pa., 8; William Schramm, Kearney, Neb., 1; W. L. Tarbet and wife, Springfield, Ill., 1 80..... 4338 55

DIRECTS.

Sent to Scotia Sem. by Jas. Snyder, Marion, Ill., 75; Sab-sch., Champlain, N. Y., 21 25; Y. P. S. C. E. Wichita, Kan., 8 85; Mrs. M. E. Nichols, Butler, Pa., 20. Sent to F. C. Potter, Cotton Plant, Ark.—Trenton, 10; F. C. P., 10. Sent to Wm. E. Partee, Gainesville, Fla.—Miss Mary E. Blake, Madison, N. J., 25..... 170 10
Total receipts for May, 1890.....
Previously reported.....
Total receipts to date.....

\$7144 23

1924 78

\$9069 01

J. T. GIBSON, Treasurer,
516 Market St., Pittsburgh, Pa.

RECEIPTS FOR HOME MISSIONS, MAY, 1890.

ATLANTIC—*East Florida*—Through Rev. H. Kelgwin, 1 08. *South Florida*—Through Rev. H. Kelgwin, 1 08. 2 16
BALTIMORE—*New Castle*—Rock, 10. *Washington City*—Darnestown, 6. 16 00
COLORADO—*Boulder*—Boulder Valley, 60 cts. *Pueblo*—Las Animas, 15; Pueblo 1st, 19 89; Trinidad 1st sab-sch., 10. 45 49
COLUMBIA—*Alaska*—Sitka 1st, 23 75. *Idaho*—Waterville, 10. *Puget Sound*—Cedar Grove, 3 55; Seattle 1st, 6 50; Spring Lake, 1 45. 45 25
ILLINOIS—*Bloomington*—Gibson 1st, 15 50; Jersey, 5 18; Mahomet, 3 04. *Cairo*—Mt. Carmel, 10. *Chicago*—Chicago Jefferson Park, 2 43; Dunton, 11 68; Hyde Park, 195 75. *Freeport*—Cedarville, @, 25 cts. *Illiana*—Au Sahle Grove, 10 43. *Rock River*—Garden Plain, 4 61; Newton, 3 77. *Springfield*—Brush Creek, 1 32; Murrayville, 6; Pisgah, 6 21; Unity, 2 04; Rev. W. L. Tarbet and wife, 8 60. 280 81
INDIANA—*Indianapolis*—Hopewell sab-sch., 11. *Logansport*—Bethlehem, 4; Centre, 4; Pisgah, 2; South Bend 2d, 4 30; Union, 3. *Muncie*—Wahash, 15. *New Albany*—Mount Vernon, 3; New Albany 2d, 20; Walnut Ridge, 7. *Vincennes*—Vincennes, 32 40. *White Water*—Clarksbuigh Memorial, 2 40; Harmony, 6; Homer, 2 60; Kingston, 10; Union, 6. 182 70
INDIAN TERRITORY—*Cherokee Nation*—Eureka, 3. *Chickasaw*—Kingfisher, 6. 8 00
IOWA—*Cedar Rapids*—Bellevue sab-sch., 10; Bethel, 4. *Council Bluffs*—Corning, 22 02. *Des Moines*—Humeson, 8 35; Indianola sab-sch., 4. *Fort Dodge*—Lyon Co. Ger., 11. *Iowa*—Middletown, 3; Spring Creek, 4 94. 67 31
KANSAS—*Emporia*—Conway Springs, 5 35; Elmendorf, 9; Madison, 3; Peotone, 7. *Neosho*—Lake Creek, 3 80. *Oeborn*—Wakeeney, 7. *Solomon*—Plum Creek French, 5. *Topeka*—Kansas City Central, 15. 55 15
KENTUCKY—*Transylvania*—Harian, 1 11
MICHIGAN—*Detroit*—Detroit Calvary, 90; Plymouth, 3 10. *Kalamazoo*—Butt Oak, 8. *Lansing*—East Springfield, 2; Parma, 20. *Potosky*—Alanson, 2. *Saginaw*—Harrisville, 11 80. 76 90
MINNESOTA—*Mankato*—Kasota, 22; Swan Lake, 10. *St. Paul*—St. Croix Falls, 5 15. *Winona*—Fremont, 5 42 90
MISSOURI—*Platte*—Akron, 5; Breckenridge, 6; Martinsville, 4; New Hampton, 4; New York Settlement, 6. *St. Louis*—Webster Grove (sab-sch.), 8 80; 63 30. 78 30
NEBRASKA—*Kearney*—Litchfield, 3. *Nebraska City*—Salem, 4. *Omaha*—South Omaha, 5. 12 00
NEW JERSEY—*Monmouth*—Burlington sab-sch., 73 59; Farmingdale, mon. con., 47 50. *Morris and Orange*—East Orange 1st, mon. con., 11 07; South Orange Vaileburg Chapel, 5; Summit Central, 569 90. *Newark*—Newark Park, 60 15. *New Brunswick*—Trenton Prospect Street, 43 22. *Newton*—Markshoro', 5; Yellow Frame, Levi Lanning Legacy, 100. *West Jersey*—Hammonon sab-sch., 25. 940 43
NEW MEXICO—*Arizona*—Phoenix, 5. *Santa Fe*—Aztec, 8 00

NEW YORK—*Binghamton*—Bainbridge sab-sch., 5 83. *Boston*—Bedford, 35. *Brooklyn*—Brooklyn 1st, @, 90; Edgewater 1st, 40 98. *Cnyuga*—Ludlowville, 15. *Hudson*—Good Will, 5 40; Liberty, 12; Middletown 1st, Easter offering, 33; 2d, 12 86; Port Jervis sab-sch., 27; Ridgebury, 2. *Long Island*—Shelter Island sab-sch., 6. *Lynx*—Wolcott 1st, 7 62. *Nassau*—Melville sab-sch., 2 64; St. Paul's Ger., 4. *New York*—New York 5th Ave., 100; Madison Square, @, 25. *North River*—Lloyd sab-sch., 15; Newburg Calvary, 67 02; Poughkeepsie, 60 47. *St. Lawrence*—Watertown Stone St. sab-sch., 11 07. *Seuben*—Addison, 103 78. *Syracuse*—Baldwinsville, 11 27; Skaneateles, 18 68. *Troy*—Rev. Albert C. Reed, 85.

Utica—Lyons Falls Forest, 8 50; Mt. Vernon sab-sch., 10 53. *Westchester*—Mt. Vernon, 79 26; Patterson, 12 12; Poundridge (sab-sch., birthday box, 15), 36 50; South Salem, 16 24. 905 73

NORTH DAKOTA—*Bismarck*—Dickinson, 5. *Fargo*—Broadlawn, 5; Pickert, 1. *Pembina*—Drayton, 7. 18 00
OHIO—*Bellefontaine*—Bellefontaine 1st, 11 11. *Cincinnati*—Glendale sab-sch., 25; Pleasant Ridge sab-sch., 12 50. *Cleveland*—Cleveland Woodland Ave., 200. *Dayton*—Xenia, 35. *Lima*—New Salem, 1 30. *Marion*—Delhi, 5. *Portsmouth*—Eckmansville, 11 30. *St. Clairsville*—Barnesville sab-sch., 10 19; Bethel, 5. *ore City*, 5. *Steubenville*—East Liverpool 2d, 2 47; Linton sab-sch., 5; Two Ridges sab-sch., 20. *Zanesville*—Zanesville Putnam, 32 06. 380 93

OREGON—*Oregon*—Clackamas, 6; Springfield, 6. 12 00
PACIFIC—*Benicia*—Duncan's Mills Station, 5; Hopland, 4; Sanel, 4 35. *Los Angeles*—Los Angeles Bethesda Mission, 2; 1st Welsh, 3; Redlands, 16; San Pedro, 4 10. *Sacramento*—Carlin, 5; Marysville, 6 30. *San Francisco*—Alameda, 40; Oakland Brooklyn, 50; San Francisco St. John's, 22 65; Welsh, 18 10. *Stockton*—Fowler, 4; Merced, 4. 188 80

PENNSYLVANIA—*Allegheny*—Bridgewater, 28. *Blairsville*—Johnstown sab-sch., 25. *Butler*—Pleasant Valley W. M. S., 3. *Carlisle*—Landisburg, 6; Middle Spring, one individual, 100. *Chester*—Darby Borough sab-sch., 18 33; Media sab-sch., 25. *Clarion*—Shiloh, 1 81. *Erle*—Corry, 6; East Greene, 4 35; Venango, 6. *Kittanning*—Bethel, 6; Jacksonsville, 10; Slate Lick sab-sch., 11 23. *Lackawanna*—Harmony, 31; Meshoppen, 9. *Lehigh*—Bethlehem 1st, 26; Mahanoy City M. B., 15. *Northumberland*—Penssada, 2; Rohsburg, 2; Trout Run, 3; Williamsport 2d, 36 10. *Philadelphia*—Philadelphia 3d (sab-sch., 29 30), 79 30. *Philadelphia Central*—Philadelphia Green Hill, "P. D.", 30. *Philadelphia North*—Falls of Schuylkill, John Fraser, 5. *Pittsburgh*—Hazelwood, 58 62; Monongahela City Y. P. S. C. E., 1 40; Pittsburgh East Liberty, 88; Elmer St., 16 20; Shady Side, 68 19; Racoon, 47 05. *Shenando*—Sharpsville sab-sch., 7; West Middlesex sab-sch., 15. *Washington*—Cross Creek, 10; East Buffalo sab-sch., 5. *Westminster*—Marietta, 54. 869 93

SOUTH DAKOTA—*Aberdeen*—Forest City, 1; Roscoe sab-sch., 1 50. *Dakota*—Buffalo Lake, 1; Mayasand, 1; Wood Lake, 91 cts.; Yankton Agency, 2. 7 41

TENNESSEE—*Birmingham*—Thomas 1st, 1. *Holston*—Mt. Bethel, 4; Tabernacle, 1. *Union*—Knoxville 4th sab-sch., 33 15. 39 15

TEXAS—*Austin*—Kerrville, 10; Paint Rock, 3 35; Taylor (sab-sch., 10), 36 50. *North Texas*—Gainesville 1st sab-sch., 5; Leonard, 5; Valley Creek, 12 50. *Trinity*—Baird, 6 25; Windham, 6 25. 84 85

UTAH—*Montana*—Helena 2d, 10. *Utah*—Evanston, 30; Mantle, 5. 45 00

WISCONSIN—*Chippewa*—Phillips, 15. *La Crosse*—New Amsterdam, 6 35. *Lake Superior*—Gladstone Westminster, 5. *Madison*—Cottage Grove, 6 16; Prairie du Sac, 61. *Milwaukee*—Stone Bank, 3 40. 96 91

Woman's Executive Committee of Home Missions, 16,498 93

Total received from churches, May, 1890..... \$20,959 85

LEGACIES.

Estate of Alex. Folsom, dec'd, late of Bay City, Mich., 4500; Legacy of B. F. Bancroft, dec'd, late of Salem, N. Y., a balance, 2503 32; G. M. Nicholl, dec'd, late of Shelter Island, N. Y., 500; Nancy Wells, dec'd, late of Warsaw, N. Y., 517; Estate of Hon. Wm. A. Wheeler, late of Malone, N. Y., @, 60; Estate of E. Smith Matue, dec'd, late of

Tenn., 25; Bequest of Mrs. Harriet Rupert, dec'd, late of Bloomsburg, Pa., 250; A. Schwartz, dec'd, late of Nauvoo, Ill., 500..... 8,855 32

MISCELLANEOUS.

Rev. H. C. Howard, Terrell, Texas, 5; Mrs. D. R. Furney, Circleville, O., 100; Miss Mabel Slade, Brick Church, N. J., 800; "Charlie," 30; Mrs. W. S. Ladd, Portland, Ore. 75; Mrs. Dickinson and daughters, 10; Friends, 800; Miss Fannie Bailey, Spanish Fork, Utah, 5; Rev. N. Cobb, Washington, D. C., 20; Mrs. Watson, Birmingham, Pa., 5; Anonymous, 2; "C. S. P.," Astoria, Ore., 18; Society of Missionary Inquiry, Theological Seminary, Auburn, N. Y., 25 17; "J. J.," 100; Legacy of "M.," 100; Religious Contribution Society of Princeton Theological Seminary, N. J., 68 25;

"C.," Pa., 14; "Golden wedding offering," 5, Wm. Schramm, Kearney, Neb., 6; Theo. L. Van Norden, New York City, 20; Mrs. "M. C. M.," 100; Ernest E. Webster, Mansfield, O., 1; Henry Robertson, Toledo, O., 40; Miss Whiting, N. Y., 5; Miss Calpharina A. Hermon, Ellicottville, N. Y., 10; Interest on John C. Green Fund, 775; Interest on Bowes legacy, 50; Interest on Permanent Fund, 275; Interest on Samuel Utter bequest, 24..... 2,969 42

Total received for Home Missions, May, 1890..... \$32,803 59
Total received from April 1, 1890, to June 1, 1890.. 64,556 78
Amount received during same period of last year. 92,126 96

O. D. EATON, Treasurer,
53 Fifth Ave., New York.

Box L, Station D.

RECEIPTS FOR SUSTENTATION, MAY, 1890.

BAITIMORE.—*Baltimore*—Frederick, 6 25. *New Castle*—Head of Christiansa, 5; Pitt's Creek, 5; Rock, 1. 17 25
COLORADO.—*Boulder*—Boulder Valley, 2 cts. *Pueblo*—Pueblo Ist, 66 cts.; Las Animas, 5. 5 68
ILLINOIS.—*Mattoon*—Shelbyville, 10. *Springfield*—Pisgah, 1 04; Unity, 34 cts.; Rev. W. L. Tarbet and wife, 60 cts. 11 98
INDIANA.—*Crawfordsville*—Bethany, 12 27; Benton, 1; Bethlehem, 1. *Fort Wayne*—Columbia City, 2 95. *White Water*—College Corner, 8; Harmony, 1. 26 22
IOWA.—*Cedar Rapids*—Cedar Rapids 2d, 26. *Des Moines*—New Sharon, 1. *Iowa*—Middletown, 10 cts. 27 10
MICHIGAN.—*Detroit*—Detroit Calvary, 5. *Monroe*—Tecumseh, 40. *Petoskey*—Petoskey, 26 91. 71 91
MINNESOTA.—*Mankato*—Blue Earth City, 2 00
NEBRASKA.—*Nebraska City*—York, 6 20
OHIO.—*Bellefontaine*—Urbana ash-ech., 6 29. *Columbus*—Rush Creek, 4 30; Bethel, 1 30; Bremen, 1 70. *Dayton*—

New Jersey, 8 20. *Lima*—Shanes Crossing, 1. *Waco*—Plymouth, 4. *Zanesville*—Utica, 5. 26 79
TENNESSEE.—*Holston*—Timber Ridge, 1; Mt. Bethel, 3. 4 00
WISCONSIN.—*Chippewa*—Hudson, 1 00
Amount received from churches..... \$200 13

MISCELLANEOUS.

Religious Contribution Soc. of Princeton Theo. Sem., 2 27; Wm. Schramm, Kearney, Neb., 20 cts..... 2 47
Total received for Sustentation, May, 1890..... \$202 50
Total received for Sustentation from April 1, 1890, to June 1, 1890..... 511 49
Total received during same period of last year..... 824 12

O. D. EATON, Treasurer,
53 Fifth Ave., N. Y.

Box L, Station D.

RECEIPTS FOR NEW YORK SYNODICAL AID FUND, MAY, 1890.

Albany—Albany State St., 900 75. *Binghamton*—Binghamton West, 33 45. *Brooklyn*—Edgewater Ist, 10 25. *Cuyaga*—Meridian, 18. *Genesee*—Warsaw, 40. *Genesee*—Seneca, 40; Gorham, 9 43. *Hudson*—Liberty, 5; Good Will, 18 cts.; Hamptonburg, 15; Middletown 2d, 43 cts. *Long Island*—Shelter Island, 10. *Nassau*—Melville, 1 50. *North River*—Marlborough, 32 75; Freedom Plains, 2; Poughkeepsie, 2 02. *Rochester*—Lima, 7 64. *St. Lawrence*—Watertown Ist, 28 25.

Steuben—Jasper, 3 89. *Syracuse*—Baldwinsville, 11 94. *Troy*—Cohoes, 35; Troy Park, 29.
Total rec'd for N. Y. Synod'l Aid Fund May, 1890. \$626 54
Total received for N. Y. Synodical Aid Fund since April 1, 1890..... 2,009 23
Total received for same period last year..... 2,290 14

O. D. EATON, Treasurer,
53 Fifth Ave., New York.

Box L, Station D.

RECEIPTS FOR MINISTERIAL RELIEF, MAY, 1890.

BAITIMORE.—*New Castle*—Rock, 10. *Washington City*—Washington City Metropolitan, 30. 40 00
COLORADO.—*Boulder*—Boulder Valley, 18 cts. *Pueblo*—Pueblo Ist, 5 97. 6 15
COLUMBIA.—*East Oregon*—Grass Valley, 2. *Southern Oregon*—Roseburg, 1. 3 00
ILLINOIS.—*Freeport*—Cedarville, 75 cts.; Hanover, 11. *Mattoon*—Tuscola, 10. *Peoria*—Galesburg, 36 17. *Schuyler*—Macomb, 35. *Springfield*—Pisgah, 1 04; Unity, 34 cts. 94 30
INDIANA.—*Crawfordsville*—Benton, 2; Bethlehem, 2. *Fort Wayne*—Kendallville, 6 54. *Indianapolis*—Indianapolis 7th, 20. *Muncie*—Wabash, 4 50. *New Albany*—Mt. Vernon, 2; New Albany 2d, 10. *Vincennes*—Vincennes, 15 10. *White Water*—Greensburg, 41 14; Harmony, 1. 104 58
INDIAN TERRITORY.—*Muskegoe*—North Fork, 2 00
IOWA.—*Cedar Rapids*—Bethel, 3; Vinton, 22. *Iowa*—Fairfield, 7 42; Middletown, 90 cts. 33 82
KANSAS.—*Highland*—Atchison Ist, 19 00
MICHIGAN.—*Detroit*—Detroit Calvary, 20 00
MINNESOTA.—*Mankato*—Blue Earth City, 4. *St. Paul*—Minneapolis Bethlehem sab-ech., 2 20; Stewart, 17 55. 23 75
NEBRASKA.—*Nebraska City*—Blue Springs, 2 00
NEW JERSEY.—*Morris* and *Orange*—Madison, 12; Rockaway, 32. *Newark*—Newark 3d, 5; 5th Ave., 18 66; Park, 42 45. *New Brunswick*—Frenchtown, 16; Trenton Ist, 332 02. *Newton*—Marksboro', 9; Phillipsburg Ist, 27. 494 13
NEW MEXICO.—*Arizona*—Phoenix, 2. *Santa Fe*—Axtec, 2 00

NEW YORK.—*Albany*—Schenectady East Ave., 22 40. *Boston*—Quincy, 7. *Genesee*—Geneva North, 100. *Hudson*—Good Will, 1 62; Liberty, 9; Middletown 2d, 3 86; Ridgebury, 54 cts. *Long Island*—Bridgehampton, 16. *Lyons*—Sodus Centre, 2. *Nassau*—Smithtown Branch, 12 25; St. Paul's Ger., 4. *New York*—New York Ist, 632 90; 14th St., 42 89; Brick, 278 27; Madison Square, 100; Prospect Hill sab-ech., 2 89; West 23d St. Westminster sab-ech., 100. *Niagara*—Knowlesville, 2. *North River*—Freedom Plains, 6; Poughkeepsie,

12 14. *Rochester*—Sparta 2d, 8 04. *St. Lawrence*—Watertown Ist, 110. *Utica*—Clayville, 1 50. *Westchester*—Poundridge, 10. 1490 30

OHIO.—*Bellefontaine*—Bellefontaine, 3 34. *Chillicothe*—White Oak, 3. *Cincinnati*—Cincinnati Mount Auburn, 15. *Dayton*—Dayton Ist, 84 26; Memorial Y. P. S. C. E., 5 16. *Lima*—Shanes Crossing, 2. *Mahoning*—Champion, 3; Mineral Ridge, 10. *St. Clairsville*—Bethel, 3. *Zanesville*—Granville, 21 30. 150 06

PACIFIC.—*San Francisco*—Alameda Ist, 28 05; Brooklyn, 41. 69 05

PENNSYLVANIA.—*Allegheny*—Allegheny North, 329 67. *Carlisle*—Landisburg, 10. *Chester*—Avondale, 19 54. *Erie*—Erie Park, 100; Franklin, 68 50. *Huntingdon*—Kylertown, 5. *Kittanning*—Bethel, 3. *Lackawanna*—Rome, 1; Wilkesbarre Westminster, 5. *Philadelphia*—Philadelphia 3d, 50. *Philadelphia Central*—Philadelphia Memorial, 25. *Philadelphia North*—Falls of Schuylkill, 10; Norristown Ist, 52 86. *Pittsburgh*—Pittsburgh Elmer St., 4 05; Shady Side, 29 09. *Washington*—Cross Creek, 5. *Westminster*—Marietta, 12. 729 71

SOUTH DAKOTA.—*Black Hills*—Bethel, 1; Laverne, 1. *Central Dakota*—Miller, 5 46. *Dakota*—Crow Creek, 1 23; Good Will, 5 09; Yankton Agency, 1. *Southern Dakota*—Parker, 6 11; Scotland, 1 50. 22 41
TENNESSEE.—*Birmingham*—Thomas, 1 00
TEXAS.—*North Texas*—Denison, 5 00
WISCONSIN.—*Madison*—Cottage Grove, 1 34

From the churches..... \$3,315 10

FROM INDIVIDUALS.

Mrs. H. M. De France, Oregon, 5; Mrs. E. R. Norton, Ill., 1; Woman's Presbyterian Miss. Soc., Ind. Ter., 5; Rev. L. Chandler, Mich., 5; Mrs. R. S. Marsh, Mich., 2; "A friend" Pa., 2; Rev. J. J. Marks, Cal., 25; Miss Tillie A. Wood, Tenn., 5;

Thank-offering from O. P. H., 2 50; Guest money at Perth Amboy, 17; Mrs. A. G. Putnam, O., 1; Miss M. Boorman, N. J., 50; Rev. R. C. McGee, Ind. Ter., 1; "Friend," Philadelphia, 100; Rev. E. J. Roell, Ill., 8; J. D. Thompson, Cal., 1000; Rev. W. L. Tarbet and wife, Ill., 60 cts.; Religious Contribution Soc., Princeton Theological Seminary, 20 47; "C. Pa.," 6; Wm. Schramm, Neb., 1 80; "P. D.," 10; Rev. W. H. Reed, Texas, 1 50.....	1,269 87
Interest from permanent fund.....	537 50
Interest transferred from centenary fund.....	6,158 10
Total for current fund.....	\$11,280 57

PERMANENT FUND.

(Interest only used.)

Legacy of Alexander Folsom, Bay City, Mich., on account, 750; Legacy of Miss G. M. Niccoll, Sag Harbor, L. I. (less tax), 950; Legacy of Miss Phebe L. Smith, Chicago, Ill., balance, 10,008 25; Legacy of Thomas D. Skiles, Minneapolis, Minn., 1000; Donation of J. D. Thompson, San Francisco, Cal., 5000.....	17,708 25
Total for May, 1890.....	\$28,988 82
Total current fund from April 1, 1890.....	21,858 33

W. W. HERBERTON, Treasurer.

RECEIPTS FOR SABBATH-SCHOOL WORK, MAY, 1890.

BALTIMORE.—Baltimore—Taneytown, 23 45. New Castle—Dover, 11; New Castle, 27 11; Rock, 3. Washington City—Washington City Unity, 4 18.....	69 74
COLORADO.—Boulder—Boulder, 6 cts. Denver—Brighton sab-sch., 10. Pueblo—Pueblo, 1 99; Trinidad 1st sab-sch., 10.....	22 03
COLUMBIA.—East Oregon—Grass Valley, 1. Oregon—Astoria, 14 85. Southern Oregon—Roseburg, 1.....	15 85
ILLINOIS.—Bloomington—Bloomington, 3 81. Chicago—Marquette, 3 70; Sumner, 2 20; Union, 2 65. Chicago—Chicago Erie Chapel sab-sch., 20. Freeport—Cedarville, 25 cts.; Oregon, 10 11; Woodstock, 2 50. Macon—Casey, 1 78; Greenup, 2 31; New Hope, 1 80. Peoria—Farmington, 6; Yates City, 3 53. Rock River—Edgington, 7 25; Millersburg, 3; Morrison, 38 70; Poniak, 6. Schuyler—Camp Creek, 6; Elvaston, 11 60; Wythe, 4 10. Springfield—Brush Creek, 2 96; Mason City, 8 16; Pisgah, 1 65; Springfield 1st, 72 34; Unity, 51 cts.....	222 29
INDIANA.—Greensburgville—Alamo, 2; Benton, 1; Bethany, 9 30; Bethlehem, 1; Eugene, 1 36; Judson, 2; Marshallfield, 2; North Union, 1; Russellville, 2. Fort Wayne—La Grange, 4 21; Lima, 3. Indianapolis—Indianapolis 12th, 4. Logansport—Mishawaka, 2 62. Muncie—Muncie, 10 17; Wabash, 1 50. Vincennes—Evanville Grace, 19 05. White Water—Harmory, 1.....	67 21
INDIAN TERRITORY.—Musogee—Red Fork, 4 60. Iowa.—Oedar Rapids—Bellevue sab-sch., 5; Springfield, 5 65. Des Moines—Dallas Centre, 3; Grimes, 4; Ridgedale, 10. Dubuque—Hopkinton, 7 99; Oelwein, 2. Iowa—Middletown, 30 cts.....	87 94
KANSAS.—Emporia—Belle Plaine ch. and sab-sch., 10 45; Wichita West Side, 3 21; Winfield, 7. Atchison—Geneva, 2 60; Liberty, 2 15; Parsons, 7 80. Topeka—Manhattan sab-sch., 30; Wakarusa, 3.....	66 21
MICHIGAN.—Detroit—Detroit Calvary, 5; Saline, 1 75. Monroe—Blissfield, 4; Monroe, 9 50.....	20 25
MINNESOTA.—Duluth—Duluth 1st, 16 82. St. Paul—Minneapolis Bethlehem sab-sch., 1 88; Highland Park, 8 12; St. Paul Westminster, 84 51; Willmar, 8 80. Winona—Owatonna sab-sch., 2 20.....	117 33
MISSOURI.—Kansas City—Creighton sab-sch., 4 81; Raymore, 8 38. Ozark—Carthage, 12 28; Preston sab-sch., 2 50. Platte—Parkville, 9 49.....	37 46
NEBRASKA.—Hastings—Blue Hill, 3 75. Nebraska City—Adams sab-sch., 1 25; Hopewell, 4.....	9 00
NEW JERSEY.—Jersey City—Arlington, 9 08; Passaic, 19 26. Morris and Orange—Morristown 1st, 50; South St., 52 86. Newark—Newark 5th Ave., 14 35; Park, 29 76; Roseville sab-sch., 50. New Brunswick—Hamilton Sq., 6 89; Kirkpatrick Memorial, 5; New Brunswick 1st sab-sch., 41 40; Trenton 2d sab-sch., 1. Newton—Phillipsburg Westminster, 6. West Jersey—Bridgeton 2d, 10 03; Cedarville 1st, 6 78.....	302 06
NEW MEXICO.—Arizona—Phoenix, 1 00. NEW YORK.—Albany—Albany 2d, 71 63; Charlton, 12 25. Binghamton—McGrawville, 14 84; Smithville Flats, 2 42. Boston—Newburyport 1st, 14; Windham, 4 13. Brooklyn—Brooklyn Mt. Olivet, 2 25; 8 3d St., 46 44. Buffalo—Buffalo Westminster, 180; West Ave., 5. Cayuga—Ithaca, 89 71; Port Byron, 7. Chemung—Watkins, 13 10. Genesee—Leroy, 85. Geneva—Halls sab-sch., 5 09. Hudson—Chester, 20 11; Circleville, 3 50; Florida, 13 11; Good Will, 54 cts.; Middletown 2d, 1 29; Ridgebury, 18 cts. Long Island—Mattituck sab-sch., 14 87. Nassau—Islip (sab-sch.), 2 53; 10 10; Roslyn, 7 55. New York—New York 1st, 24 28; Dodge Memorial sab-sch., 4; Madison Ave., 30 88; Phillips (sab-sch.), 25 80. North River—Malden sab-sch., 2 60; Poughkeepsie, 6 05. Rochester—Fowlerville, 5; Rochester Westminster sab-sch., 7 55. Troy—Caldwell, 5; Cambridge sab-sch., 5; Troy Woodside, 35 91. Utica—Boonville, 11 30. Westchester—Thompsonville, 18 85.....	789 04
OHIO.—Bellevue—Bellevue, 1 11. Chillicothe—Belfast, 3 05; Marshall, 3 07. Cincinnati—Cincinnati Mt. Auburn, 10; Pleasant Ridge sab-sch., 9 81. Cleveland—East Cleveland, 8 10. Dayton—Blue Ball, 3 63; South Charleston, 7; Springfield 1st, 41; Troy, 14 87. Mahoning—Ellsworth, 10 60; Massillon 2d, 20 08; Mineral Ridge, 2; Poland, 7 10. St. Clairsville—Bethel, 3. Steubenville—Linton, 1 85; Long's	

Run, 2. Wooster—Ashland, 8 42; Savannah, 11 16; Shelby, 1. Zanesville—Mt. Zion, 8.....	176 93
PACIFIC.—San Francisco—Brooklyn, 10; San Francisco Westminster (sab-sch.), 13 65; 45 45.....	56 45
PENNSYLVANIA.—Allegheny—Allegheny 1st sab-sch., 26 15; Central, 14 41; Bakerstown, 5 50; Evans (1st), 5; Fairmount, 8; Glenfield, 4 65; Pleasant Hill, 4 40; West Bellevue, 7. Blairsville—Bradock, 21 30; Fairfield, 13 80; New Salem, 12 50; Pine Run, 8; Unity, 13 75. Butler—Harrisville, 2; New Salem, 3; North Washington, 5 26. Carlisle—Carlisle 1st, 24 20; Lebanon 4th St., 19 51; Mercersburg, 17; Monaghan, 8; Petersburg, 5 38; Rocky Spring, 4; Saint Thomas, 8; Shermansdale, 8 84. Chester—Bryn Mawr, 44 87; Darby Borough, 15; Downingtown Central, 7 75; Great Valley, 3; Wayne, 20 64. Clarion—Du Bois, 10. Erie—Erie Chestnut St., 11 90; Fairfield, 2; Girard, 7 40; Jamestown, 2 25. Huntingdon—Altoona 1st, 28; 3d, 5 73; Bedford, 12 58; Birminghamsburg, 7 11; Hollidaysburg, 35 03; Hubersburg, 1; Lick Run, 2; Lower Spruce Creek, 10; Milesburg, 4; Petersburg (sab-sch.), 1 80; 5 05; Pine Grove, 3; Spruce Creek, 12 05. Kittanning—Bethel, 3; Jacksonville, 10. Lackawanna—Honendale, 19 80; Rome, 1; Rushville, 3; Stevensville, 6; Troy, 15 17; Wilkesbarre Westminster, 5; Wyalusing 2d, sab-sch., 2. Northumberland—Shiloh, 4. Philadelphia—Philadelphia 1st sab-sch., 34 77; 3d ch., 17 88, sab-sch., 25; 10th, 17 22; Clinton St. Immanuel, 16 31. Philadelphia Central—Philadelphia Bethesda, 25 31; Cobocokink, 41; Columbia Ave., 9 34; Memorial, 45 65; Princeton, 146 72. Philadelphia North—Boylestown, 15 10; Leverington, 9. Pittsburgh—Amity sab-sch., 21; Cannonsburg, 10 75; Forest Grove, 8; McKee's Rocks, 7 50; Pittsburgh 6th, 37; Elmer St., 8 10; Shady Side, 11 64; Racoon, 33 60; Swissvale, 26 23; Wilkinsburg, 49 70. Shenango—Little Beaver, 2 96; Sharon, 8. Washington—Cross Creek, 5; East Buffalo sab-sch., 5; Washington 2d sab-sch., 5. Westminster—Marietta, 7; Strasburg, 3.....	1210 66
SOUTH DAKOTA.—Black Hills—Bethel, 1; Laverne, 1. Dakota—Good Will, 1 70; Yankton Agency, 1.....	4 70
TEXAS.—Holston—Mt. Bethel, 1. Canton—New Providence, 7 84.....	8 34
UTAH.—Wood River—Malad (sab-sch.), 1 70;.....	4 80
WISCONSIN.—Madison—Madison 1st, 20 38. Milwaukee—Somers sab-sch., 5 02. Winnebago—Fort Howard, 3 25; Weyauwega sab-sch., 5.....	33 65

Total from churches, May, 1890.....	\$2,859 35
Total from Sabbath-schools, May, 1890.....	409 71

Total from churches and Sabbath-schools, May, 1890.....	\$3,269 06
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MISCELLANEOUS.

Miss H. J. Swezey, Amityville, N. Y., 1; E. R. Berk, Elmira, N. Y., 55 cts.; Enterprise sab-sch., Ozark, Mo., 1 40; J. C. Goble, Minn., 6 87; E. F. Knickerbocker, Newland, 1 54; W. P. Wilson, Mich., 35 cts.; Upala sab-sch., Fla., 6 40; Chas. Shepherd, Wash. Ter., 2 30; G. T. Dillard, S. C., 5 62; T. H. Haug, S. Dak., 55 cts.; Jos. Brown, Wis., 4; Interest from Trustees, 283 62; Mrs. L. Dodd and family, Sunrise City, Minn., 20 cts.; J. B. Davidson, Newville, Pa., 10; Thomasch, Ala., 1; Mattawa sab-sch., Ontario, Canada, 1; F. L. Moore, Laramie, Wyo., 4 41; William Underdunk, New York City, N. Y., 75; W. M. Findley, M.D., Altoona, Pa., 5; Miss Julia Clark, Orion, Ill., 2; Rev. W. L. Tarbet and wife, Ill., 90 cts.; Religious Contribution Society of Princeton Theological Seminary, 6 88; "C. Pa.," 1; Wm. Schramm, Kearney, Neb., 60 cts.....	422 14
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Total receipts, May, 1890.....	\$3,691 20
Amount previously acknowledged.....	5,890 15

Total contributions since April 1, 1890.....	\$9,571 35
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C. T. McMULLIN, Treasurer,
1334 Chestnut St., Philadelphia, Pa.

THE CHURCH AT HOME AND ABROAD.

SEPTEMBER, 1890.

ECHO LAKE.

Our readers will not find the name of this lake on any school atlas, nor in any encyclopædia. It is a pretty reality nevertheless. Just now, for a few weeks, the editorial headquarters of THE CHURCH AT HOME AND ABROAD are established near it. In a quaint, old-fashioned mansion, in a chamber whose one window looks out upon apple trees, maple trees, green meadow and blue sky, these paragraphs are written. A short walk—"350 yards," saith an inscription near a gateway—takes us through a pleasant meadow, then down a steep bank, amid leafy shrubs and trees, to the margin of *Echo Lake*. No steam-engine sends its shrill whistle over its surface or vexes it with splashing paddles. Your eye easily sweeps the whole circuit of its shady shore, encompassing an area of thirty-five acres. Near the shore, for a considerable distance, the broad leaves of the water-lilies floating upon the surface, enlivened here and there by open blossoms with their beautiful white and gold, testify to the moderate depth of the water; but farther away, in the central portions, it is said to be very deep. "How deep?" It is not easy to answer this question by leaning over the side of a skiff and looking down. One man told of letting down a line some hundreds of feet without reaching the bottom. "Was the line wet?" asked another. "Yes? Then its own weight would keep it sinking and coiling long after the plummet

reached the bottom." This man claims to have measured more accurately by dropping a weight attached to a line previously dry, and to have found it about sixty feet. Surely that is deep enough to suggest solemn possibilities and the wisdom of tempering our pastime with sober caution.

How many deep places there are in science, especially in theological science, down into which we look with assurance, yet with reverent awe, unable to see the bottom or to reach it with our sounding-lines! It is science. We *know*, but there is a limit to our knowing, as surely as we *see*, while there is a limit to our seeing. When all theologians and all other scientists remember this, we shall have less dogmatism and, if fewer, more unquestionable, dogmas.

For three weeks I have heard neither the loud rumble of wheels upon stone pavements nor the scream of a locomotive. The stillness is broken only by songs of birds, the lowing of cattle and other rural, gentle sounds. Yet this is by no means a solitude. Other houses are not far away, to some of which (boarding-houses like this) loads of passengers pass in vehicles which move almost noiselessly along the smooth, stoneless road. The almost whispering tinkle of a modest bell daily announces one of these vehicles bringing the mail, and we welcome

our letters and papers. At another hour the same vehicle bears away whatever we have to send by mail. So beneficently present to us all, in city, in hamlet, in rural seclusion, is the government of our country, daily reminding us of its power and presence by this pervasive agency, holding us in so easy communication with itself and with one another, all our three-score millions, over all this wide land, and, by wise arrangement with other governments, in all parts of their dominions. This mail has brought me each week precious letters written, four weeks before, beyond the Mediterranean. Other letters written by dear hands are constantly upon the sea, coming reliably to me, and passing on their way letters which I have written. Shall I keep my faith in these human agencies for intercommunication, so large a part of which are invisible, and not hold fast my confidence in God's assurance that he receives whatever messages I address to him in the way of his appointment? Mail-bags, mail-coaches, steamships, telegraphs and telephones credible and reliable, and prayer "unscientific"! The government of my country, so near me, so ready to protect me and help me wherever I go, and he who invented and made this world and this universal nature, with all its potencies and possibilities, incapable of holding communication with me, his creature, made in his image! "He telleth the number of the stars, and calleth them all by names. He healeth the broken in heart, and bindeth up their wounds."

ECHO LAKE.—Syllables distinctly shouted from a boat on its surface come back responsively with sufficient clearness to have suggested the name; yet not more remarkably than at some other places which I have visited. What a wonder an echo is anywhere! The child marvels at it and opens

wide his ears, eyes and mind for explanation, which he cannot comprehend. To the poet this "*vox et præterea nihil*" ("a voice and nothing else") talks of unutterable things; and the man of science finds its explanation in laws correlating the air, the ear, the brain, the soul—in all which he finds a far deeper wonder than that of the child, and which immeasurably deepens that of the poet.

To this seclusion there come some voices which may peradventure be echoed away, not unacceptably, to the readers of THE CHURCH AT HOME AND ABROAD.

Is that sound a knell which is borne hither from Virginia, from her *Healing Springs*?

"Professor Ransom Bethune Welch, of the chair of Christian Theology in Auburn Theological Seminary, passed away on Sunday, June 29." "Passed away," not *died*; "departed *this* life" into the higher life. "*Non decesserunt ex vita, sed accesserunt in vivos*," once beautifully spake his accomplished colleague Professor Hopkins, at a meeting of Auburn alumni commemorating their departed brothers. "They have not gone away from life; they have arrived among the living."

At Professor Welch's inauguration in 1875, in the official charge addressed to him, he was reminded that that chair, in which Richards and Hickok and Hall had sat, was the chair of *Christian* theology. From it he was not merely to utter the prescribed formulas of any sect nor the dicta of any human master, himself or any other. He was placed there not to prescribe to students what they must accept, but to lead them to think—to accompany and help them in prayerful study of the divine word, "the only infallible," searching what the Spirit speaking that word did signify, and finding, if ever they can, more "acceptable words," words more clearly expressing the mind of

the Spirit, than any heretofore spoken or written or adopted. Faithfully fulfilling that charge, Professor Welch has found no occasion or reason for altering any essential or characteristic feature of the "Reformed or Calvinistic" theology. In the Reformed Church as a pastor, and in the Presbyterian Church as a theological professor, he found Heidelberg and Westminster helpful, not hindering, to the honest study and faithful preaching and teaching of *Christian* theology. Yet much of the thought and labor of his last year on earth was given to helping his presbytery's effort to set forth the essential truth of that theology in a form of words more intelligible to God's people, less stumbling to their faith and more nutritious to their piety than the scholastic formulas which, as a Christian scholar, he profoundly revered.

He has gone from amid these shadows into the heavenly light. His voice and pen will give no further help to our Church's endeavor to find the best forms of statement for her grand belief; but those to whose study that effort is at present officially committed will not waste what time they may give to the careful study of the statement which Professor Welch so largely helped his presbytery to formulate.

From farther west comes a sound of many youthful voices, of young men and maidens, seeming to be crying together, "My father! my father! the chariot of Israel and the horsemen thereof!" Suddenly as Elijah went up from beside Elisha, yet most gently, the beloved and revered head of Park College and Park College Family has gone. Be comforted, dear youth. Is not the vine which your revered teacher watched and watered a vine of the Lord's own planting? Can it be other than his voice which we now hear, and which his people all over

this land are hearing, "Destroy it not—a blessing is in it"?

That vine, in its wonderful exuberance, may have outgrown its trellis. There may be a necessity of curtailment. For the continued vigor of the vine, it may need pruning. "Every branch that beareth fruit, the husbandman cleanseth it, that it may bear more fruit."

The devout enthusiasm which has stimulated such marvellous growth will be best honored by the firm exercise of the calm administrative wisdom which is no less a divine gift, of which doubtless the trustees of Park College now feel the need. Let them "ask of God who giveth to all liberally and upbraideth not; and it shall be given them." It is a great trust which God, by this sudden removal of President McAfee, has devolved upon that Board. Let us not doubt that he will give them wisdom and courage commensurate with their responsibility. We have no reason to doubt that their financial wisdom and business experience are as thoroughly consecrated and as divinely inspired as were their departed leader's educational genius and phenomenal enthusiasm. God inspires his Bezaleel and Aholiab and Joshua as truly as his Moses and Elijah. Let us hold all the various gifts of God's servants, bestowed by him and consecrated to him, in equal reverence. His word to Joshua bereft of Moses is, "Be strong and of good courage. I will be with thee."

Another sound floats into this stillness. Is it a cry of alarm? It is a composite sound, like the mingling of many voices. Anxious treasurers report diminishing streams of income, while extending channels and enlarging fields needing irrigation call for more generous outflow. Missionaries abroad and in our wide-stretching home-land

cry, "Come and help us. These fields are white, ready for harvest." Young men and women, "whose hearts God has touched," lift up their clear, sweet voices, each one saying, in distinct personal obedience and consecration, "Here am I; send me." Weary secretaries studying night and day the vast field and the amazing opportunities, and thoughtful boards scanning the numerous and urgent demands, and count-

ing, like prudent men, the cost and the resources, add their deep barytone to the chorus, sounding like the moan of over-tasked laborers commanded to make bricks without supply of straw.

As we listen in this seclusion to the sound in which all these blend, gradually the echoes seem to become articulate. Will the readers of *THE CHURCH AT HOME AND ABROAD* hearken?

ECHOES.

QUESTIONS.

The General Assembly has called for an extraordinary contribution of \$140,000 for home and foreign missions on account of last year's deficit; and has directed its two boards to go forward with the work at home and abroad with an energy which implies not curtailment but enlargement of expenditure for the current year.

Do the facts justify this call and these directions?

Can the proper constituency of the General Assembly furnish this amount of money to these two boards without damage to other interests equally sacred?

By what methods can we best assure the accomplishment of this?

ANSWERS.

These questions having been sent to a considerable number of well-known elders in different parts of the country, we have received responses as follows.

An elder in Minnesota, diligent and prosperous in business, and earnest in his love to the Church, who does not wish us to give his name, writes:

In reference to the special collection for home and foreign missions suggested by the last General Assembly, I unhesitatingly answer "Yes" to your question "Do the facts justify this?"

I also answer your second question in the

affirmative. Our Church *can* furnish the funds to remove the debts of both the boards without at all interfering with its other work. Whether it will do it or not remains to be seen.

There are two reasons why our Presbyterian Church at large does not give more money to the cause of missions than it does. The first is ignorance, the second is indifference. The second is the result of the first.

I believe that if all our people knew about the work our missionaries are doing, knew about the needs and knew of the blessing that comes from cheerful giving, indifference would vanish and the treasuries of all our boards be filled to overflowing.

Our ministers are somewhat to blame for not instructing the people more in regard to these matters. The elders are very much to blame for not assisting in that instruction. Occasionally there is a minister who prefers to keep the elders in the background, but most ministers will rejoice at assistance from them. The people will sometimes be more influenced by an appeal from an elder than by the same appeal from a minister. Why? Because they think the minister is simply discharging a duty.

I last Sabbath gave in our church a partial report of the proceedings of the General Assembly. One elder came to me afterwards and said, "I have learned more from your talk than from all I had read about the Assembly." A lady said, "I know more about the Presbyterian Church now than I ever did before."

In a few weeks I am to give a talk on the benevolent work of our Church, and hope to help some to appreciate the grandeur and importance of the work as they never have before. My suggestion is that the ministry use the eldership more, and the elders improve every opportunity to assist the ministry in instructing the people in regard to our Church, its work and their duty.

ELDER LOUIS CHAPIN, ROCHESTER.

I heartily wish our churches would respond to the calls of providence for the greatly increased needs of the Home and Foreign boards without relaxing on the calls of other boards.

When the New York State Agricultural Society held their annual fair in Rochester in 1843, Daniel Webster was present at their society dinner, and gave as his sentiment: "The state of New York. It can if it will."

ELDER THOMAS KANE, CHICAGO.

Replying to your request for my opinion, Yes, the call of the Foreign and Home boards, endorsed by the General Assembly, for \$140,000 to meet the present emergency, will in some, perhaps in many, quarters injure other causes equally dear to the Church. No, this call will not injure these other causes in many other quarters, but will probably increase contributions to them because of the widely-shared fear expressed in your question. No, under the circumstances, the secretaries did right in going ahead with the work, notwithstanding the certainty of reporting a debt. Yes, the Assembly acted wisely in pledging the amount in the name of the Church, and bidding the secretaries to take no steps backward.

A much more important line of questions and answers would be: Is there no lesson in this and former deficits? Is there no remedy? Are our present methods for raising money for the church boards the best that can be devised? Suppose the apparent acme of our present efforts be reached, and that every church should take up a collection

for each board once a year, thus stopping the cry, "Fill up all the blanks," would the results be far different? Conceded that they would be twenty-five per cent. greater, would that be satisfactory? Are our boards, the recognized agencies of the Church, getting their share? Are they getting one half what they should get of all the contributed money of the church membership to benevolent objects? Is there any reasonable prospect for a materially better showing under the present system? Are circumstances changing for the better? Is not the tendency rather in the other direction?

So much for questions; now for answers. It seems to me there is but one answer. We have nearly reached the limit of success by present methods, and, so far as I can see, there is only one system that promises complete success without interfering with present methods in any important particular. One of the foreign secretaries struck the key-note in the Assembly, so far as that Board was concerned. He called for a pledge both from the churches and individuals. A fatal objection to this would be that other boards and the Church would never consent that one or two boards should be singled out as the sole beneficiaries of the pledge system. Why not adopt this system for the entire Church, embracing every member who will agree to contribute, say, four or five dollars per annum, not to each, but to all of the boards combined. I mention this as the smallest amount. Many other subscriptions would run into the hundreds and some into the thousands of dollars. Complicated? It is the essence of simplicity. Expensive? Any one of the present treasurers would receive and disburse the money sent, either in accordance with the wish of the donor, or, if no preference is expressed, in the proportion directed by the General Assembly, and a single competent book-keeper could easily keep the accounts. Would the pastors favor it? All who favor the boards at all would certainly welcome it heartily, as it would save them endless trouble, not lessen their own income; and as soon as the plan is permanently established, it means, in my deliberate judg-

ment, the paying into the board treasuries at least twice as much money annually as they now receive. Would the secretaries favor it? I do not know. Ask them. Would not the plan interfere with the present method of preaching instructive sermons on the work of each board and the taking of a special collection for it? No. The same necessity for this would exist as now. Very many, indeed the large majority who are already pledged, would aid in this collection, and all who are not pledged would have an opportunity to help. How often should the money be paid? Quarterly, I should say, unless the donor desired a different time. How would it be paid? Large subscribers would probably pay by check or

draft, and the smaller could put the amount in a proper envelope, drop it into the plate, and the church treasurer would cheerfully forward it to the "Clearing House" treasurer. What would be a proper envelope? Every donor, large and small, would be given a number when his name and subscription is forwarded to the general treasurer, and a supply of envelopes would be sent him direct, all with his number on them. He would use these whether remitting directly or putting it on the plate. Should subscriptions be taken annually? By no means. "So long as I am sufficiently prospered, I agree," etc., should be a part of the form of the pledge. Advantages? They are too many to enumerate.

Elder Chapin's cheery response, quoted from the great senatorial orator, is pregnant with significance and potency. "*It can if it will.*" On one of the great occasions which drew an American crowd to Bunker Hill to hear Webster speak, it is related that the pressure of the crowd against the platform, on which the orator stood and others were seated, was endangering their limbs and lives. Requesting the multitude to stand back, he received, from those near enough to be aware of the danger, the response, "The pressure from behind us makes it *impossible* to move back." Lifting his majestic form to its full height, extending his energetic arm before him and over their heads, he shouted with his mighty voice, "*On Bunker Hill nothing is impossible!*" The crowd moved back like an ebbing tide.

No living man is more competent than Louis Chapin to judge what is financially possible for the Presbyterian Church in the United States of America.

But he says, quoting from Webster, "It can *if it will.*" How forcibly does this recall the famous line of Virgil picturing the boat-race, in which he says of the rowers, "*possunt quia posse videntur,*" which one

bright college boy quaintly and forcibly rendered, "they can, because they seem to can."

Treasurers Eaton and Dulles are perhaps nearly ready to cry, "Let us see the churches *seem to can* pretty soon if they mean to have us hold fast the belief that they *can.*"

Our beloved Minnesotan strikes a good note. Do his brother elders hear it? They can *if they will.* Will they? He will, and many another, we believe. He is a true son of his sainted father, who, as an elder in western New York, did a noble work, and is held in precious remembrance.

Another elder, the son also of an eminent elder now in heaven, modestly disclaims ability to write in answer to our questions, but suggests that a serious cause of the lack of sufficient contributions is the want of intelligence concerning the work of our Church such as would be produced by a more general reading of this magazine. He suggests a means of promoting this which he did not intend for publication. He may be assured that it will be earnestly considered. And may we not ask those

who do take THE CHURCH AT HOME AND ABROAD and read it—especially all our beloved elders and deacons and women—is not great increase of our number of subscribers a thing of which we may truly yet most respectfully say, “*You can if you will*”?

We are the more impressed with the probable truth of this suggestion by one response from an elder of great eminence, who excuses himself from making any answer to our questions on account of his lack of information upon the subject to which they relate. Is such information difficult to obtain? A good deal of it can be had for *one dollar a year*.

Elder Kane disposes of our questions in a few crisp sentences, except our last question as to *methods* for getting the two biggest wagons in our train out of the holes into which their wheels have dropped. He skips

this and gives excellent advice about so improving the road on ahead that there will be no such holes for wheels to drop into. We shall be glad to have that discussion continued in future numbers, and we believe that Thomas Kane is one of our Church's best road-makers. But as to this present emergency—there's nothing for it but a dead lift. Pastors, elders, deacons, men, women, all together, lift! *lift! LIFT!*

From several elders to whom our questions were sent no answers have yet come. We believe that they are making a study of them. That is right. Our readers will be glad to hear from them and from any others in our next number. Meanwhile, do not forget to let the treasurers hear from you, in good coin or currency or bank paper.

INDUSTRIAL TRAINING is everywhere found to be not only an important part of education, but a good helper of every other part. The Laos mission has an excellent plan for giving such training to the Laos boys. With the consent of the Board of Foreign Missions, it is proposed to the children to provide funds for this in *addition* to what they are now doing. This plan is set forth in *Children's Work for Children*, August number, pages 142–146. We commend it to our little Presbyterians and to their mothers and teachers, who, we trust, will wisely use it to *increase* their children's interest and efforts for missionary work, and not allow it to *divert* contributions from other channels.

We find that the advice given in our May number (page 396) discouraging the sending of dolls and toys, etc., to missionaries is not applicable to all missions. At some they are desirable and economical. We are as-

sured that this is true (*e. g.*) at Sidon. Mrs. Tracy gave similar information concerning India in our June number (page 489). Reliable advice on this subject can always be obtained in regard to any particular mission by writing to an officer of any of the women's boards.

The American Tract Society has added to its list of executive secretaries Rev. William A. Rice, pastor of the Fourth Presbyterian Church, Syracuse, N. Y. His duties will lie in the missionary department, which includes the gratuitous distribution of publications, colportage and printing at foreign mission stations, and also the securing of means for the support of this benevolent work. Mr. Rice is expected to enter upon the work of the society early in September. Much as we regret the loss of Mr. Rice from the Presbyterian pastorate, if he and his presbytery judge that God calls him to the

work above indicated, he will have the best wishes of all his Presbyterian brethren for his great usefulness in it.

Rev. W. A. Waddell writes from San Pedro, Cal., that several typographical errors occurred in our printing of his article, "A Requisite of African Missions," in our June number, page 23. He says that of these mis-spellings of African names only one is absolutely misleading. That is the substitution of Arabia for Nubia.

We regret that Mr. Waddell's distance from us rendered it impossible for him to correct the proof of an article in which African names occur, the orthography of which needs the eye of an expert.

Rev. T. P. Bell, assistant secretary of the Foreign Mission Board of the Southern Baptist Convention, writes us that the statistical table of missionary work in Mexico in our June number, page 495, is incorrect as to the work of his denomination. He says:

The report of our Board shows that we have in Mexico 7 ordained missionaries, 7 wives of missionaries, 5 single ladies, 1 ordained native and 13 unordained, 24 organized churches, with 27 out-stations and 782 communicants. There were 213 baptisms last year.

Rev. J. M. Gelston, pastor of the Presbyterian church, Ann Arbor, Mich., writes:

Many friends of the Japanese in Ann Arbor feel that some correction should be made, in justice to them, of the too-sweeping assertions concerning the Ann Arbor colony, which occur in the July number of *THE CHURCH AT HOME AND ABROAD*, p. 37. We know them as a class to be *studious*, *faithful* and *trustworthy* young men, comparing favorably with young men in general. They are not objects of Christian charity, nor present themselves as such. They are not "poor as students can be," but pay their debts and live as comfortably as hundreds

of American students. They are not a "disgrace to themselves and their families." Only two out of the *forty* Japanese who have been here can be said to answer that description. It is well to remember there are Christian Japanese who read our papers and magazines; and when these complain that Christians and even the missionaries do them injustice in their public statements, it is easy to see how Christ's cause is prejudiced in the house of its friends.

The mistake was of course unintentional, but ought none the less to be corrected.

A NATIONAL MISSIONARY CONFERENCE is proposed to be held at Indianapolis September 3-9, 1890. Dr. A. T. Pierson, Dr. James A. Brookes, Dr. A. J. Gordon and Bishop William Taylor of Africa are expected to have part in it, also many Young Men's Christian Association secretaries, missionaries and others.

Indianapolis is a good place for such a convention. We remember an admirable one held there by Presbyterians some eighteen years ago, at which Drs. Mitchell and Ellinwood were the leading speakers. This larger gathering of Christian workers of various denominations now, when so much more progress has been made and the opportunities for swift advance of the work are so much greater, ought to be of surpassing interest and power. All Christians who cannot attend should remember it in their prayers.

It is said that the railway companies will, no doubt, grant one and one third fare for the round trip. Delegates arriving prior to September 3 are desired to report at Young Men's Christian Association building, No. 35 North Illinois Street; after that date they will go directly to Second Presbyterian Church, corner Pennsylvania and Vermont Streets (taking Pennsylvania street car at Union Station for door of church), where the sessions of the conference will be held.

HOME MISSION NOTES.

BY THE SECRETARIES.

Missouri has suffered through its two years' lack of a synodical missionary. It has now a new and experienced superintendent, who is seeking out the weak places, filling the gaps, and stirring up church interests and enterprises in all the presbyteries. There is room for more speed and pressure in the stanch and sturdy Presbyterian fellowship of that great state, and more may be looked for before long. Thirty more men are urgently needed. There are churches which might soon reach self-support if each could have the entire attention of a pastor. Many congregations seem too content to hold on to outside aid, and need to be aroused and instructed in the direction of self-help. The Board has a right to demand vigorous co-operation from those whom it willingly assists. Indifference and slackness among the people are among the chief causes of stagnation and failure. A sister denomination, it is said, has disbanded fifty-three churches in the state in the last five years. Similar waste and defeat are not unknown in our own work here as elsewhere. Our field is large and inviting. Palmyra Presbytery has a territory larger than New Jersey. In Platte Presbytery two hundred and eighty miles of railroad were built last year. The synod includes Arkansas, where our work is as yet limited. The church at Hot Springs, long weak and discouraged, has had better prospects of late under the good work of Rev. Thomas Marshall, and some new fields are proposed.

The *Mid-Continent* speaks as follows of "Our Church in Missouri:"

Presbyterianism in Missouri is seventy-four years old, having been planted August 16, 1816. The first church in St. Louis was organized the following year. Many difficulties have stood across our path. Yet progress in recent times has been steady and increasing. The comparative table published by us last week places our Missouri Synod in a very attractive position. She stands eleventh in size among the

thirty synods, with 16,699 members. While the average ratio of increase by confession of faith in proportion to the whole membership is 1 to 16, her ratio is 1 to 14, placing her above the average. Her growth by profession was 1205, and by certificate 1159. The latter, the same ratio of growth as the former, represents largely increase by immigration. Her total accessions were 2364, or 1 to 7 of her total membership. This is an excellent showing, and should enkindle a new enthusiasm in all our ministers and churches. There is no doubt but that a new day has already dawned upon Missouri. Into many parts of her fertile and beautiful territory immigrants are flocking from many states. There is not a richer soil, a healthier climate, nor a more diversified and beautiful landscape in any state of the Union. Her hills are laden with ore, her mountains with timber, her valleys with fertility. Strangers travelling through her bounds are amazed at the revelation of her wealth of resources and sure and speedy development. With her two great cities, St. Louis and Kansas City, on her eastern and western lines; with Hannibal and St. Joseph in similar relation, and with other rapidly growing towns and cities, this state opens opportunities for success well nigh unrivalled. Among those who are coming and coming soon will be found many Presbyterians. They will naturally affiliate with our branch of the Church. We must be ready to welcome them.

And we are making ready. The appointment of Rev. Alex. Walker as synodical missionary for the state last fall meant business. He is a hustler, energetic, zealous, indefatigable. Already the whole state feels the impulse of his busy labors. He has visited and reanimated many of our weak churches. He has stirred enthusiasm among older ones.

Pastors are coming to his help. In short, our whole state work is being revived. Speed on the good impulse. Let pastors and elders, deacons and women, churches and missionary societies, all take fresh courage and resolve that the coming year shall be remarkable for the progress of the Lord's kingdom as represented by our Church in Missouri. There are at least twenty-one counties where there is no Presbyterian church. Let us buckle on the armor for a new warfare in behalf of our King.

We may report at least 20,000 members for our synod next spring, with the Lord's help. It will not be so very great an advance on the last year's work. Now let us see that it be done.

Kansas City, Kan., is rapidly pushing to the front among the cities of the great Missouri valley. Our Church needs to be thoroughly informed and aroused as to the grand importance of the city's position and prospects, and the vital necessity of delaying no longer in taking at least our full share in its religious and ecclesiastical occupation. Too much time has already been lost in giving our young church there the moderate help from outside necessary to the prompt attainment of a firm and permanent foothold, the early bestowal of which would put it at once beyond the need of further aid.

It has taken some of us a good while to learn that the Kansas City we have long known was not in Kansas, but in Missouri—just as Arkansas City is not in Arkansas, but in Kansas. That lesson in geography must now be unlearned, at least so far as to possess ourselves of the fact that there is also a Kansas City, Kansas, only divided from the other by a street, which coincides with the state line, and fast pushing after its older namesake in population and prosperity and power. The duplicate name seems at first in some respects a mistake and misfortune, but serves at least to emphasize the contrast and the rivalry between the two. For one sharp point of difference, it is said that on one side of the dividing street saloons abound, while on the other prohibition reigns, and not a drink can be bought—an evident though questionable accommodation for the thirsty and bibulous Kansans of the neighborhood.

Fifteen years ago Wyandotte, Kan., was a pretty village of something over 4000 people. In 1880 it had grown to 6000. Kansas City, Kan., near by, had then a little over 3000. In the meantime, Rosedale, Argentine and Armourdale had come into existence as prosperous villages in the neighborhood. In 1886 nearly all of these were consolidated under the name of Kansas City, Kan., with a population of over

21,000. The growth of the city for the last four years in numbers, wealth, business and manufactures has been most remarkable. The advance has been steady and conservative and apparently healthful and trustworthy, unattended by any such "boom" in real estate as has marked many other places. The Federal census of this year credits the city with a population of 40,000. The inclusion of some suburban villages not yet within its municipal bounds would make a total of nearly or quite 50,000 people. The city has thus in four years about doubled its population, and risen from the fifth to the first place among the cities of Kansas.

Our congregation there has been for a year or two under the pastoral care of Rev. Clarence W. Backus, son of our venerable and honored ex-moderator, Rev. J. Trumbull Backus, D.D., of Schenectady, N. Y., and a pastor of several years' successful experience in northern and western New York. The enterprise has suffered the hindrance of financial pressure and the absorption of all available capital for secular purposes, incident to all new and growing communities. But a central and commanding site for a church edifice has been secured, and the people are bent on its erection at the earliest possible day. There is no doubt that in time they will fully and grandly succeed, even if left to their own resources; but generous help just now from without would not only soon make this an accomplished fact, but also ensure their taking and keeping the lead among the city's religious enterprises. There is no point in the land where such timely aid would be better bestowed.

W. I.

The cyclones which have brought such sudden and sweeping ruin upon Fargo, N. Dak., and Lake City, Minn., are becoming a sadly-frequent experience of our western brethren. Fargo is the home of our efficient and faithful synodical missionary, Rev. F. M. Wood, and thus the main centre of our church work in the state. It is the county seat of Cass county, and is 251 miles west of St. Paul. It has a population of about ten thousand, and its growth began with the

establishment of the "bonanza" farms in the neighborhood, which showed how productive was the Red River valley. Since then its prosperity has increased wonderfully, and it has been greatly influenced by the fortunes of the Northern Pacific Railroad. It is, in fact, the commercial centre of the New Northwest, being favorably situated on the Red River, in the centre of the rich agricultural belt of the Red River valley, which is especially adapted to the raising of wheat, oats, corn, rye and potatoes. The city has twenty-eight hotels, twelve churches, four banks with a capital of over \$1,500,000, six newspapers (three daily and three weekly), several monthly publications, three public halls, a United States land-office, an opera-house, a theatre, a court-house which cost \$100,000, street railway, waterworks, high and grammar schools, gas and electric light, three elevators, mills and factories, which make a thrifty and prosperous city. The Northern Pacific has round-houses and car-shops at Fargo, which is the junction of the Dakota and Minnesota divisions and of the Fargo and Southwestern branch.

It would be an interesting record if we had the names of our ministers who have preached the gospel fifty years or more. We all know of such, but mostly when their work is done.

Fifty-one years ago Rev. Peter S. Van Nest of Berkshire county, Mass., and a graduate of Union College, was a member of the Auburn Theological Seminary in the class with Rev. C. C. Carr, Rev. F. S. Howe, the late Dr. Hogarth and other strong men. A few months ago he was prostrated by a paralytic stroke and his work in the ministry temporarily, if not permanently, terminated. He had just rounded out fifty years in the ministry, mostly in Wisconsin and Illinois. He now waits for further orders from the Master at Geneva Lake, Wis.

In the year 1840 Rev. John Waugh began preaching the gospel in Sauquoit, Oneida county, N. Y. He and the people of his present charge, Cocheton, N. Y., celebrated the close of his fiftieth year in the ministry a few days ago.

Servants of God, well done!

FOREIGN MISSION NOTES.

BY THE SECRETARIES.

The death of Rev. B. B. Brier, of our Gaboon and Corisco mission, which occurred at Batanga, West Africa, on May 14, was sudden and unexpected. Some time before he had been ill with la grippe, and had scarcely recovered his strength. Moreover, there was much sickness among the natives, the prevailing influenza and other diseases prostrating many. Though not a trained physician, Mr. Brier had some knowledge of medicine, and with characteristic energy did all in his power to relieve the suffering, thereby severely taxing his already depleted strength. On the morning of May 6 he took a ride with his wife along the beach, greatly enjoying the refreshing sea breeze. Scarcely had he reached home, however, when he was seized with a chill, which

proved to be the precursor of African fever. His beloved wife, herself in feeble health, did all in her power with the assistance and remedies within reach to arrest the fever, but in vain. He rallied once or twice sufficiently to encourage the hope of recovery, but finally sank under the power of the disease.

Mr. Brier was a graduate of Wabash College and McCormick Theological Seminary, and a member of Crawfordsville (Indiana) Presbytery. His testimonials from college and seminary were of a high order both as to piety and scholarship. In applying to the Board for appointment as a foreign missionary, he expressed his readiness to go to any field, and when the claims of Africa were presented, after thoughtful and prayer-

ful consideration he replied, "I am ready to go to Africa, I think, with my whole heart." He reached Gaboon with his young wife on June 28, 1889, and after a few months spent at that port of entry he pushed north to Batanga, where the Board, after consultation with the German authorities, had determined to establish a station on the foundation already laid by our native workers under supervision from Benita. The young missionary entered with great earnestness upon his work, applying himself closely to the study of the Benga language, and dispensing the ordinances with the aid of Itongolo, a trusted native licentiate. From the first he wrote enthusiastically of the field where his lot had been cast, counting it a great privilege to labor for Christ in West Africa. On April 1 he wrote, "I have the hearts of my people, and they acknowledge me as their leader and counsellor." On April 29 he penned his last letter to the Board, which reached New York just before the news of his death was received. In it he says, "We are getting along quietly, making some progress in the language. I have prepared a sermon for next Sabbath which I have written wholly myself in Benga." He had the joy of receiving a goodly number into the fellowship of the Church during his brief ministry, and was looking hopefully for still larger accessions when the summons came. His heart was especially set on reaching the people in the "bush," as the region lying back of the coast is called, and at his own expense he had sent a native Bible-reader to break to them the bread of life. He was happy and contented in his lot, not only uttering no complaint, but writing enthusiastically of his home and his work. His precious dust lies in the little cemetery which he had laid out on the mission ground on the hill, while his ransomed spirit has entered in through the gates into the city to be forever with the Lord. Mrs. Brier, wonderfully sustained during the terrible ordeal of the past few months, has returned to her father's home in Indiana, which she had left little more than a year ago to share the joys and the sorrows of her beloved husband in his mis-

sion life in Africa, and to whose efficient co-operation in that work he bore loving testimony.

Notwithstanding the trying climate of the African coast, the death of Mr. Brier is the first which has occurred in our mission for a number of years past which can justly be ascribed to climatic causes. It is a severe blow to the mission in the present depleted condition of the force, but God will not suffer that ripe field to remain without a reaper. Two ordained missionaries, one of them also a physician, are already under appointment for Batanga, and although deeply impressed they are far from being daunted by the shadow which has fallen upon the mission. While remembering in our prayers the bereaved wife and stricken households in this country, let us also make mention of those who go nobly forth to pick up the fallen sickle and reap for the Lord of hosts.

Soon after the death of Mr. Brier, Rev. W. C. Gault visited Batanga and at the urgent request of the session administered the Lord's Supper. Eleven persons were received into the fellowship of the Church, having been baptized on the basis of their own confession of faith.

The death of Dr. J. W. Heron, of Korea, announced by a cablegram of August 1, brings a serious shock to the officers of the Board and to many friends. No particulars have been received at this time of writing, except that he died of dysentery. Dr. Heron had long been conscious of overwork and of a severe strain upon his strength, and was planning to secure, if possible, a furlough as soon as some one should be found to take his place. He was appointed to the Korea mission in 1885, and from the first gave promise of medical skill and of a strong and vigorous missionary work. He was the son of a well-known pastor of the Presbyterian Church, and leaves a mother whose strong faith and zeal consecrated him long ago to the mission work, and who but a short time before his death declared that he was in just the place where she would wish to have him.

For a time Dr. Heron was associated with

Dr. H. N. Allen in the charge of the government hospital and other medical work in Seoul, and upon the appointment of the latter by the king of Korea as interpreter and adviser of the Korean legation, which was sent to Washington in 1887, Dr. Heron took full charge of the work, and from that time on had borne a heavy burden. He had won the confidence of the foreign community to such an extent that he had a large practice, the avails of which were handed over to the treasury of the mission. He leaves a young wife and two children to mourn his loss, besides a mother, brother and sisters in this country. He was ready to answer what he considered a call of duty to go abroad in the service of Christ and humanity. He has rendered a faithful stewardship, and while still in his youth he has been called to lay down his work and receive his reward.

Rev. J. H. Laughlin, referring to the relation between the Chinese government and that of the United States, says, "The home papers are announcing the decision of the Chinese government to restrict the admission of foreigners." We here have heard nothing of it, but it is undoubtedly a fact that the officials will scarcely move a finger for us any more, no matter whether we are robbed or beaten.

Recent letters from Canton announce the success of the efforts, which have been continued for four years by United States Minister Denby of Peking and Consul Seymour of Canton, to secure for the Presbyterian Board and its missionaries indemnity for the property destroyed by a mob in 1886 at Kwai Peng, in the province of Kwong Sai. The total amount which has been paid is between four and five thousand dollars. About one third of this amount goes to the treasury of the Board. This is an important event, valuable in the fact that it recognizes the right of foreigners to hold property in interior cities, but at the same time it leaves the disagreeable inference that the Chinese officials may be slower than ever to allow the occasions of such difficulties to

occur by the admission of foreigners in their cities. All the indications seem to favor the plan of small beginnings, with few purchases of property in the first occupation of new stations. This involves much self-denial.

A month ago the Shantung mission was felicitating itself upon the friendly admission of its missionaries at the new station of Chiningchow, but the latest advices are that the gentry of the place had held a meeting, at which they censured in the strongest terms the man who rented the property to the foreigners, and they are giving every reason to expect that they will resist the foreign occupation so far as they dare. It is believed, however, that in a quiet way our missionaries will be able to prosecute their work without fear of serious disturbance.

The following names are to be added to the list of ordained missionaries in this country who may be available for public services, according to the suggestions of the note in the last number of *THE CHURCH AT HOME AND ABROAD*: *Syria*—Rev. W. W. Eddy, D.D., care of E. Wells, Esq., Delavan, Wis. *India*—Rev. Thomas Tracy, 197 Spink Street, Wooster, O. *Brazil*—Rev. J. M. Kyle, Xenia, O. *China*—Rev. Wellington J. White's address is now 244 South Fifth Avenue, Mt. Vernon, N. Y., instead of that heretofore given.

Rev. J. P. Williamson, writing under date of July 11 concerning our church among the Dakotas at Yankton agency, reports an addition of eleven members on profession of faith within the last four months. During the early part of the season the church was so crowded that extra seats were required every Sabbath. The house is still well filled, although many of the people have gone to work on their farms quite a distance from the church.

Some features of the late anniversary of the Church Missionary Society are worthy of note. First, it was its ninety-first anni-

versary. It has entered upon the last decade of a century of faithful and most fruitful work. The first exercise of the occasion was a prayer-meeting, held Monday, May 5, at which only prayers were offered. No addresses were made. Much as there was for mutual congratulation, the only utterances were expressions of thanksgiving and earnest petition to God.

The next day, at the annual meeting, held at 11 o'clock A.M., the president, Sir John Kennaway, was in the chair, and there were present the bishops of Rochester, Ripon, Exeter, Durham, Bedford, Antigua, Mauritius, Travancore and Cochin and Korea. The opening speech of the president was worthy of its noble author. We may properly point him out to the laymen of this country as worthy of imitation—a busy member of the House of Commons, deeply engaged in the affairs of government and other secular interests, yet in full touch with all that belongs to the kingdom of Christ in heathen lands; and although not an orator, yet able, as his speech shows, to strike the key-note of a great missionary anniversary. The reason is simply that his heart is full of the subject.

Second, Mr. Wigram, one of the secretaries of the society, announced two gifts, one of \$25,000 from an anonymous donor "*in lieu of personal service.*" Here is an idea! How many are there who take this view of the subject? There are some who seem to think that no other sacrifice is called for than that of actually going to the field; and having decided that question, they dismiss the whole subject. The unknown donor of the \$25,000 made a noble offering, but another was there made which was nobler still. The brave Mackay had died. There was urgent need of men to take up the work, and so a call came for reinforcements. When the call was made known to the public, immediately nine volunteers presented themselves, four of whom were selected, and two on only two days notice started for their field. The giver of the \$25,000 probably has abundance left, and has hardly felt any sacrifice, while these noble volunteers have gone to meet with toil and hardship, perhaps with early death. Still, we would

not depreciate the generous gift. We only wish to get ~~such~~ things out of the category of special favors to Christ and his cause, and to inculcate the idea of duty and the equal obligations of Christian men with respect to his service.

Miss Fleason, writing from Lakawn, Laos, February 22, says that nine men lately came there to remain and study. Four of them were priests, who wished "to read our sacred books." They can read the Laos language, but as we have no type and consequently nothing printed in Laos, they must first study Siamese. But then they will not be able to understand the Bible. It is a source of very great gratification that Dr. Peoples has been able to secure the punches and matrices for Laos type, which he hopes to take back with him this autumn. Mr. Wilson writing on this subject says "it will save them years of work." It will open up a new world to the Laos people, and will surely give a new proof that the "entrance" of the word gives light.

Rev. E. W. McDowell under date of May 17 says that Dr. Wishard, writing from the Koordish mountains, informs him that Mr. Daniel of Tiary, a theological graduate of the Oroomiah College, and for awhile a helper of Mr. McDowell, was recently killed and cut to pieces by the Koords.

The *Catholic Review* has ridiculed Dr. J. M. Greene's recent article in the *Evangelist*, relating to the massacre at El Carro, Mexico, by simply giving the story in an exaggerated and ridiculous way, as follows:

All went well until the priest of El Carro took it into his head to murder the sectarian fold. At three o'clock in the afternoon of April 28 he assembled his congregation, according to previous notice, and gave orders that the gossellers should be wiped out in their own blood. He gave to each one as a badge of distinction a red or green cross, and sent them forth. They shot at several Protestants, wrecked the church, chased the minister and his family into the woods, and cut off the head of a person who had earned his soup by the gospel. They only failed to destroy the Rev.

Dr. Greene; and now he wanders over the pages of the New York *Evangelist*, armed to the teeth for truth, and slaughters her in paragraphs.

The *Independent*, in commenting upon the above, says:

If the *Catholic Review* does not believe the story to be true, it ought to say wherein it is false. A story of this kind, told by a man of such unimpeachable veracity as Dr. Greene, is not to be overthrown by ridicule. Ridicule seems to us a very poor weapon with which to meet a straightforward charge of murder, accompanied by abundant particulars.

The fact that the bill presented to the last Legislature of the state of New York in relation to the Indian tribes within the state boundaries was defeated, is believed to be a matter of congratulation by those who have learned the latest phases of that movement. As shown in the frank confession of an interested party, there was a plan to buy out the claims of the Seneca Indians to certain lands lying in and about the villages which stud the Allegany reservation. The history of the treaties which have been made for the last century with the different branches of the Six Nations for the possession of their valuable lands is a disgraceful one; and now that the heritage of the Indians in our state is reduced to an amount barely sufficient for their comfortable support, education, and moral as well as intellectual elevation, the people of the state should call a halt in this sharp bargaining, and from every consideration of justice, philanthropy, and religion, should defend those whose rich heritage we enjoy. Now that the lands in Western New York amount to only about twenty acres per capita for the Indians, there is no urgency, to say the least, for the sale of any part of their reservations. The laws of the state should be extended for their protection and uplifting, but their property interests should be preserved; and if there are more valuable lands on certain of their reservations which are held by white men on long leases, there are the same reasons for continuing those leases in existence for the parties concerned, that there are for the Sailors' Snug Harbor leases

in the city of New York, and every attempt to buy them out at nominal values and leave the Indians as virtual paupers upon the public treasury should be resisted. The present lease will expire in 1892. Unquestionably every effort will be made in the interval to secure possession of their valuable lands. All such efforts should be resisted by the disinterested people of the state.

It is sometimes well to see the needs of the mission field from the standpoint of a native convert. Recently at Shanghai, when some missionaries were about to return home, a native Christian said in the weekly prayer-meeting:

O Lord! thou knowest some of our preaching, the Bible teachers are going to the foreign country, some because the time to go has come, and some because they need to go for health. But help them to remember all the time that there are very many Chinese people who have never even heard the glad tidings. Do not let them ever forget it, and let them come back where they are so much needed.

A VENERABLE MISSIONARY SOCIETY.—We are not always in sympathy with some high church ideas which appear in connection with the Society for the Propagation of the Gospel in Foreign Parts. Nevertheless, we feel a degree of satisfaction in contemplating the world-wide work of that venerable society—one of the oldest, if not the very oldest, in the goodly company of organizations that are now reaching forth their extended arms toward every part of the world. As a sort of object lesson, we copy the array of fields, the list of dates, the line of march so to speak, which has been followed in the world-wide conquests of this great society. Here are about thirty practical responses to the great commission. Let us follow this venerable leader until, by the united effort of all Christian organizations, the dark places of the earth shall be illumined by the gospel as by the light of the morning sun.

Continent of Europe, 1701; American Colonies, now United States, 1702; Newfoundland, 1708; Nova Scotia, 1728; the West Indies,

1732; the Canadas, 1749; Western Africa, 1752; Australia, 1795; East Indies, 1818; Cape Colony, 1820; British Guiana, 1834; Mauritius, 1836; New Zealand, 1839; Borneo, 1849; Rupert's Land, 1851; Natal, 1853; Burmah, 1859; British Columbia, 1859; Honolulu, 1862; Orange Free State, 1863; Madagascar, 1864; Upper Burmah, 1868; the Transvaal, 1873; Japan, 1873; North China, 1874; British Honduras, 1877; Fiji, 1879; North Borneo, 1888; Corea, 1889; New Guinea, 1889.

It is certainly good news that the agent of the British East African Company has made a treaty with the king of Uganda, by which the country is brought under British influence. Later accounts seem to indicate that this king (Mwanga) has again been deposed; but if the Briton has put his foot down in Uganda, it is never to be taken up. Whatever temporary advantage the Arabs may gain and whatever ruler they may put upon the throne, the march of destiny is irresistible. Uganda is henceforth a British protectorate, and a railroad is to run from Mombas to the head of Lake Victoria Nyanza.

It is a privilege to live in such times as these, except in the case of those who have the stewardship of untold wealth and who fail to see the signs of the times or to answer aright the question "Why has God entrusted me with these unused talents?"

One little quotation made by the president of the Church Missionary Society in his anniversary speech is worthy of being inscribed upon the palm of the hand as a specimen of the best manhood of the nineteenth century. It is taken from one of the letters of the heroic Mackay. "I am alone, with no Europeans save my books and the graves of my departed companions. What a suggestion to give up the mission! Are you joking? If you tell me in earnest that such a suggestion has been made, I can only answer, Never!" Such things inspire and strengthen and ennoble, and we do not wonder that an African Prayer Union has been formed in Great Britain, and that thousands in the Anglican Church are moved to zeal and devotion by the simple reflex influence

of that romantic and sublime mission in Uganda.

This is how a Toronto church managed it, that is, the foreign mission subscription. Under the stimulus given by their excellent pastor, Dr. S. H. Kellogg, they had already doubled their subscriptions (they had long ago ceased to rely upon an annual collection); but notwithstanding this advance, when it became known that a young man of their own congregation had offered himself to the Canadian Presbyterian Board and could not be sent for lack of funds, they passed the subscription list anew, and soon secured the amount required for his support, and that with the understanding that the support should be continued. When the result was announced, one of the elders arose and said, "Now, brethren, we ought to have a guarantee committee, because, if the church should be burned or anything serious should happen to cripple our resources, there might be difficulty and failure of supply. I suggest, therefore, a committee of five men of means, who shall consider themselves a guarantee committee to make up any deficiencies that may occur, and I will be one of the number. The committee was accordingly secured, and the young missionary goes on his way as thoroughly and responsibly supported as is the pastor of the church.

The following important action was taken at a session of the Medical Association of China, at a meeting held during the Missionary Conference of May last in Shanghai. It is of special importance to those who contemplate missionary work:

Whereas the constant prevalence of small-pox in China is well established and fully known;

And whereas three cases have occurred among members of the Missionary Conference during the time it was convened, and two deaths have occurred in the same time among the missionary body in other parts of China; therefore,

Resolved, That we recommend the various missionary boards to require *successful revaccination* as a necessary condition of appointment for mission work in China.

CONCERT OF PRAYER.

JAPAN AND KOREA.

MISSIONS IN JAPAN.

EASTERN MISSION.

YOKOHAMA: on the bay, a few miles below Tokyo; mission begun, 1859; laborers—James C. Hepburn, M.D., and his wife; Miss Etta W. Case.

TOKYO: the capital of Japan; station occupied, 1869; laborers—Rev. Messrs. David Thompson, D.D., William Imbrie, D.D., George William Knox, D.D., James M. McCauley, H. M. Landis, and their wives; Dr. and Mrs. D. B. McCartee, Rev. Theodore M. MacNair, Rev. George P. Pierson, Prof. and Mrs. J. C. Ballagh, Mrs. Maria T. True, Miss Kate C. Youngman, Miss Carrie T. Alexander, Miss Isabella A. Leete, Miss Annie R. West, Miss Annie P. Ballagh, Miss Bessie P. Milliken, Miss C. H. Rose, Miss Gertrude C. Bigelow, Miss Emma Hayes, Miss Lily Murray and Miss Sarah Gardner.

In this country: Miss Anna K. Davis and Miss Sarah C. Smith.

WESTERN MISSION.

KANAZAWA: on the west coast of the main island, about 180 miles northwest of Tokyo; station occupied, 1879; Rev. Messrs. Thomas C. Winn, Marshall C. Hayes, J. M. Leonard, A. G. Taylor, G. W. Ful-

ton, and their wives; Miss Mary K. Hesser, Miss F. E. Porter, Mrs. L. M. Naylor, Miss M. E. McGuire, Miss Kate Shaw and Miss H. S. Loveland.

OSAKA: a seaport on the main island, about 20 miles from Hiogo; station occupied, 1881; Rev. Messrs. Thomas T. Alexander, J. B. Porter, Charles M. Fisher, John P. Hearst, Ph.D., B. C. Haworth, George E. Woodhull, and their wives; Miss Ann Eliza Garvin and Miss Alice R. Haworth.

HIROSHIMA: on the Inland Sea; station occupied, 1887; Rev. Messrs. F. S. Curtis and J. B. Ayres, and their wives; Miss M. Nellie Cuthbert.

In this country: Rev. and Mrs. A. V. Bryan.

MISSION IN KOREA.

Mission begun in 1884; station, Seoul, the capital, near the western coast, on the Han river, and 25 miles overland from the commercial port, Clevelpho; laborers—Rev. H. G. Underwood and wife and Rev. Messrs. D. L. Gifford and S. A. Moffett; J. W. Heron, M.D., and wife, Miss M. E. Hayden and Miss S. A. Doty.

At Clevelpho (temporarily)—H. N. Allen, M.D., and wife.

The United Church of Christ in Japan has co-operating with it the representatives of seven foreign missionary agencies, viz., from the United States of America—Reformed (Dutch) Church, Reformed (German) Church, Presbyterian Church (North),

Presbyterian Church (South), Cumberland Presbyterian Church, Woman's Union Missionary Society of America; from Scotland—the United Presbyterian Church. The following table gives the statistics of the United Church for the past year:

PRESBYTERIES AND CHURCHES.	PARTS.	TOTAL MEMBERSHIP, OCTOBER, 1888.	BAPTISMS DURING THE YEAR.			MEMBERSHIP, OCTOBER, 1889.				CONTRIBUTIONS FOR ALL PURPOSES.
			Adults.	Children.	Total.	Men.	Women.	Children.	Total.	
Dai Ichi, Tokyo,	19	3,358	440	51	491	1,821	1,416	461	3,698	7,497.930
Dai Ni,	19	2,259	306	19	325	1,182	949	301	2,432	3,915.248
Chinzei,	8	711	142	13	155	368	312	191	871	927.910
Naniwa,	16	1,238	283	1	284	1,006	776	277	2,059	1,665.932
Miyagi,	6	969	177	6	183	777	347	10	1,134	2,002.863
Not classified,		155								2,061.164
Total,	68	8,690	1,348	90	1,438	5,154	3,800	1,240	10,194	18,071.047

* A yen, or silver dollar, is worth at present about eighty cents in United States currency.

STATISTICS OF MISSIONS AND MISSIONARY WORK IN JAPAN FOR THE YEAR 1888.

REV. H. LOOMIS, YOKOHAMA.

NAME OF MISSION.	Year of Arrival in Japan.	Married Male Missionaries.	Unmarried Male Missionaries.	Unmarried Female Missionaries.	Whole Number of Missionaries.	Stations where Missionaries Reside.	Outstations where no Missionaries Reside.	Organized Churches.	Churches Wholly Self-supporting.	Churches Partially Self-supporting.	Baptized Adult Converts, 1888.	Baptized Children.	Receptions by Letter.	Discussions.	Excommunications.	Deaths.	Present Membership.	Sabbath-schools.	Scholars in Sabbath-schools.	Theological Schools.	Theological Students.	Native Ministers.	Unordained Preachers and Helpers.	Contributions of Native Christians for all purposes during the year, 1 yen=76 cents (gold).	
Presbyterian Church in the United States.	1859	21	2	24	49	6	6	68			1,348	86					10,124	70	5,800	2	56	30	47	18,871 04	
	1859	10	1	5	16	4	4																		
	1874	3		2	5	1	1	68																	
	1879	3		2	5	1	1																		
	1883	4		2	6	1	1																		
	1871	4		2	6	1	1																		
	1877	4		2	6	1	1																		
	1869	11	4	15	30	4	4																		
	1869	13	4	17	34	5	5																		
	1872	6	9	10	25	1	1																		
	1883	1	3	4	8	1	1																		
	1880	12	3	15	29	7	7																		
	1879	1	2	3	6	3	3																		
	1883	8	1	9	19	3	3																		
	1887	2	4	6	12	1	1																		
	1889	2	4	6	12	1	1																		
	1869	25	1	26	52	10	10																		
	Christian Alliance.	1885	1	1	2	4	1	1																	
		1885	1	1	2	4	1	1																	
1873		18	1	19	36	4	4																		
1876		5	4	9	18	2	2																		
1880		5	4	9	18	2	2																		
1886		6	4	10	20	2	2																		
1885		1	1	2	4	1	1																		
1885		2	1	3	6	1	1																		
1885		2	1	3	6	1	1																		
1885		2	1	3	6	1	1																		
Total, 1889.		166	34	171	327	84	448	274	108	151	5,007	585	544	286	351	31,181	380	21,897	17	275	135	409	1	53,003 13	
Total, 1888.		150	27	124	443	72	321	249	92	157	6,309	726	442	365	352	161	25,314	285	16,884	14	287	142	287	8	64,454 70(5)
Increase, 1889.		16	7	47	84	12	124	25	61					179		190	5,067	55	4,983	3					

NOTE.—It is impossible to get exact reports from all the churches up to December 31. It is probable that complete statistics would have increased the total membership about 10 per cent.—H. L. (a) Approximate. (1) Baptized to July 31, 1889. (2) Baptized to July 31, 1888. (3) Baptized to July 31, 1887. (4) Baptized to July 31, 1886. (5) Baptized to July 31, 1885. (6) Baptized to July 31, 1884. (7) Baptized to July 31, 1883. (8) Baptized to July 31, 1882. (9) Baptized to July 31, 1881. (10) Baptized to July 31, 1880. (11) Baptized to July 31, 1879. (12) Baptized to July 31, 1878. (13) Baptized to July 31, 1877. (14) Baptized to July 31, 1876. (15) Baptized to July 31, 1875. (16) Baptized to July 31, 1874. (17) Baptized to July 31, 1873. (18) Baptized to July 31, 1872. (19) Baptized to July 31, 1871. (20) Baptized to July 31, 1870. (21) Baptized to July 31, 1869. (22) Baptized to July 31, 1868. (23) Baptized to July 31, 1867. (24) Baptized to July 31, 1866. (25) Baptized to July 31, 1865. 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MISSION METHODS IN JAPAN.

REV. J. B. PORTER, KYOTO.

It is often perplexing to a missionary to determine the best methods to be pursued in his work, especially in a country like Japan, where the available methods are so numerous. The majority in this country are engaged largely in teaching the English language. To most new missionaries this is a very disappointing sort of work. But after all it is not an unworthy method. The rising generation is decidedly the telling one in Japan. It is the rising generation of young men that is influencing this nation more than any other. By showing a proper spirit, the missionary teacher exerts a strong influence for good over his pupils. It is thus possible for his influence, indirectly and in a very short time, to reach the best class of people. Preaching the gospel, however, is what the ordained missionary usually sets his heart on. There is really no joy in this world that will compare with the perfect elation of soul that the missionary often experiences when preaching Christ to this people in their own language. Especially is this true when on a tour through a country district. He visits a group of believers who have for some time had no preacher and have been without the ordinary means of grace. They will listen for hours to the missionary's discourse, hanging with breathless interest on every word he says. This is his reward.

Much of the missionary's attention (especially the evangelist missionary) is given to superintendence of work and workers. The theological schools at Tokyo and elsewhere educate young men for the ministry; the mission puts into the hands of the missionary funds with which to employ native evangelists. When this is done he must look after their work. But this work of superintendence by foreigners is becoming more and more unnecessary and undesirable. The Japanese pastors and ordained ministers, who constitute our synod and five presbyteries, are many of them strong men, who can look after the work of their churches and evangelists much better than we can. Consequently it is becoming the policy of the missionary to preach and visit

churches only where he is invited or appointed to do so.

The Japanese are a very high-spirited people, proud of their history, and very uneasy under constraint or control if it seems to come from a foreign source. It seems to be quite evident that the time is not distant when missions and missionaries must cease to have any controlling power in the Japanese church work. As long as we furnish so much of the money used in the work, it is natural and right that we should have a voice in the management. It may be that the time is near when all the money given for direct evangelistic work in this country should be given directly to the Japanese boards, such as the Dendo Kyoku (native missionary board).

There will, however, remain much work for missionaries to do. It will be a long time before Japan is evangelized. Besides school work, which will continue to absorb a large part of the missionary force, it will always be open to the missionary to go into needy fields and help the work along, either by opening up new work and building, or assisting to build, up individual churches, or in visiting towns and holding meetings at the request of presbyteries or committees. I find that there is nothing more appreciated than house-to-house visitation. There is nothing, moreover, which does the missionary more good, for in this way he is brought into close contact with the very inner self of many persons who otherwise would be kept in the dark.

OPENING IN FUSAN.

Rev. and Mrs. H. G. Underwood, of our Korea mission, in returning from Japan, where Mr. Underwood had been superintending the printing of his Korean dictionary, stopped at Fusan, a port on the south-east coast of Korea, and wrote as follows concerning the opening there for mission work:

Fusan is the centre for the whole of this southern portion, and within a radius of five miles there are a number of villages and towns ranging from one thousand to three thousand inhabitants. There is an area of about four hundred and fifty square miles that can be visited without passport. I looked into the

matter of houses. In the Japanese settlement there is not a house to be had. The foreign settlement is only such in name, and is a bare hill. If this were the place to settle, property would have to be bought and a house built. Treaty gives the right to buy anywhere within a radius of three miles on the outside of treaty ports, and on looking here in quite a central location we saw more than one house that could be bought. They were just outside the foreign settlement, and not more than ten minutes walk from the landing. It is a locality which will eventually be part of a town that, as trade increases, must grow up in this place. In Korea property cannot be rented, except of foreigners in Chimulpo, and hence to purchase is the only way by which it can be obtained. Either of these places that we saw could be fitted up for a foreigner to live in. The place has grown very much during the past few years, and is continuing to do so. During the last year the income from the customs in imports and exports of this place alone have increased \$500,000 over the year preceding. Trade is carried on by Japanese dealing with Koreans, who come to this port from all over the south. They appear energetic and active, and a judicious distribution of tracts and Christian literature from this point would be the means of reaching almost the whole of the southern part of Korea. I walked through two of the villages, and found the people very free to converse. A foreigner here would be free to do almost anything he wished. He has treaty rights to take in Christian books to open ports. If he were living there and wished, he could travel over the whole four hundred and fifty square miles of open territory without let or hindrance. It does seem that a station should be opened here.

THE MEIJI GAKUIN.

The Union Theological School was organized in September, 1877, by the missions of the Presbyterian Church in the United States of America, the Reformed Church in America and the United Presbyterian Church of Scotland. The Union College was organized in June, 1883, by the missions of the American Presbyterian and the Reformed churches. In June, 1886, these institutions were united and, with the Special Department then organized, became the Meiji Gakuin. In this new institution the Union Theological School became the Jap-

anese Theological Department, the Union College the Academic Department, and the Special Department offered instruction through the medium of the English language in theology and other special studies to the graduates of the Academic Department and to others similarly qualified.

The aim of the Meiji Gakuin is to provide for its students a thorough education under Christian influences, and especially to train young men for the Christian ministry.

The institution is located at Shirokanemura, a southern suburb of Tokyo, about one mile northwest of the railway station at Shinagawa. Sandham Hall, Hepburn Hall and Harris Hall contain recitation-rooms sufficient for the two hundred and fifty students, with library and chapel, besides dormitory and dining-room accommodations for one hundred and fifty boarders. Harris Hall has been erected during the past year through the liberality of the Messrs. Harris, of Philadelphia. A theological hall will be erected during the coming summer.

The Meiji Gakuin Church has been organized during the year, and has 88 members. The whole number of Christians among the students is 129, of whom 40 have confessed Christ during the year. The total attendance of students during the year was 213.

THE RELIGIOUS NEWSPAPERS OF TOKYO.

REV. THEODORE M. MACNAIR, TOKYO.

Until very recently religious newspapers held a comparatively small place as a part of the religious press of Japan. A Christian literature including the completed Bible and a good variety of books and tracts had been provided, but in its development the periodical element was used but sparingly. The enlarged demand for this class of reading, however, has become evident with the growth of the Church, and attempts are making to cultivate and meet it. Instead of the five Tokyo papers that existed prior to 1889, there are now eighteen.

The United Church has the largest number of these, viz., five, amongst them the oldest of all and the most widely circulated. Three are representative of Congregationalism; three

are controlled by the Methodists; the Greek and Roman Catholic bodies have one each; one is Episcopalian, one Christian, and one is published in the interests of the Bible Reading Union. Several numbers have appeared of a monthly setting forth the opinions and aims of the German Protestant mission; and now the first number of a magazine called the *Unitarian* is before the public. The last in point of time is the *Weekly Evangelist*, which is to be the principal organ of the United Church.

Of these eighteen papers three are weekly, three bimonthly and the remaining twelve monthly.

Of the *Glad Tidings*, begun in 1876, there are published monthly more than five thousand copies. The paper supports itself at the very low price of twenty-five cents a year. It is edited and published in connection with the United Church, but is not denominational. It has a scope similar to that of the *Christian Weekly*, and like it is suited to readers of various ages. The circulation of the *Christian* is fourteen hundred, and its price is less than one dollar a year. It was begun in 1888, and was for some time aided by a fund which the Presbyterian, Dutch Reformed and Congregational missions jointly provided. Together with it is published a religious monthly, the *Universe*, which is equally popular. These two papers are professedly undenominational, but their leaning is strongly toward Congregationalism; something not unnatural, the editor being a prominent Congregational pastor. The Greek Church organ was started nine years ago, and has a circulation of perhaps five hundred copies; while that of the Bible Reading Union publication is upwards of fifteen hundred. These five older papers have thus an average circulation of nearly three thousand per month, and their prices average about fifty cents a year, an average which holds as well for all the religious papers published in Tokyo.

In view of the difference between the spoken language and the language of books, and, further, of the large use made by the press of Chinese words and characters, an important question arises respecting the form in which religious literature should appear that it may

exert the largest possible influence. A man of culture is not attracted by a paper which contains only or chiefly the ordinary syllabic Japanese text, the *Kana* as it is called. On the other hand the common people have but little knowledge of the Chinese ideographs. Styles also differ, and it is unfortunately true that clearness and simplicity of statement are not the desideratum of most Japanese writers or readers either. What may be readily understood is thought to be lacking in depth and therefore in authority. In the religious publications a compromise is usually made so far as the text is concerned by a free use of Chinese characters with the insertion of the Japanese *Kana* alongside of them; while in most of the tract literature and in some of the lesser papers Chinese writing is introduced to only a very limited extent. There are, besides, a few tracts and books that are printed altogether in the colloquial for the benefit of those of little learning.

In the most successful of the periodical publications thus far, viz., the *Glad Tidings*, a fairly clear style is combined with the use of both the Chinese and the Japanese writing, and such a variety in material as the middle class of people, moderately well educated along the old lines, can comprehend.

The two Congregational papers, however, the *Christian* and the *Universe*, have met with considerable favor, as their influence and financial success indicates, notwithstanding their appealing chiefly to the more educated classes. Their tone is "progressive." In the words of a Japanese critic, himself a very "blue" Presbyterian, the editor seems "not overflooded of orthodoxy," an opinion which of course depends largely on the point of view. Biographical articles, together with a plentiful discussion of the questions of the day, including politics, are mingled with church news, comments on the Sabbath-school lessons, and such extended treatment of the theological doctrine as subscribers are likely, in the editor's thought, to profit by. The *Christian* is much read by Buddhist adherents who would keep themselves informed of the advance and strength of Christianity. In a recent number of the *Universe* there were collected the views of prominent

evangelical pastors on the subject of inspiration, after the fashion of the New York *Independent*. These two papers will doubtless continue to exert a useful and widening influence upon the Japanese churches, though chiefly on that to which the editor belongs.

Of the four new papers representing the United Church, one is a homiletic review; another, the *Evangelistic Monthly*, is intended to aid in acquainting the Church with the work of its Home Mission Board. Its price is only ten cents a year, and it is not burdened with a heavy Chinese style; it should therefore help in encouraging a fruitful interest in the mission work of the Church that is so necessary to true growth and strength.

The *Evangelist* is not an official organ of the United Church, but is pledged to the furtherance of the Church's interests. In common with the greater part of the religious press, it will avoid the discussion of political questions. The right to speak on politics is still a costly one for the Japanese editor. He must first deposit a large sum of money with the government as a guarantee of caution, and in addition risks the summary suspension of his paper and even personal imprisonment.

The Roman Catholic paper has recently taken on an entirely new and popular dress. Instead of the excessive dogmatism of its predecessor, it gives its attention largely to popular science—to science "made easy," and at the same time kept "orthodox." All articles are passed upon by the missionaries of the Church, and a formal papal stamp, so to speak, of authenticity and truth is attached to each one. The paper is circulated gratuitously for the most part, the church membership being largely among the poorer classes.

The organ of the Greek Church is evidently written for people who can read Chinese well and can understand difficult subjects. In comparison with the other religious papers it is particularly on the alert to accept the challenges of unbelief, in defence especially of Christianity of the Greek form.

No one of the papers under review is more scholarly in substance and form than *Truth*, the organ of the German mission. It cannot be read by persons of moderate education. It

addresses itself indeed to those who are or shall be rulers. It is critical of prevalent Christian thought, and aims at introducing into Japan the liberalism of the German Protestant Church. The supernatural in Christianity is denied, the authenticity of the fourth Gospel is questioned, and the Japanese are invited to a scientific, rationalistic criticism of the Bible and Christianity. *Truth* is not devoted exclusively to theological discussion, however. Sociological and scientific subjects are also introduced. On the question of uniting church and state, *Truth*, together with the press generally, is thoroughly outspoken and in attitude hostile.

It remains to speak of the *Unitarian* as a prospective religious influence upon Japanese thought. The Unitarian mission, if such it may be called (its members deny that they are missionaries in the common acceptation of the term), is not yet a year and a half old. The most of its members, indeed, have been here in Japan less than a half dozen months, but the mission has already attained to a prominence in literary circles, at least, that is as remarkable as were the means by which the feat was accomplished. It is not impossible that staid missionary orthodoxy was a bit startled to hear of the banquet at the Tokyo Club and of the array of titled and otherwise prominent guests and of the speeches that were made in celebration of the appearance in Japan of this new periodical, with the social and religious force which it represents. But more surprising still is the periodical itself and the nature of the alliance it has chosen to adopt. That the *Unitarian* is religious in its scope and Christian in its character is avowed. Its object is to deal "with the social, ethical and religious questions of the Japanese people in accordance with philosophy and science." It is "founded by, though not in the interests of, a religious organization," and is "conducted editorially under the principles and beliefs of liberal Christianity." Nevertheless, consistent with a desire to open a "free parliament concerning social and religious problems," its pages, as well as the floor of the banquet hall, are immediately opened to the ideas of men, who say there plainly that they do not understand

Unitarianism, or do not believe in Christianity at all, or have no wish to inquire into the merits of any religious system, or that they agree in some respects with Unitarian theory, with, for example, its humanitarian trend, but take positive issue with it respecting such questions as the doctrine of a future state and the existence of a Creator—"questions concerning which, in the present state of human knowledge, man is unable to pronounce any definite opinion."

Such then is the range which the religious periodical press of Tokyo has marked out for itself. One may find in it indications of what the religious situation in Japan is and a promise of what it is to become.

OUR GIRLS' SCHOOLS.

In accordance with the plan recommended by the Eastern Mission and sanctioned by the Board, Graham Seminary and the Sakurai school for young women (Bancho) are to be consolidated. The plan provides for the sale of the properties now occupied by these schools and the erection of suitable buildings on a lot not far from Bancho already secured for the purpose. Partial provision having been made during the summer for the Bancho school on the new premises, the classes were opened there last autumn, and the senior class of Graham Seminary was transferred and united with that of Bancho. As soon as the buildings in process of erection are completed, the entire consolidation will be effected, the names of both schools being perpetuated by being applied to each of the two main buildings.

Of Graham Seminary, Miss Bigelow writes:

On May 19 eight of our girls united with Shinssakaye church. Two had been baptized in infancy; the others received the rite then. Five were pupils from the Sho Gakko or primary department. Of the others who then professed Christ and were baptized, one was a woman bent with age and shaven head, whose appearance formed a striking contrast to the little Jitsu, the youngest of the Sho Gakkos, as they stood at either end of the long line. Five girls having completed the course of study were graduated in June, one remaining to teach in

the seminary, another going to Osaka, also to teach, and the others to homes of their own. School opened in September with 90 pupils, a smaller number than in years before. This was due, in part, to the fact of a strong reactionary feeling against foreign influence, and some abatement of the eagerness with which the Japanese formerly adopted everything English.

Miss Rose reports for Bancho as follows:

The past year has been one of progress in the Bancho school. A new building has been erected on the lot purchased by the mission for the consolidated school. The grade has been raised by admitting no pupils except those fitted for classes already existing. Eighteen have been admitted. The kindergarten department contemplates enlargement, and will be under Japanese management. In the fall the industrial branch joined a school in the suburbs which was being started by several Japanese ladies. The collegiate department graduated its first class last June. This class consisted of nine members; two are married, having homes in Tokyo, the others are teaching in various parts of the empire. All are Christians except one. There has been a steady religious interest throughout the year. Twelve pupils have united with the church. The benevolence societies and Christian Association are well sustained. The latter sends workers to seven Sabbath-schools; one of these was started by members of this association.

Of Kanazawa, Miss Hesser writes

The girls' school is a boarding and day-school combined. The total number of pupils is 50, eighteen of whom are boarders. We have no scholarships. The expenses of each pupil are about \$2.50 (U. S. gold) per month, met by the pupils themselves. The money for salaries of native teachers in the school to the amount of \$300 is granted by our Board of Foreign Missions, and is supplemented by the tuition obtained from the pupils.

God has greatly blessed us, and our hearts go up to him in gratitude as we recount all his mercies. The total number of Christians among the pupils is twenty-six, of whom sixteen were converted during the year. Not all of these have received baptism, as their parents refuse to give their consent and the pastor and elders do not think it best to receive any into the church without the full consent of their parents. The girls give evidence by their lives and labors, however, that they have been born again.

Miss Garvin writes from Osaka :

Christian schools all over the country, but especially girls' and women's schools, are feeling the effects of an under-current of opposition. It has worked for the most part silently, almost stealthily, and is therefore the more difficult to deal with. The experience of this school is a fair sample of what others are undergoing. Unfounded slanders appeared in the city papers, whose editors are glad to publish anything that will tell against Christianity. These printed slanders, together with purposely-circulated rumors and other malicious influences outside the school, have resulted in nearly one half our pupils leaving us. Some returned to their homes, while others entered schools under the control of the Japanese.

Among the cheering things that we have to report are the following: ten from among our pupils have received baptism. Two of our older girls are doing successful Bible work in Iyo. The Sabbath-school organized in our chapel last year has been resumed this winter, and now has 125 pupils. This Sabbath-school is, we hope, accomplishing its two proposed objects, namely, to overcome the prejudices of our neighbors and do good to their children, and to train our older girls for Sabbath-school work. They undertake it as a part of the work of their missionary society, and already do very well in both the teaching and superintending. They will be competent to start a similar work in their own towns when they have opportunity.

Of the school at Dai Machi, owned by Mr. Okami, a Japanese Christian, but depending on Misses West, Alexander and Case for religious instruction, the report says: Notwithstanding the somewhat reactionary changes in the girls' school, the average attendance in the Shoyei school for young ladies has been 45, and the work done has been most satisfactory. The attendance upon the Sabbath-school and church is good, and there were two baptisms during the past year. The Shoyei Preparatory School, also supported by Mr. Okami, numbers 190 pupils. The Sabbath-school in connection with it is carried on with the assistance of the young women from the Shoyei school, who are thus being trained in Sabbath-school work. These schools are near the Dai Machi church, Tokyo, and work in connection with it.

THE LULL IN JAPAN.

REV. GEO. WILLIAM KNOX, D.D., TOKYO.

A calm follows the storms of 1889, a calm without sunshine and with distant mutterings whose meaning cannot be discerned. Hope declares them the murmur of clouds which have spent their fury, and fear fancies them the forerunners of new tempests.

THE COUNTRY.—The typhoons and the floods of the autumn of last year so injured the crops that rice has risen to an unprecedented price. The suffering is so widespread in consequence that relief committees have been formed and active measures are taken to aid the distressed. The partial failure of the barley crop in May added to the difficulties of the poor. In some towns mobs have attacked the warehouses of dealers in grain; and, as ever in such seasons, speculators are charged with seeking inhuman gains through the emergency of their fellows. The suffering will doubtless continue until November, when we trust an abundant crop will restore rice to its normal price. Thus far the promise is excellent.

POLITICS.—A long, severe and violent campaign overthrew the ministry of Count Kuroda. The revision of the treaties was the battleground, and "Japan for the Japanese" furnished a cry for the assailants. The anti-foreign declamation was for party purposes, and was not seriously intended. When it had answered its purpose it was dropped. We have heard little of it for months past, and even at its height it was not reactionary. No one proposes a return to the old state of things, but all are determined to pursue the path of western civilization to the end. There is doubtless a change, however, which may be summed up as follows: Japan has too thoughtlessly adopted foreign ways. We have been imitators, and everything with a foreign brand has been accepted as superior to our best. But the time has come for a wiser policy. We have studied the West and know its defects as well as its excellences. We shall henceforth pick and choose, modifying our own civilization instead of destroying it, assimilating our foreign importations and using the best in all. We shall have more self-respect, and shall honor our own modes of life. The new we

must have, but in combination with the old we shall work out a civilization that shall be peculiarly our own. In this task we need foreign ideas and aid, but not the leadership of foreigners. They do not understand us or our needs. We have studied in their best schools. In every department we only are competent to form a policy suited to the situation, needs and idiosyncracies of Japan. In politics we shall follow our own course and cease to look so eagerly for foreign approval. The treaties must wait until we can revise them on equal terms. Our self-respect will permit no revision with any clause that indicates inferiority. For full equality we may have to wait, but in this we prefer no bread to a half loaf.

Not every man can pursue this "middle course," and the impulsive and half-educated take the anti-foreign cry in earnest. The unprovoked assault of the students of the government college on Dr. Imbrie was the clearest manifestation of a feeling somewhat widespread. They disclaimed all personal feeling, they did not know that he was a missionary, they "thought he was an ordinary foreigner," as they expressed it. So when he stepped over the low hedge that separated their recreation ground from the public street, they set upon him, struck him, kicked him and stabbed him in the face. Coming quickly after other "anti-foreign" incidents, this assault caused an excitement greater than any our community has known for many years. The students and the school authorities apologized to Dr. Imbrie, but beyond that no notice of this unprovoked assault with a deadly weapon upon a foreigner has been taken by police or school.

No hostile feeling is reported from the provinces. If no new cause of excitement is found the agitation will cease and the public will soon return to its old attitude of friendship; but in any case the determination to dispense, so far as possible, with foreigners will be maintained.

THE UNCERTAIN ELEMENT IS THE IMPERIAL DIET.—The elections have just been held, and the body will assemble in November next. The present ministry develops no policy, foreign or domestic, but seems, with all the nation, to await the coming event. No one can fore-

shadow the diet's course. There are no great parties, but merely a number of influential politicians, each one confronted with the same question, How can my personal following be transformed into the controlling party? The easiest question to raise is the revision of the treaties, and the most popular cry will be, Absolute equality and Japan for the Japanese. Then, too, the difficulties of the question need not be faced until the cries have done their work. If this line of least resistance be followed, the anti-foreign agitation of last autumn may easily be surpassed.

THE RELIGIOUS WORLD.—1. *Schools for Girls.*—Foreign missionary work is sensitive to changes in the social atmosphere. When all things foreign were in fashion four or five years ago, the schools for girls were filled to overflowing, and applicants were daily turned away. One year ago the schools were still full, though the rush of applicants had ceased. Now the numbers have greatly fallen off, in some schools not more than half the former number being present. The hard times and the painful experience that English cannot be acquired without years of work have combined with the change in public sentiment to effect this.

2. *The Meiji Gakuin.*—The Meiji Gakuin has held its own, but there are apprehensions for the coming year. There is a general complaint that mission-schools for boys are less successful than in the past. Some of the Japanese schools have so improved that they attract many of the best students. Then the inferior students prefer certain other Japanese schools where intellectual requirements are low, discipline is not, and the students rule. The Meiji Gakuin cannot hope to compete in popularity with such institutions. Finally, there is a growing impatience with schools which have the reputation of being under foreign control. The management of our schools is a problem of constantly-increasing difficulty.

3. *Public Meetings.*—The great public meetings which were such a feature of our work a few years ago have almost ceased. Perhaps they have served their purpose; or it may be that when the public mind is less occupied with other things, they will again be frequent. The smaller meetings for special classes have

also been less attended. Series of lectures have been given by different foreigners to the university students, but in each case the attendance has constantly grown less.

4. *The Failure of Church Union.*—Last year the Congregationalists and Presbyterians were earnestly seeking church union, this year each body is as earnestly seeking its own extension throughout Japan. The effort for union was not theoretical or academic, but it was a practical attempt to meet a present emergency. Its failure forces upon us all the old problems. Union was for the sake of economy and efficiency. Disunited, the old difficulties remain. The mission of the American Board of Commissioners for Foreign Missions asked for a reinforcement of thirty-five men and women, and the council of the Reformed and Presbyterian missions also asked for more men. It may be questioned whether a large increase of foreigners is at present desirable, but it is beyond all question that each church has to increase greatly its forces, foreign or Japanese. With the best will in the world the exigencies of the case force us to occupy the same cities and work the same fields. They come to Tokyo and we go to Kyoto. Our Christians will not as a rule unite with their churches nor their Christians with our congregations. There is a constant moving to and fro, and we must follow our Christians or they will be lost, not to the United Church only, but to the Church universal. Even the Cumberland Presbyterians could not transfer their Tokyo Christians to our care until organic union made all one. The reasons that lead Presbyterians to plant churches in Boston, still more force us to plant churches in all centres. The question is not one of missions at all; it has passed far beyond that. Our question is merely whether in such cases the weak churches shall have the instruction and encouragement which a foreign missionary can give.

5. *Caves of Adullam.*—At the best our imported denominationalism results in hurtful rivalry and wasteful duplication; but what shall we say of the sects which, coming late with forces weak in number and intellect, feed upon the refuse of the Church? They form caves of Adullam and call them churches.

They employ the cast off and the disciplined as their evangelists. They gain few converts from Buddhism, but are not wholly ineffectual in discrediting the Christian name. Can we be sufficiently apostolic to rejoice that even so Christ is preached?

6. *The Plymouth Brethren.*—These are open enemies, but they have captured some of the Christians, though they spread their snare in the sight of their prey. They do not even seek to convert the unbelievers, but give all their strength to creating schism. During the months past they have greatly troubled several congregations, leading many astray. They denounce the corruption of the Church and the hireling ministry. The last argument tells where the first fails, for there are not wanting those who welcome a "gospel" whose good tidings release them from all obligations to pay for church and pastor.

7. *Theological Problems.*—Every phase of theological thought is soon repeated in Japan. We began years ago with Spencer and Mill. They still retain an influence over many, both in the Church and out of it. Now we have representatives of the advanced liberals of Germany. Their mission prints an exceedingly able magazine, called *Shinri* (Truth). I read an article in it the other day on the Mosaic account of Creation, that was perhaps the best popular account I have seen of the results of the extreme school of critics. It was learned but not fatiguing, clear, incisive, to the point, fully ready to go to the extreme, and withal spiritual and instructive. It was an article not to be ignored nor to be carelessly attacked. Some of the more prominent ministers, not Presbyterian, are freely giving the new theology the benefit of their public advocacy, and are doing their work with intelligence and thoroughness. Their writings are in the hands of all our leading Christians. Then finally there is an active and aggressive Unitarian mission, reinforced by Universalists. Their magazine too is able and more influential than the *Shinri*. So this infant Church is not to be kept in the nursery, nor can it be led by inexperienced and half-educated men. The conflict of opinion is by no means to be deprecated. Had our Church been permitted

to grow up in ignorance of the state of opinion among men of thought, had it been nursed on an imported and traditional orthodoxy, the danger would have been great. For here is no great Christian community borne along by its own inertia, and when the attack of modern thought once broke through the seclusion of tradition the effect would have been immediate and disastrous. But now must the Church be tested at every point, and the Christian doctrines must be accepted on grounds that will stand the sharpest attack. Our Christians are forced to think and to know the reasons for the faith that is in them. It is far better so, since it is truth we seek. Nor does it matter whence that truth shall come.

8. *The Japanese Ministry.*—Our ministers are not at all discouraged, and the supply of candidates for the ministry continues. We graduated nineteen men in April last, and all are now at work. The applicants for admission in the autumn are as numerous as usual, in spite of a higher standard for entrance. The school for evangelists, opened in October last, has been full of students. The ministers are hard at work, with no notion of peculiar difficulties. Indeed, our greater difficulties are not missionary but political. When I meet with companies of our clergymen, I thank God and take courage.

9. *The Churches.*—The churches too pursue the even tenor of their way. There are no extraordinary additions to their membership, but almost everywhere is progress. Toward the end of the year the Board of Home Missions was in debt, and it was strangely home-like to listen to appeals to the churches to meet the emergency. The sum was not large and it was raised, so that the Board made its new appropriations for all the estimates in full.

10. *The Provinces.*—In the provinces the missionary work goes on much as in years past. Missionaries from Tokyo find a different atmosphere in the smaller cities and return encouraged. There is a great work of superintendence remaining for some one, of friendly visitation and advice. In some towns the foreigner is still welcomed with a warmth that recalls the state of things in Tokyo ten years ago. It is in accordance with these facts that the call for

more missionaries is for work in the smaller towns.

11. *Kochi.*—In concluding this survey of the religious world let me refer to a bit of personal experience. The lull in Japan would doubtless be rapid progress in many fields, and the real condition of the Church can be understood only by a review extending over a somewhat longer time than the past twelve months. Five years ago a church was organized in the city of Kochi, in the province of Tosa. There were eighteen members all told, but among the eighteen were men of unusual position and determination. The church was organized by members of the Presbyterian and Reformed missions; but when the Southern Presbyterian Church sent its first missionaries to Japan, the following year, we invited them to occupy this most hopeful field. They did so and now have a station there. I visited the town again last April, on the invitation of the church. How great the change! A church building, plain and large, occupies one of the most conspicuous sites in the town. The membership is over six hundred, and there are now seventy applicants for admission to full membership. The church has a pastor and is wholly self-supporting. Its young men are the choice young men of the town, and the church has already furnished six or eight students for the ministry. It carries on work all through the province, with groups of believers in every important place. The men baptized five years ago are still the central and controlling force. On Sunday the congregation fills the church, some of the members walking many miles across the mountains that they may attend. The prayer-meetings are full of life and power. The Sabbath-school teaches both children and adults. The young men are intelligent, wide awake, full of questions, eager to study science and politics in the light of the religion they so fervently embrace. Indeed, to all Christianity is not a thing apart, but is interwoven with all of life. The missionaries are trusted friends. With this self-respecting church they have no authority, nor do they seek to exercise direct control. They give advice when it is asked. They are associated with the Christians in all their interests, and exert a lasting influence.

THE OUTLOOK.—A friend recently called upon the best-known Buddhist in Japan, a man who had spent five years at Oxford and who stands alone among his sect for general intelligence. In response to questions he said, "The missionaries are doing much good, especially among the samurai and the higher classes. Buddhism is still strong among the middle classes, but there has long been unbelief among the higher. Christianity is giving a religion to them. It has come to stay. It will not again disappear, as two hundred and fifty years ago. The times and the government have changed, and Christianity will remain permanently in Japan." That testimony is true. Already Christianity is influential, already it numbers among its followers many of the "best." It has come to stay, and it will surely be a power in all the future history of Japan. Foreign missions will doubtless have their perplexities. Even more fully than now the Japanese will lead the Church. But whatever may be our future, no matter how we may decrease, the Church will remain and grow. In the providence of God, his Church is already established in Japan.

ENCOURAGING NEWS FROM DAISHOJI.

REV. M. C. HAYES.

One of the leading officials in Daishoji has been attending the preaching services, and has become intensely interested in the truth and exceedingly desirous of becoming a follower of the Lord Jesus. He was here a few days since, and spent an afternoon and evening questioning Mr. Winn upon the way of salvation. Mr. Winn speaks of the great pleasure it was to instruct one who so eagerly drank in the truth. He says he never knew of one more in earnest in seeking salvation; and we have been praying earnestly that

he may be led into the fullness of the blessing of Christ, and be a powerful instrument for righteousness in that dark city, where there is so little light. He has already got a number of other officials under him in the government employ to attend the services of our evangelist, and says that he hopes to influence many; and he doubtless will, as he has much influence from his position as head of his department.

BUDDHIST PRIESTS OPPOSING.

At Tsubata, a town ten miles north of Kanazawa, there has been considerable excitement of late over some meetings recently held there by Mr. Winn and the pastor of the First Church of Kanazawa, Rev. Mr. Banno. As soon as the Buddhist priests in this city heard of the meetings, they went in large numbers to Tsubata, and stirred up a great deal of feeling against the introduction of Christianity into that town, as well as a severe persecution of the two Christians who reside there, one an official in the tax department and the other a school-teacher. The former has been compelled to ask to be transferred, as he finds it impossible to get any one to board him or to rent him a house. This is not because there are none friendly to him in the place, but because the "boycott" is used against those who befriend him. The school-teacher lives in the school-house, and so can stay. A petition has been sent in to the government to have these two men removed from their positions on account of their religion; but as the new constitution expressly grants freedom and toleration to all religions, this move will probably be unsuccessful. An interesting feature of the case is the stand taken by the wealthiest and most influential man in the place, who has sent word that he is bound to know whether Christianity or Buddhism is the true religion, and offers us the use of his house for religious meetings. Whether his motives are perfectly pure or not remains to be seen, but we trust that this will prove an open door for the entrance of that truth which giveth light.

NOTES ON KOREA.

Korea lies southeast of north China, between the Sea of Japan and the Yellow Sea, and comprises about 80,000 square miles of territory, with a coast line of 1740 miles. Its population is variously estimated at be-

tween 10,000,000 and 15,000,000. The Koreans have been described as a cross between the Chinese and Japanese, but more resembling the latter. The upper and middle classes are largely Confucianists, while the

lower class worship the "god of the hills" and the unseen "princes of the air." Evangelical religion was introduced to Korea by Rev. John Ross, a missionary of the Scotch United Presbyterian Church in Manchuria. In 1873 Mr. Ross visited the most eastern port of Manchuria, known as the Korean Gate, the place where Korean merchants were wont to exchange the products of their country for Chinese products. By a remarkable succession of providential events, Mr. Ross was enabled to translate portions of the Gospel of Luke into the Korean language. These portions, in the form of tracts, were carried back into the Korean valleys by young men who had come under the influence of the truth through Mr. Ross and his associates. In the course of time, Mr. Ross and Mr. Webster, in the face of great exposure and imminent peril, visited the valleys where the word of God had been scattered, and to their joy found many who were ready to confess Christ. During the first visit 85 men were baptized in the three valleys, and many were put off for further instruction. Soon after these events our own mission was organized, followed by that of the Methodist Episcopal Church of the United States, and of the Presbyterian Church of Australia, whose missionary, Mr. Davis, recently died of small-pox. Mr. Gale, a representative of the University College Y. M. C. A. of Toronto, is laboring at Fusan, some 200 miles southeast of the capital. He is to be joined in the near future by Dr. Hardie, a medical missionary, from the same association.

We cannot send forth these statements, received from our Church's missions abroad and prepared for publication by the secretaries of the Board of Foreign Missions, without reminding our readers of the need to accompany the prayers to which such reading incites them with the pecuniary gifts which are so necessary. The Scriptures teach us that the God to whom we pray expects our prayers and alms to come up together before him, in order that either

A recent article in the *Japan Weekly Mail* states that the Japanese are greatly outstripping the Chinese in the control of the trade of Korea. During the past year, while the imports from China amounted to \$847,862, those from Japan amounted to \$2,178,606. Moreover, the Chinese trade consisted mostly of articles of luxury, while the Japanese handled mainly staple goods. On the other hand, the total exports to China amounted to \$71,946, against \$785,238 to Japan. The same proportion holds in the matter of the carrying trade. The arrivals of Japanese steamers were 155, against 14 Chinese, while the tonnage of the Japanese steamers amounted to 156,085, and that of the Chinese to but 4355. During the same time, 765 Japanese sailing vessels, with a tonnage of 20,537, arrived in Korean ports, and only 15 Chinese vessels, with a tonnage of 240.

The statistics of our mission in Korea for the past year are as follows: Ordained missionaries, 3; physicians, 2; married lady missionaries, 3, of whom one is a physician; single lady missionaries, 2; native helpers, 6; communicants, 104; pupils in boarding-school, 36.

The mission of the Methodist Episcopal Church of the United States in Korea, begun in 1885, reports: Foreign missionaries, 7; assistants, 4; native ordained preachers, 2; native workers, 6; foreign teachers, 6; other helpers, 6; members, 9; probationers, 36; conversions, 29; pupils in school, 81; pupils in Sabbath-school, 43.

may come up acceptably. He gives us no right to expect him to have any confidence in the sincerity of our desires for objects for which we do not make appropriate efforts and self-denials and sacrifices.

What we receive and publish in these pages shows abundant opportunity for us to work with and for God in these missions, and the reports of our treasurers show that we are not, as a Church, bringing the tithes into the storehouse. See Acts 10:4; Mal. 3:10.

OUR MEXICAN AND INDIAN MISSION WORK.

REV. JOHN MENAUL.

To get a fair view of our Mexican and Indian mission work in these western states and territories, the inquirer after facts must do more than take a "flying trip" across the continent. In fact, it is only after years of personal contact with these people that an adequate estimate of the work to be done for them can be formed.

The Mexican people, who have been so long under the blighting, demoralizing power of ignorance and superstition; the Indian people, who have been so many ages devotees of the worst forms of heathenism,—cannot be raised to Christian civilization and moral perfection in a short time. Mission work for the Christianizing of these people at present is much like the underground work on the piers of some great bridge, which require so much unseen labor before its stately proportions are seen by the busy crowd of comers and goers. As yet we are mainly doing a foundation work, a work for the rising generation, a work which, with God's help and blessing, will be seen by all men in the years to come, in its effects upon the children and children's children of the few who are now opening their eyes to the light of God's truth and are accepting Christ as their Saviour.

Many of your readers have, no doubt, heard of the "Penitentes" of this western country and of Mexico. These are a sect of Roman Catholics, approved by some and condemned by others of the Roman hierarchy. Their principal exercises are conducted during the week before Easter Sunday. Very few eastern people could be induced to believe that there exists in these United States, among a people calling themselves Christian, a sect of self-torturers, whose performances would take a high rank with the heathen tortures of India or the sun dances of the wildest Indians on the American plains. Yet it is a fact that we have just such a people in good and regular standing in the Roman Catholic churches here in New Mexico, Colorado, Arizona, Mexico, etc.

This sect is called "The Holy Brotherhood," and is under the control of an "elder brother," who designates the kind and amount of pen-

ance to be endured, and in cases of disobedience the punishment to be inflicted, and a "sealer," who sees that the self-torture is genuine and personally inflicts the punishment upon offenders.

The "Penitentes" have a small room somewhere on the outskirts of the village or town, where their big wooden crosses (about from fifty to one hundred and fifty pounds weight), scourges, ropes and other implements of torture are kept. From this hut they go out, generally masked, some of them lashed to their great wooden crosses, others whipping themselves on their naked shoulders with various kinds of scourges, others being whipped by the "sealer" or other brother, these taking turns with the lash. This exercise is kept up till the "Penitente's" shoulders are covered with bloody stripes. Some, in their frenzy, whip themselves even with the cactus, which fills the skin with festering, barbed stickers, most painful to be borne. Others run on the cactus with their naked feet and limbs till these members are sticking full of cactus prickles.

Often on Good Friday some one of the "Penitentes" is actually fastened to a cross set up in the ground, and exposed to the tortures of crucifixion for hours at a time, in imitation of Christ's death on the cross.

The Indians also have systems of torture, but the torture is inflicted by their medicine men or priests, and is more of a test of endurance than an act of penance, as an Indian is not likely to go far in this direction.

The observance of "holy week" by the "Penitentes" is seldom encouraged by the presence of the parish priest or favored with his approval, because the "Brotherhood" do their own penance and the penance of many of their friends, thus depriving the priest of the stipend he would otherwise receive at the confessional and as penances.

But times in the West are changing, and the changes are affecting the "Holy Brotherhood" in common with the rest of the country. This is so to such an extent that much of the performances of the "Penitentes" is observed at night, and strict watch is generally maintained

that no American may be an eye-witness of their bloody rites. Even the Indians are becoming ashamed of their heathenism; and in place of leaving their stick prayers and feathers, their pottery and their food for the dead under trees and in open altars as formerly, they now bury all these in the ground, so that the American cannot see them. Ten or twelve years ago they might have been gathered up by the basketful on the knolls around the Indian towns or villages.

While evangelical work for these people is at present mainly foundation work, yet there are hundreds of places where the goodly towers of Christ's kingdom are rising majestically. There are many active little churches, Christian communities and families here and there that have thrown off all superstition, self-torture and self-righteousness, and have cast themselves entirely on Christ and his righteousness for their salvation. In place of the cactus whip to their naked body, they are decently clothed and reading the Bible with their families, and keep up an unceasing warfare for the Bible with those who are opposed to it as the guide of life. They are often bitterly persecuted by their own people, and especially so by the priest; but they remain firm in the faith. In passing through the village, the priest may be seen to stop in front of their door, cross himself and go through a series of incantations and mutterings, so as to call the attention of the villagers to the heinousness of the sin of being a Protestant.

But the truth lives; and that it lives under such circumstances is one of the strongest proofs that it is the truth and the power of God to the salvation of those accepting the Lord Jesus Christ as a personal Saviour.

Where the people believe in and practice such modes of righteousness as the "Penitentes" seek to work out their salvation by, and where both priest and people regard those believing in and living by the light of God's Holy Bible as devils and call them by that name, it is easy to believe that such a people are both ignorant and superstitious. Only a

few of the Mexican or Indian people can read, and but a fraction of those who can read would dare to look into a Bible. They are taught to regard it as the worst and most dangerous book in existence. It is the book that has made the Protestants devils, and will likely make a devil of any one of them who reads or studies it.

Hence the very means by which these people could be brought to accept of Christ as an only and personal Saviour is cut off. The word of God is as effectually shut out from them by their priests as if it did not exist.

It was to effect a side entrance through this barrier to God's word that "The Spanish Tract Work" came into existence. Its object is to disarm opposition to the Bible by giving the people a knowledge of the Bible and its teachings under the common form of a general religious literature. In this way thousands are led to modify their views in regard to God's word and its teachings, and are helped on from step to step in Christian truth, till, all un-awares to themselves, they are ready to advocate its teachings and take issue with the priest in regard to Protestant faith and doctrine. The same is true of all the evangelical publications in both the United States and Mexico.

Hence we find that year by year there is a growing liberality of religious thought among the more generally educated Mexican people, and a disposition on the part of very many of them to find out for themselves what is true and what is false in religious teachings.

In this onward march toward a liberal Bible knowledge by the Mexican people, "The Spanish Tract Work" has borne and is bearing its humble part. God has greatly blessed it in the past, is blessing it now, and will bless it in the future. Would that some of God's people, to whom he has given the means, would put this very important branch of our mission work on the plane of usefulness which the needs of this vast field demand, and thus make it manifold more the instrument in God's hands of the conversion to Christ of the Mexican and Indian people of our country

CONTRIBUTED ARTICLES.

INSTITUTIONAL MISSION WORK.

GEORGE P. HAYS, D.D.

[This instructive article was kindly written for us at Paris, June 17, 1890, while its writer was on his return from Palestine.]

The Presbyterian Church has always sought the establishment of Christian institutions in the countries where it has put forth missionary effort. With this in view, it has organized churches and schools more than any other denomination, except the Congregationalists. Originally the Presbyterian and the Congregational churches were united in the support of the American Board of Commissioners for Foreign Missions. That Board has always laid great stress on its educational department, and it is not therefore strange that the Presbyterian Board, starting separately somewhat later, should follow up the same plan, which as an integral part of the American Board it helped to adopt. Whether this method of organizing Christian education and Christian institutions is the best is in some minds a matter of considerable doubt. Not a few hold that preaching, and not teaching, is the work of the missionary, and that therefore the best results will be accomplished by constant preaching to adults and to children. In many recent books and periodicals the assertion is made that these pupils of the missionary schools will go back into their native homes, and promptly lose all the benefits of their school training. An American Episcopal minister, a few years ago, visited the Girls' Orphanage at Nazareth, and then returned to America and published a book, in which he ridicules the notion that any serious good can permanently come out of that work. So attention is often called to the great advantage of scattering the gospel by preaching tours in new districts; and the defence is set up that, if persons are converted in these preaching tours, they may safely be left to themselves, for the

promise of preservation and Christian growth will make it sure that they will not fall away.

Our recent tour brought us into reasonably intimate contact with the work of the United Presbyterian Church in Egypt, the English Church in Palestine, our own mission work in Syria, the Covenanters' mission work in Latakia and vicinity, the Congregationalists' work in Constantinople and the general organization of the Church in many countries of Europe. The trip was so brief that, of course, conclusions derived from it should be expressed with considerable modesty. Nevertheless the experience in these mission churches and in those of adjacent regions may count for something. The English church work in Palestine did not seem to us to amount to very much, except in the direction of girls' schools. These were so entirely aimed at one sex, and had so little in the way of church organization beyond them, that, so far as our impression went, the good done was to a large extent lost by being left without sufficient subsequent attention. Schools without churches and ministers in churches without coherent organization and mutual support and helpfulness will not make a permanent reformation of society. To do good in such countries will require patient and persistent work, and it is the long, steady work that shows the results. In Egypt our United Presbyterian friends are slowly growing up an Egyptian synod, and they have been at it now long enough to begin to deal with their second and even third generation. In the midst of that motley band of people their converts and church officers and churches are beginning to know each other and appreciate the value of each other's sympathy and support.

Precisely the same is true of our mission

work, with its headquarters at Beirut, and the mission work of the Congregationalists, with its headquarters at Constantinople. From these centres missionaries have gone out and established adjacent missions, and from these missions natives have gone out and preached the gospel in adjacent towns; and so a coherent native population has been developed, until now their schools, their churches and their evangelists are scattered over a large territory, with a certain unity and self-helpfulness that is of the highest importance. The pupils from the day-schools here and there get into the high schools and acquire a higher education, and the picked ones out of these high schools get into the ladies' seminaries and the colleges at Constantinople and Beirut, and then go back into their old homes, not to sink down into the habits of their fathers, but to be a help in elevating the whole community where they have their subsequent homes. Very many of the women teach in their native towns. For the men there are mainly but two openings. One is in the line of preaching under the employ and direction of the missionaries, and the other is the practice of medicine in the midst of their own people. We came in contact with these schools and teachers and physicians hundreds of miles away from the educational headquarters in Beirut and Constantinople. It is certain that their influence is telling largely far beyond the immediate vicinity of the missionary headquarters. In Europe both these plans are being considerably tested. Many of the churches of Europe are under state patronage and control. As a result, they have no coherent unity, and are not made to become self-reliant and trustful of each other. One German minister expressed deepest distress on account of the helplessness of the Church in the presence of the power of the state to override the wishes of the churches and the ministers. In the appointment of professors in the educational institutions, the advice of the ministers and churches is asked, but it need not be followed. In some conspicuous cases it is not followed. In some countries they organize two bodies. One is an

official synod, which is composed of anybody that bears the proper relation to the state; and that official synod is the only one which the state recognizes. Then those who are earnest and evangelical, and who desire the kind of organization which belongs to a non-state church, organize an efficient synod. It is true that this is only for mutual conference, and its plans may be carried out by the official body, or they may not; but its existence shows the need felt by the members for some really competent organization, that shall be able to maintain and promote the institutions of the Church.

It would be discourteous to refer to a considerable number of missionary movements with which we came in contact, which sought to do missionary work without missionary organization or schools or settled churches. In one or two cases these movements had been extant for a long time, and had been faithfully and laboriously prosecuted. We may be mistaken as to the reason of their unfruitfulness; but it looked to us as if they had failed to gather and harvest and husband the fruits of their labors from year to year. Certain it is that measured alongside of those missions which laid great stress and value on educational and pastoral work, the result of these peripatetic missions looked very small. In all the missions to which reference has been made in this article, such as Egypt, Syria and Turkey, a great work has been done in the preparation of text-books in the different languages. These text-books are used far beyond the schools of the missions; and while they do not pretend to be religious text-books, yet it is certain that wherever they are used, antichristian books are out and text-books with a religious flavor are in the hands of the pupils and teachers. A text-book on natural philosophy, arithmetic or physics may not indeed have much religion in it, but it may have a great deal of irreligion in it. If prepared by religious men it will have a certain religious influence which is of the highest value. The text-books issued from the publication house in Constantinople may not at first sight seem to be much different from the text-books issued elsewhere in the Turkish language,

and yet their value as text-books is slowly but surely winning a way for them in most important sections of the Turkish empire. The same is true of text-books in the Arabic language issued from Beirut. If the money expended in colleges and schools had done nothing more than create an educational demand for such text-books, that would be a great work. That was a keen reply of a missionary, when starting for a new field, and being asked what he was going to do, he replied, "I am going to start three schools." In reply to the question, "Why start three schools?" he answered, "I will start ours. In self-defence the Mohammed-

ans will be compelled to start a Mohammedan school. In order to keep up, either the Greeks or the Roman Catholics, and probably both, will start schools. Then we will have four." This pressure of the Christian missions on the other religions to start schools in self-defence has reached such a pitch in Baalbec that the Moslems have started a *female seminary*. What use a Mohammedan would have for a girls' seminary does not at first sight seem clear, but it is here given as a last and conclusive proof that the benefits arising from our mission-schools are far beyond the actual educational work done in the schools themselves.

OBSTACLES TO SELF-SUPPORT IN SYRIA.

REV. F. E. HOSKINS.

It is a cold, rainy day, and I am shut up in a cold room in the native hotel, collecting my thoughts by the light of a single candle.

In a recent conversation with the Mudir el Mal, or treasurer of the government here, he told me that this district treasury pays \$100,000 yearly to the state, after paying all its own current expenses, such as salaries, soldiery, etc. Not a penny of this reaches the general government, since the state government pays 100,000 Turkish pounds to the Bedawin, who for this consideration allow the pilgrimage to pass safely toward Mecca. B—— has seventy-two small villages around it, and from these villages this large sum of \$100,000 is exacted. The manner of raising it is this: A certain sum is required of each village, say £500. The privilege of collecting this amount is disposed of by auction in Constantinople, and a man frequently pays £700 for the privilege of collecting £500 for the government. You can easily imagine who has to pay the piper: the poor fellahin peasants have a sorry time. Now how does this collector reimburse himself? for his generosity to the government is not wholly disinterested. The toil of the year is over, and the grain lies on the threshing-floors. No man dare carry home a measure of grain before

the government has secured its tithe. As soon as threshed and winnowed it is piled in a neat heap, and an officious underling of the collector stands ready to print a series of seals from a huge wooden seal all round the heap and along the ridge, so that not a pint of grain can be removed without his knowledge. Days roll by; the collector is busy and delays his coming. The early rains threaten to fall upon the wheat. The village sends a deputation to the tardy collector, "Come and we will give you more than a tenth." Still he delays. Another delegation is sent, and a larger offer is made. The wise collector excuses himself, until in their fear and need they offer a fifth and even more, and then the collector comes! Not many years ago the land for miles around each village was owned in common, and the village was divided into as many feddens or portions as there were families in the village. These portions rotated, so that each family had a chance to cultivate the favored strips. Each family got all it could, and did nothing to improve the land, for why should they hedge or ditch or manure a piece of land that they could not have again for many years!

Finally the land was divided up permanently, and each man found himself made rich by the privilege of mortgaging his own

land. Disinterested (?) men from Beirut, Damascus and Baalbec came with ready cash, and in a very short time gobbled up the whole of this great plain. Wealthy families in Beirut and Damascus owned mile after mile of the best of the land, all the water privileges, and, in fact, everything but the souls of the poor fellaheen. And now how does the matter work?

Night before last I slept in a very poor village two hours distant. Besides the head man or sheikh there is probably not a family that is not in debt, and this man is a perfect tyrant over those 500 miserable people. A few still own land, but most of them either work the land of this man or that near by owned by families in Beirut. The yield about the village is only four, five and six bushels for every bushel sown. The owner of the land takes half and pays the taxes, so that when the year's harvest is gathered the poor peasant has less than three bushels for every bushel sown. It is indeed sowing with tears, and one is surprised at the hope which seems to spring eternal in their breasts—that every coming year will be better in some way.

The seed is poor and the cultivation very rude. Around this same village are huge manure heaps, the accumulations of many, many years; but they have not yet learned to make any use of it. I tried to urge some of them to make trial on a strip. They said they knew it would increase the yield, but that they would not profit in the end by it.

Sadder than all, one cannot represent those poor fellaheen as "suffering righteous," for such treatment has made them tricky to the last degree, and he is a shrewd man who can get at their exact feelings and condition. Not many weeks ago there were seventy-five in prison for debt. More than one came to the seat of government with money in his pocket—"a penny saved is a penny earned," and imprisonment no disgrace; neither has time any market value, and if by refusing to pay he can have part of the debt or interest remitted, the fellah will undergo a few days or weeks imprisonment.

Nor are those who raise grapes and fruits much better off, since every vine and every

fruit tree is taxed the moment it ventures to lift its green head above the soil, long, long before it bears anything. I know more than one owner of land who have deliberately given up planting altogether because of the ruinous taxes levied by the government—men who a few years ago had quite an income from the growing of peas and beans and cauliflower for the Beirut market.

As agriculture has languished, much of the government land has been surrendered and left waste. Last year a special commission was sent out from the state government to look into and rectify this matter. A government commission came out into the plain and sat for many days. Village after village was visited, and waste lands of the mosques and praying places were recovered and then offered to the villages at ruinous rents. Village after village begged off from accepting, but the only answer was, "Take the lands at the rate named or go to prison." And so the government has re-rented its lands. The threat to imprison was not an idle one by any means. During past years it has been the custom of collectors of certain taxes to collect for three or five or ten years in advance, offering twenty-five, thirty and forty per cent. reduction for cash. Last year the government repudiated the action of these men, and proceeded to collect these arrears. In many cases it amounted to a repurchase of the lands for the government. The only redeeming or ameliorating feature was the fact that the government accepted in part payment its own depreciated receipts, which some of the more knowing ones bought up in time at the rate of seventeen cents on the dollar.

There is so much dishonesty and cheating on all sides that almost every one has a lawsuit on hand, and here again the poor fellah goes to the wall. He appears in the government centre with an overdue note on paper in his hand. Every official reaches forth his hand to examine the precious document, and he cannot get it back without a small present to each one. When once the case comes before the judge, all goes for a bribe. The judge and the treasurer in this centre receive salaries of £8 (or \$35) per month, hardly enough to pay for tobacco and coffee.

The chief clerk receives some \$7 monthly ! But the judge's larger salary is a fictitious affair, as the following facts will show : Constantinople of late years has become a huge auction mart, where positions large and small are bought and sold. The process of centralization in the matter is completed. Every government position worth from \$30 a month and upward must be obtained personally from Constantinople. Men journey thither from all parts of the empire, and he who goes empty-handed returns as he goes. The tenure of all offices has been steadily shortened until now no deputy governor holds his position without renewal for more than five years. Each renewal means a journey to Constantinople and a purse of money to each of the circle which deals out this unrighteous merchandise. Each judge in the empire must now renew his position every two years ! For example, the judge here obtained his position by the cash payment of £30 or £40. He paid his own expenses going and coming and while there, for the privilege of drawing two years salary at the rate of £8 per month ! Counting his expenses at £40 and the price paid £40, he ought to have in cash for two years work some £112 (\$500), supposing the government paid his salary promptly and in full. Now where does his living, not to say wealth,

come from ? It is an open secret—this vile business is in full blast, and the industry of the land is withered and dead. The poor laborer is ground as between the upper and the nether millstones, and one cries out involuntarily, "Oh, how long, how long !" Add to this the tyranny of proud, worldly ecclesiastics, the bitterness of century-old feuds and jealousies, and you have a condition of things that will stagger, at times, the most buoyant faith.

Now, the point of my sermon is this : if the mission or the Board will send me to such a village with the alternative "contribute or forfeit your religious privileges and schools," I can go but with a heavy heart, because there can be only one answer.

But, thank God, even out of such poverty they do give. In the very village I have referred to they have for years given both house and school room to the teacher sent. And this year they rebuilt and enlarged the mud school-building, added a room for stores and a new room for the teacher to live in. Thirty-three pounds (\$140), the value of their labor, does not look large in the report of the General Assembly of the Presbyterian Church, but I cannot but feel that in another and a higher assembly some of these humble givers will sit very near the widow who cast the two mites into the temple treasury.

WILSON FEMALE COLLEGE, CHAMBERSBURG, PA.

REV. J. EDGAR, PH.D.

The institutions for the higher education of women which stand in connection with our Presbyterian Church are of more importance in its church work, both at home and abroad, than we are wont to imagine. In sending young women abroad for mission work, we send, and should continue to send, the educated and trained, not the untrained. We have no theological seminaries for such women, as we have for our young men. Their highest training must come from our colleges for women, of which our Presbyterian Church has not a few, though unfortunately none as yet with the generous endowments which the Congregationalists have

given to Wellesley, the Baptists to Vassar, and the Friends to Bryn Mawr.

Why this should be so in a Church that boasts itself on valuing educational work, it would be hard to say ; but as Yale and Harvard were allowed to be heavily endowed before Princeton received the gifts of these later years, perhaps the time is coming for the female colleges of the Presbyterian Church to receive consideration also. They deserve it for the work they are continually doing, not only in regard to the young women they send abroad, but for the far greater number who remain at home fitted for more useful lives.

When the large gift to Vassar and its opening in 1865-6 renewed interest in the higher training of women, Carlisle Presbytery, of Pennsylvania Synod, occupying mainly the rich Cumberland valley, stretching southwest from Harrisburg, appointed a committee to consider whether the Presbyterian Church in central Pennsylvania should not also have a college for carrying forward the work beyond the limit nat-

for the college, and accordingly a charter was granted by the Pennsylvania legislature and signed by Governor Geary March 24, 1869. By this charter the majority of the board must always be Presbyterian ministers. In addition to this, Carlisle Presbytery appoints an annual visiting committee, as does also Pennsylvania Synod in these later years.

The college has met with many vicissi-

urally assigned to the many excellent seminaries receiving young girls. After much consideration, Chambersburg, in the heart of the Cumberland valley and fifty-two miles southwest from Harrisburg, was selected as the seat of the new college; and as Miss Sarah Wilson, residing near Chambersburg, gave the first large amount (\$30,000) for the opening of the college, the institution was named after her, and is perhaps the only woman's college started by the large gift of a woman. Thomas A. Scott, of Pennsylvania Railroad fame, added \$20,000; and with other gifts the McClure estate, just north of Chambersburg, was purchased, including a fine building, now the south wing of the college, on which \$35,000 had been spent by its owner. The successful opening in the fall of 1870 was due to the efforts of Carlisle Presbytery and the members of its churches, both male and female, Colonel T. B. Kennedy, of Chambersburg, and others giving and doing much. Among the women were Mrs. Ellen McLellars, wife of a member of President Buchanan's cabinet, and other women, including in many cases the wives of the men who were also laboring for the institution. The members of Carlisle Presbytery judged that a separate board of trustees would be best

tudes in its twenty years of work. Of its first \$100,000, \$80,000 was spent in buildings and equipment, and \$20,000 kept as the beginning of an endowment. Although the opening years gave much of promise, yet reverses followed, and the endowment was changed into a debt. At this time also, to extend the patronage, a shorter or seminary course was put alongside of the full college course. Both these things have, however, in later years been set aside. No debt exists and no short cut to any form of graduation. The full classical course is kept, with ten or a dozen Latin or Greek authors read in the four years of work, in addition to mathematical, historical, literary and other training. There is no optional discontinuance of classical study in any year, unless the pupil changes in the second year to the scientific course, which is also four years in length, and adds to her modern languages in place of fuller classical work. Moral, religious and physical culture is also carefully attended to. In the large gymnasium, with its full equipment of Sargent apparatus, a competent instructor gives her whole time to the physical welfare of the pupils.

The faculty of Wilson College numbers over twenty, and, with the exception of a

few specialists, these are all college-trained men and women, graduates of such colleges as Princeton, Vassar, Wellesley, Wilson, University of Pennsylvania, etc.

The music department of the college is among the largest in the country, and its art school not only trains in higher art, but in those industrial and decorative forms which open up to women avenues to various phases of business and commercial activity.

The aim of the college is to fit young women for real life, both in the Church and in the world. They are made to feel their responsibility to the Church, and encouraged to fit themselves to be useful helpers to pastors and sessions. Each year one mission field receives careful study, and through the various months the Bible Correspondence School of our Board of Publication and Sabbath-school Work is the daily work of every pupil. For the world, the girl is led to study the questions of the day, and perhaps this can be best indicated by the theses read by the political economy class before the last synodical committee, Rev. Dr. Mutchmore, as chairman of the committee, directing the reading and questioning in the college chapel, May 28, 1890.

Prof. A. M. Miller, who came from Princeton to Wilson in the fall of 1889, was the instructor in this topic, and had assigned the subjects treated of by the pupils, such as "The Eight-hour Movement," "Theories of Rent," "Nationalization of Land," "The Single-tax Idea," "Co-operation and Profit Sharing," "The Phase of Socialism in 'Looking Backward,'" "Practicability of such Social Reform as Depicted in Besant's 'All Sorts and Condi-

tions of Men,'" "The College Settlement Plan as a Practicable Scheme."

In the recent extensions of the college, two of which have occurred during the last four years, the old art room has been turned into a physical and chemical laboratory, the old chemical laboratory into a well-equipped biological laboratory, and on the upper floor of the gymnasium building an extensive museum has been begun and a mineralogical and botanical laboratory established.

The Presbyterian Church has here a college in fact, and not merely in name.

Since 1887 the students have numbered about two hundred yearly. The number is constantly increasing, and now taxes the full capacity of the college. Would that Wilson were also as fully appreciated by the givers in our various churches and by those able to give, so that the coming students could be even more fully provided for, and no girl refused who desired higher training under Christian and Presbyterian influence. Pupils come now each year from New England to the gulf and from ocean to ocean and from beyond the ocean. Pupils are registered for the fall of 1890 from India, Syria, China and Japan. A young Japanese Christian girl comes on her own resources, trained for the college in her English, Latin, etc., and makes application for a full collegiate course. This is natural when we know that two Wilson girls are professors at Tokyo. Others are missionaries and teachers in India.

The Church practically owns and controls this college, which is seeking the fulfillment of that divine desire that "our daughters may be as corner stones, polished after the similitude of a palace."

PARK COLLEGE AND PARK COLLEGE FAMILY.

HENRY BULLARD, D.D.

How can the Church furnish an education to those who are without means and yet are unwilling to accept as a gift what they are able to earn? To the solution of this problem that wholly unselfish and truly heroic man, Dr. John A. McAfee, devoted all his

energies. He was sure there were many such men and women; sure that the Lord had need of them; sure that they could be found and trained to useful service for Christ and his Church. For years he had given very close study to the history of

manual-labor schools. He had become convinced that their frequent failure had been due to the lack of the Family element.

At Parkville in 1875 an opportunity was presented to work out his theory. He had had fifteen years experience as an enthusiastic and eminently successful educator. He was no young dreamer, but in full maturity. Two firm convictions mastered him. To fulfill them he gave all his energies with unswerving devotion even to death.

First. There are crowds of the choicest youth, eager for a Christian education, "chock full," as one of them expressed it, "of work which they would like to swap for learning," who will be lost to the Church unless some plan can be devised to unite labor with study.

Second. The Church is ready to sustain any such plan which can be shown to be feasible.

What are the results of his life-work? Park College and Park College Family. Doubts as to the existence of crowds of choice youth unreached by the usual methods of education have long since left the minds of those who have known Parkville. The little band who had faith enough in Prof. McAfee to follow him from Highland fifteen years ago has grown with amazing rapidity. Literally "*crowds* of choice youth" have sought admission. For years the number of students in the Family has been limited only by lack of room. Two thirds as many applicants have been refused as have been admitted, and this without any effort to seek for students. Those admitted have been a choice band. Increased accommodation has not lessened the proportion of those refused.

More slowly, but with increasing assurance, has he proved his second point—that the Church would willingly help. From an income of a few dollars, barely sufficient to feed the score of young people that made up his Family, a steady growth of gifts has brought \$28,000 during the last year for the support of the 400 students and helpers. Side by side with this increasing income for subsistence has been an equally generous response to his pleas for land and buildings, until the property now held by the trustees

is valued at \$150,000. All this has been due to his unfaltering faith and unflagging labors. He has done what he could.

With still larger help from the Church, he might have realized his dream of a thousand students thronging the college halls and scattering through the whole world in the Master's service. With a few more years of life, as he said shortly before his death, he might have gone around the world and stopped in every land with his own students. Even now they are toiling as ministers and lady teachers in almost every state west of the Missouri river, in Mexico and Alaska, in Japan, Korea, China, Siam, Laos and India.

God's blessing has rested on this institution in a remarkable manner. Almost every graduate has left the college a professing Christian. Thirty-five of the fifty-five male graduates are in the ministry or pursuing their theological studies, and twenty-one of the female graduates are missionary teachers.

President McAfee rests from his labors and his works will follow him. "What shall *we* do?" Mrs. McAfee and her sons are eager to carry on the work so nobly begun. The board of trustees, in whose hands all the property is vested for the Presbyterian Church, which was dear as the apple of his eye to President McAfee, are ready to do all they can in hearty co-operation with Mrs. McAfee to secure permanence to the work. The students too will come; come from every quarter; come like doves to their windows.

The only question is, will the Church continue to support the work? [Is that a question?—Ed.] Five hundred acres of land are already ours. Three hundred and sixty more from the estate of Colonel Park* will soon be in our hands. In time this land will be of untold value, but now it only furnishes room for buildings, fruit for the Family table, farm land for the students to work, and quarries of unsurpassed building stone and lime.

The buildings, the students, the teachers,

* Colonel Park's death preceded that of President McAfee less than a week.

the managers trained to the peculiar work, are here, as he gave them to us; but the eager words, the ringing tones so full of absolute assurance, the stirring appeals which opened the hearts and purses of God's stewards, will be heard no more. What then? For want of them shall the Church forget Park College? Shall the work stop? Shall we bid our young people, so eager for edu-

cation, to go back to their homes? Shall the buildings be deserted? Shall we sell the land for pressing present needs, until some of our friends shall die and we be relieved by their bequests?

There is no need of this. Let each friend help us now as before, and there can be no failure, but more rapid and assured growth from year to year.

HOLY WEEK IN GUATEMALA.

REV. D. Y. IDDINGS.

Holy Week, for the Roman Catholics in this country, is one of the greatest occasions of the entire year; in fact we may say it is the most important, as during this time they bring all their forces to bear on the people to keep them loyal to the old faith. The performances of the week (for such we must call them) began with a procession on the morning of Palm Sunday, which in addition to a great number of other images had one of Christ bearing his cross. This first procession of the week proceeded from the temple of San José, one of the churches of lesser importance. Monday, though a holy day, as it is considered, had no procession nor any event of particular interest. But on Tuesday morning, April 1, at 11 o'clock, there was a procession from "el Templo de la Merced" (the Temple of Mercy), which is one of the principal churches of the city. Holy Wednesday was observed rather as a national holiday, commemorating the death of the late president, General Barrios. Nothing of interest pertaining to church affairs took place until evening, when at the cathedral they observed what they call the "tinieblas," or "darkness." The people gather in great crowds at the cathedral, which is perfectly dark, with probably the exception of a candle or two. At the appointed hour back of the altar in the church they begin the execution of a perfectly heathenish racket, which is greatly intensified by the rapid jingling of the church bells, which are always quite numerous and of every size and tone. The whole performance was supposed to represent the night

of confusion in the last week of the life of our Lord. On Holy Thursday the processions began again. At 4 o'clock in the evening on Thursday came forth a procession from the temple of the Candelaria, one of the more obscure churches in the outskirts of the city. From the beginning of the week each day seemed to be regarded a little more sacred than the one preceding, until at last came Holy Friday, which they regarded most of all. It was deemed worthy of four processions, the last of which was made the grandest thing of the week. This started from the temple Santo Domingo, which is one of the most important churches of the city. This procession was made up of a great number of images and saints, which were slowly carried through the streets in a drizzling rain. The procession was preceded by three little boys dressed in white, each carrying a staff. Then came the first image, which was that of some saint, life-size, with gauzy silver wings, dressed in black. This saint bore the motto "Con la muerte superó a la muerte" (with death he overcame death). At the left of this image, and connected with it, was a skeleton representing death. At the right was a representation of the earth surrounded and enveloped in the folds of a huge serpent, which is supposed to represent the serpent of the garden of Eden, or the great tempter and his power over the earth. Immediately following this image were a number of people dressed in black, as were all the rest of the members of the procession proper. These wore for hats large "fool's caps" about a yard in height. They also

had long trains to their dresses, which were carried by little boys that walked behind them. These people so dressed are called "Cucuruchus." They each carried some symbolical representation of some article that was used in connection with the death and burial of Christ. Thus continued the procession with the alternation of saint and picture carried by these Cucuruchus. The images, however, were carried by ordinary street mozos, who offered themselves free because they are too poor to pay to have their sins forgiven. To this end they are registered for several weeks before the occasion. The procession moves quite slowly, and is so long that it requires about two hours to pass any given point. At the end of the procession comes the image of Christ in his coffin, an image which is said to cost about five thousand dollars. On either side of this are two other images of the women that were present at the crucifixion. Over this image is carried also a gorgeous canopy of richest materials. In front of this coffin goes the band, and just behind are three of the most important priests of the city, with the chief in the middle. Last of all comes the image of the Virgin, the most sacred of all to these people. When the image of Christ passes, the great number of the people take off their hats. But when the image of the Virgin passes, everybody kneels and at the same time takes off his hat. Notwithstanding the fact that there was a dripping rain, the procession moved along very slowly.

In the course of the evening, just as the procession reached the Protestant chapel, it was time for our services, which were conducted by a native brother who has a remarkable gift of speech. Our little chapel, which contains between seventy-five and eighty, was crowded all the time.

If we only had the room, we could have had an audience of several hundred without the least difficulty. We had meetings on Thursday night, Friday night and Sunday night, and every time, the house was filled. We attribute it to the fact that we now have this native brother who can use his own language so well. He is far above

the average too in intelligence, and especially in his knowledge of the Bible. On the night of the procession, the two theological students that we have, stood at the door with tracts and copies of the commandments, of which they distributed large numbers. In fact they fairly sowed them in the procession. But notwithstanding the special attractions of this remarkable occasion, we are sure that the cause is making advance, and the number of regular attendants on the services and of those that are really interested is considerably increased. Although many of those that come regularly to our services cannot resist the temptation to kneel when the Virgin goes by in the procession, yet even these, I am sure, are gradually becoming weaned from their superstitious folly as they become better acquainted with the word of God. In many cases it requires much time to lay the deep and broad foundation that is necessary to cause the radical change that we would desire in their mode of life. But the effect of the labors of the past two years has made a very great change in the lives of quite a number of the congregation.

During this week of such promising results here in the capital, Mr. Haymaker was out of the city, starting the work at a new point, Las Nubes, which is a large estate about thirty miles distant, but which is so high up in the mountains that it is plainly visible from our own corridor. This is one of the finest and best kept estates that can be found near the capital. The number of natives employed to work it make quite a village. It has this advantage, that it is owned and kept by an American who is in thorough sympathy with the cause, so that we have every facility from the start. There is no padre to interfere in any way with the work. Mr. Haymaker was there during all the week giving them entertainments with the magic lantern and teaching them the word of God. They are open and ready to receive the truth. He succeeded in selling quite a number of Bibles, in fact all that he had with him. He reports, too, that they are exceedingly anxious to have a cheap school started with them. There then is a

place where we can already start a school having at least twenty-five or thirty pupils to begin with, and have the opportunity to teach them all the gospel that they can take. We wait anxiously the result of the estimates that we may improve this opportunity, which will give immediate results in the work.

We have also had encouraging news from Quesaltenango, the second city of the republic. Recently a young man from New York arrived there who is engaged in the work of putting in the electric light plant of the city. He is a Christian and enthusiastic in the cause of Christ. He offered to do anything that he could to help

the cause, and said that he had already had a number of inquiries for Bibles and hymn-books. We have accordingly sent him a number of Bibles and tracts to meet his needs in the work. We have also the fact that the Mexican consul there is a Protestant, and is willing to help in the work. We hope through these agencies to get the way opened up there for the starting of a congregation and the beginning of the work in a more formidable manner. We have every reason to think that soon we shall see the fruits of the work more than in any previous history of the mission. God is certainly opening up the way for the reception of the truth.

A PERSIAN EVANGELIST.

REV. S. G. WILSON.

A remarkable man, a convert from Islam and an evangelist, has fallen asleep. He died far from the companionship of Christian brethren, and burial was denied his body for several days by the Mohammedans, who regarded him as unclean. He was an open professor of Christ, braving the danger of the death penalty. His baptism was known. His lips made frequent acknowledgment of the Lord Jesus. He was called the "Armenian Sayid," the former pointing him out as a renegade from Islam, the latter having been his title as a descendant of Mohammed. He was also of the line of Sufavean kings. After his clan had made an unsuccessful revolt against the Kajar dynasty, they were banished to different provinces. The Sayid became a wandering dervish, telling stories in the market-places and from village to village. He also coupled with this means of livelihood practice as an eye doctor according to native methods. His mind was not at rest in Shiahism nor the doctrines of the Dervishes. He mingled much with the Ali Allabees, and afterwards became a Babi, and was a means of converting many from Islam to that faith. One day in the house of an official he saw a book on a shelf covered with dust. He asked what it was, and learning that it was

an "Enjeel" (gospel), borrowed and read it. Afterwards he asked some Armenian artisans from whom he could inquire about this book. They referred him to Pastor Mosha, of Maragha, by whom he was instructed in the truth. He embraced the gospel of Christ, and soon began to proclaim it to others. His knowledge of the gospels was remarkable, and his use of the story and words of Jesus very ready. His zeal was great. He would go into the bazaars on Sunday and persuade the Armenians to shut up their shops and come to prayers. His chief efforts were for Mussulmans. He made many journeys in the Mussulman villages, riding on a donkey, with a great coat of sheep skin (with the wool turned inside) for protection from cold or rain, and as a covering at night. Sometimes Nestorian or Armenian evangelists accompanied him, and they bore unanimous testimony to his courage and zeal, and at times they would restrain him lest the fanaticism of the people might impel them to personal violence. Once when he spoke of Rab Esa (the Lord Jesus) his brother slapped him on the face and knocked out two teeth, saying, "You dare to call Jesus Lord, do you?" Regarded as unclean by the Mussulmans, they would not eat bread with him nor drink

water from his well. He had to pay taxes as an Armenian does, while as a Sayid and dervish he had been the object of the bounty of the faithful. Once his little boy, having learned to pray in a Christian manner, was asked by his companions to pray in the street. Innocent in purpose he knelt and repeated the Lord's Prayer, when some one struck his arm and broke it. At times the Sayid has been imprisoned, at other times he has fled from threatening storms. Once in Muharrem two hundred men came to the Mujtehed to get a *fatwa* (decree) for his death. The trial continued for three hours, and was cut short by his exposing a former crime of the Mujtehed in which he had fraudulently affixed to a document the seal of the Mujtehed of another city.

Great trials came to him in other ways. Previous to his conversion he had two wives. What to do in the circumstances was to him a perplexing question, and doubly so because missionaries and writers on missionary problems are not themselves agreed, and the lack of harmony in his advisers perplexed him. The death of his eldest son was a severe trial to his faith. He had brought him to Tabriz to study medicine, when he suddenly sickened and died. His heart was overwhelmed, and he was tempted to cast away all faith in his Saviour. It was a sad group which at the dead of night stood around that grave in the Mussulman ceme-

tery, and in the name of Christ committed the body of his son to the earth.

In the death of the father a useful career has been cut short. Though not permitted to gather a full harvest, the influence of his life and words has not been in vain and will yet bear fruit. To us he is an inspiration of faith to believe that hundreds such as he will forsake Islam for the truth.

We hear of an event in south Persia which marks a stage in religious liberty. A Babi openly refused to conform to the rites of Islam. A Mujtehed, of Ispahan, gave sentence, declaring him worthy of death, and he was waylaid and killed. The British minister called the Shah's attention to the affair, and the Mujtehed was banished. This would indicate that religious functionaries are not to be permitted to pronounce the death sentence on apostates.

During Ramazan a considerable discussion was caused by the preaching of a Mujtehed, who ascribed almost divine attributes to Mohammed. Yesterday protests were posted on the walls against the elevation of a cross on the dome of the Armenian church. This symbol gives offence to Mussulmans, and some of the Armenians are frightened; but the placards have been torn down by order of the mayor, and the cross will no doubt remain. As an innovation it witnesses the declining power of fanaticism in Islam.

THE SHANGHAI MISSIONARY CONFERENCE.

REV. B. C. HENRY, CANTON, CHINA.

It has been my privilege to attend the general conference of missionaries in Shanghai. It is not possible for me to write adequately of that most notable convention. As a gathering of missionaries it was most delightful, and as a conference it was an unparalleled success, from the opening service, when "the Lord gave the word" through the lips of Rev. J. Hudson Taylor, in his sermon on "Christ feeding the multitude," to the closing meeting, when strong men like Rev. David Hill were so overcome with emotion that they could scarcely utter

the feelings of joy, thankfulness and encouragement that filled their hearts. Throughout every day and hour the presence and controlling influence of the Holy Spirit was most evident.

There were 430 missionaries in attendance, coming from fifteen of the eighteen provinces of China, representing almost every missionary society in the land. Of these 64 came to China from 1844 to 1870, 64 from 1871 to 1880, 90 from 1881 to 1885, and the remainder from 1886 to 1890. There were 208 ladies. There were 70 China Inland

missionaries, about 100 connected with the various Presbyterian societies, about 70 connected with the various Methodist bodies, and others in like proportion.

The practical results secured are most significant, the crowning achievement being the resolution unanimously adopted to proceed at once with the preparation of a union standard version of the Scriptures in simple classical style. An executive committee of twelve, consisting of five Englishmen, five Americans and two Germans, was elected by ballot to have charge of this most important work. This question of a union standard version of the Scriptures was by far the most important, and to those familiar with the history of the past and the diversity of views held by those interested, the most vexed and difficult of adjustment, of any matter that the conference had to deal with. Even the most anxious and enthusiastic could only express a hope that an agreement might be reached. When the larger committee, representing as far as possible all shades of opinion in the matter, presented their report, the conference rose as one man and expressed their feeling in praise to God, and the old doxology never conveyed a more heartfelt song of thanksgiving than it did that day. It was resolved further to prepare union versions of the Scriptures in mandarin colloquial and in high classical style. It is only those who have worked for years in China who can fully appreciate the inestimable boon it will be to the Church to have a standard version of the Bible which all will use alike.

You will receive full reports in due time, so that I will not enter into the detail of

what was done from day to day. Each subject of importance was placed in the hands of a large committee judiciously chosen, and I believe every such committee presented a unanimous report.

The matter of most practical bearing on the churches in Europe and America is found in the appeals for a largely increased force of missionaries; and if the Spirit of God will touch the churches in the same manner in which he touched the conference, the response to these appeals will show that we have by no means asked too much. We felt that the conference was a crisis in the history of missions in China. Many of the old causes of difference have been buried, as we trust, never to appear again. A new era of closer union and more assured mutual sympathy and co-operation has arrived; and, as we believe, under the guidance of God's Spirit, these appeals for China have gone forth in the strong faith that the people of God will hear and respond grandly to the call. One thousand men in five years for China may seem to many like a large number, but had the number been five thousand it would not be too great for the needs of the time and the opportunities presented.

It was a peculiar pleasure to me to meet for the first time so many of my fellow missionaries, men of power in the land, men full of the Holy Ghost. It has been an inspiration to me in every way, and it has sent me back, as I doubt not it has sent many others, to my work with a firmer faith and warmer zeal and a deeper and more real sense of what is being done, and of the true sympathy that exists throughout the missionary body in China.

GIRLHOOD AND MISSION WORK.

The article on *Maidenhood and Missions* printed a few months ago presented one phase of the relations of unmarried women to mission work, in a most impressive and interesting way. With such lives as that of Fidelia Fiske to look back upon, and with such names as Isabella Nassau and Kate and S. L. McBeth still on our mis-

sionary roll, with the many others who in zenanas and mission-schools are doing the brave, patient work and bearing the loneliness that belongs to such a life, we are glad to be reminded that our loving sympathy and prayerful remembrance—yes, our reverent “honor to whom honor is due”—are a help to them in their burden-bearing.

But in face of the question How is the supply of such workers to be kept up? we come upon another phase of the same subject, which, for sake of variety, we have called *Girlhood and Mission Work*; though we are conscious that these thoughts apply rather to those who are leaving their girlhood behind them, and

"Standing [not always] with *reluctant feet*
Where the brook and river meet,
Womanhood and childhood fleet."

All through the month of June our papers have been full of notices of commencement exercises of colleges and seminaries all over our land. During that month scores, hundreds, of youth of both sexes have finished their school life. Flowers and music, tasteful costumes and carefully-prepared essays have marked the day for which they have waited and longed ever since they learned to decline their first Latin noun and to solve the mysteries of *x*, *y* and *z*. Now, with mingled smiles and tears, with ribbon-tied diplomas in their hands, these glad-hearted maidens have turned their backs upon the school-room and gone forth to meet—what? "The world is all before them." What shall they do with these lives for which they have been preparing during all these years?

In these days of enlarged opportunity for mission work at home and abroad, we believe that every educated Christian girl ought to consider the question Does the Lord call me to be a missionary? just as seriously as her educated Christian brother should weigh the claims of the ministry against those of the other professions and the business career open to him.

For some the question is quickly settled. Delicate health or home responsibilities make it perfectly clear that the call is not for them. But are there not many who are satisfying themselves too easily that "there is so much to do at home," that "Christian women are needed in church work and school-room," and failing to weigh that need honestly against the greater need in India and China and Utah?

The call is not for those who can be easily spared from the home or the church or the social circle. The gifts that have fitted our

girls to make ~~home~~ bright and cheerful, to win the highest positions ~~as~~ teachers, to shine most brightly in society, to exert ~~that~~ personal influence that is the most precious crown of womanhood, are just the gifts that will make a successful missionary. The sacrifice that the cause of missions calls for to-day is not only on the part of the one who, laying down her choice, her ambition, her *all*, at Jesus' feet, says, "Here am I; send me." As parents, as brothers and sisters, as friends, as churches, as communities, we must be willing to give our very best—that which will cost us most—for the Lord's service.

The consecration that says, "Lord, I will follow thee" should make no reservation that will limit the following to a pilgrimage through "the green pastures and beside the still waters" of a happy American home; and "if there be first a willing mind," the Master will not leave his disciple long in doubt whether the call that comes so often and so loudly from beyond the seas is for her. To the one waiting for his answer to her "Lord, what wilt thou have me to do?" the waiting time need not be wasted. Nothing that would fit her better for a useful life at home will come amiss in the foreign field. Thorough scholarship in almost any line, practical knowledge of housekeeping and sewing and fancy work, music and drawing, experience in teaching and in Christian work, above all, familiarity with Scripture language and Scripture truth, are invaluable as parts of a missionary's outfit.

There are many points to be considered in the final settlement of the main question, in each individual case: adaptation to climate or to particular forms of work; the relative needs of different fields; power to adapt one's self to circumstances; ability to acquire languages; previous experience and preparation. Some of the questions that arise can only be decided by those who have the responsibility of planning the whole work, and one who offers herself for this service should count the cost carefully first and be ready to go where she is needed, and not always where she would choose. A writer in a recent number of *Woman's Work for Woman* quotes from a veteran mission-

ary, "Please let it be distinctly understood that any one coming here comes as a *helper*. One who is not modest enough to take that position will be of very little use in any department of our work. If they will not go to be helpers, let them stay at home;" and adds, "Many a young missionary has disappointed herself and others simply because she was not willing to take the place, perhaps a humble one, to which the voice of her associates assigned her, but wanted to do 'some great thing' for the Lord."

For those who find the door into actual missionary work closed before them, there are opportunities waiting among those who, "abiding by the stuff," are still to have their share in the victory. If every Christian girl graduate of 1890 brings, consecrated to the Master's service, all the culture and discipline with which her school-life has furnished her, she may become a centre of missionary influence in her home and church, that will be felt more and more as the years go by, and add experience to her other gifts. There will be a glad welcome for her in the missionary society or band, or, perchance, she may start such work in some untilled field where her lot is cast. There will be use for all her talents of mind and heart. One such young worker said not long ago, "There is nothing that I want so much as to be a missionary. Again and again I have gone to my room and cried because every door seemed shut in my face. But the message always comes to me, 'Feed my lambs,' and I think that perhaps some day some of these boys in my mission band will do the work that I would love to do, and that I am

helping to get them ready for it." We know of maiden ladies, now gray-haired, who for years have been busy and happy in this work, gathering little ones around them to teach them of the needs of the boys and girls in heathen lands, and training them for the work which in after years must be left in their hands.

There is another class of girls, closely connected with mission work, of whom we would like to add just a few words.

In many a missionary home there are young girls growing up, learning early to take a share in their parents' work, dependent almost entirely upon those parents for companionship and instruction in a way that makes the family tie peculiarly strong. But the day comes when, for the sake of health and education, these missionary daughters must be sent to the home land. In the untried experiences of school-life, shrinking sensitively from the curiosity and criticism of strangers, often with homesick longings for the far-away land that is home to them, and still more for the parents with whom they have always shared every perplexity and every burden, these young strangers in our midst may often need the tender sympathy of Christian hearts and the hospitality of Christian homes. And surely Christian parents, seeing their own sons and daughters growing up in their sheltered homes, will gladly join their prayers with those of the missionary parents, that during these years of separation no evil may come to their children, and that, as they gain in strength of mind and body, they may be kept "unspotted from the world."

THE SYNOD OF COLUMBIA.

W. IRVIN, D.D.

This synod covers what is just now the most stirring part of our great home mission field. It includes Oregon, Washington, Alaska and one presbytery of Idaho. Its area, without Alaska, is 178,000 square miles. It has need and scope for tenfold the men and money as yet devoted to it. Washington is a young but mighty state,

with 250,000 people, and thousands pouring steadily in. Gray's Harbor is one of the best harbors on the Pacific coast, and is sure to attract population and commerce. We have already an organized church at Aberdeen, near it, and there are other important points on its shores. Puget Sound is a noble inland sea, on whose shores great

cities are growing up and vast industries rapidly developing. Port Townsend, whose great expectations have tarried, may soon have the stimulus of a railway terminus. Our church there has just entered its new edifice, and is prospering well. The land around Dungeness is said to raise one hundred bushels of wheat to the acre. Seattle is rising from its ashes and pushing toward the foremost place on the sound. Tacoma has had a marvellous growth of values and business. It has a population of 30,000, having trebled in five years. It has three live Presbyterian churches, where there was one eighteen months ago. The Northern Pacific Railroad, already in operation from Tacoma to Seattle, will soon be extended further northward to meet the Canadian Pacific at Anacortes, on Fidalgo Island—a point already occupied by an organized church and a missionary of the Board, and whose prospective and not distant importance may be inferred from its growth from eight buildings and two hundred people in December last to one hundred and fifty buildings, one hundred tents and more than two thousand population in March. Fidalgo City, on a fine bay on the southeast of the island, is rapidly increasing in population. It is at the head of the strait of San Juan de Fuca, and separated from the mainland only by a creek. Yakima, to the south, is the centre of a very fertile tract, which must fill up rapidly. The Oneida community has bought 170,000 acres east of it for fifty cents per acre, which, when irrigated, will sell up to \$25 per acre. The section east of the Columbia is rapidly opening up. Large transfers of land indicate a new influx of population. Spokane Falls is rebuilding with new ambition and promise. In Pasco the railway authorities have made a liberal offer for the founding of an academy, and there are signs of great and rapid growth. Great tracts of this region, such as the Walla Walla valley in the southern part of it, though almost without rainfall, grow the best varieties of wheat ("club" and "blue-stem"), without irrigation, up to fifty bushels per acre, and will surely attract a large agricultural population. The mem-

ories of Whitman and Spaulding invite hereabouts the utmost missionary effort.

Oregon has a population of three hundred thousand, which is fast increasing. Portland's suburbs have several struggling congregations, which will one day hold large places in the church system of a great city, which will then overspread and include them all, as the metropolis of the Northwest. The Presbyterian Alliance is reaching out from the city's strong and prosperous centre to foster these infant enterprises, and should do this still more freely, in co-operation with the steady aid of the Board. Southwestern Oregon is a wonderful fruit-growing region, equal as such to northern California, and will soon fill up with a large population. The railroads are pushing through the mountain gaps to several fine harbors on the coast, where in the near future populous cities must stand. The Union Pacific Railway will soon reach tide water at Tillamook. Coos City and Empire City have harbors with twenty feet of water. Our Church has laid extensive foundations, and already supports a large number of devoted workmen in that fair region; but the work should be buttressed and broadened at once, and prompt and generous outlay for this will surely bring a rich return. Umatilla county, in northeastern Oregon, with its reservation for the Indian tribe of that name, should soon have a school for this and neighboring tribes on the quarter section recently granted by government to the Board for that purpose. Union county, adjoining, with its beautiful lake Walloma, has open fields which should be soon and strongly occupied. Baker City, the county-seat, should be well manned and reinforced as a radiating centre. Prineville, in Crook county, in the heart of the state, is an important and inviting point. Indeed, the vast counties in all that broad and splendid region, many of them as large as some eastern states, all contain strategic points which, if men and money were forthcoming, could soon be impressed and controlled by Christian influences.

Idaho, whose rich resources have hardly yet been touched by the hand of develop-

ment, has just attained to the dignity of statehood. Post Falls should have a Presbyterian church at once, and other places

are within our reach. This synod is calling for thirty new men. Are not they ready? Let us hear from them.

MINISTERIAL RELIEF.

TO THE CHURCHES.

September is the month recommended by the General Assembly for the churches to take up their collections for Ministerial Relief. It is proper therefore to remind the churches, in this number of our magazine, of the fact stated in our report to the last General Assembly, viz., that the entire income of the Board last year (including of course the interest from the Permanent Fund) was *less* by three thousand dollars than the expenditures, even upon the scale of the present small appropriations. Three hundred dollars is the highest appropriation to any one family. The average has never yet reached two hundred! These small amounts surely ought not to be diminished. Ought they not rather to be increased? But pastors and elders should let the people know that even these meagre appropriations must be reduced unless the contributions from the churches are increased. The Board can only distribute what is placed in their hands.

The last General Assembly (Saratoga) passed the following resolution: "This Assembly recommends to the churches under its care to contribute to this Board during the coming year not less than \$150,000, which in our judgment is the lowest amount needed for the adequate prosecution of the work of the Board." Last year the contributions from churches, Sabbath-schools and individuals amounted to only \$105,369—a very little more than two thirds of this amount. There has been, since the centennial year, a steady decline in the contributions to this Board. It is true, our permanent fund has been largely increased, but so has the number of families upon our roll. In the cen-

tennial year we reported 584; last year we reported 624. Will not any endowment of the Board be regarded as a calamity to the Church if it releases God's people from annually contributing to its support?

MEETING OF THE ELDER-COMMISSIONERS.

(From the report in the *Saratogian*.)

The meetings held on Tuesday and Wednesday by the elder-commissioners to the General Assembly at the rooms of the Young Men's Christian Association were largely attended. In fact the audience overflowed the hall and occupied a large part of the reading-room adjoining. Elder William H. Parsons, of the Synod of New York, presided at the first meeting, and after devotional exercises said:

"We have met here, brethren, to consider our duty as elders in Christ's Church; especially our duty with reference to the Board of Ministerial Relief. Your sympathies and mine have gone out toward those servants of the Church who have been laid aside either by sickness or the infirmities of age. We all recognize our duty in this matter and the responsibility that rests upon us, but the fear is that when we leave the Assembly and go to our homes, the cares of business life may call our attention away from the needs of this Board. We have, of course, a duty in connection with all the boards of the Church; this we all recognize; but there are some of the boards whose interests the pastor can better look after than we can. With respect, however, to this Board of Ministerial Relief, I think it devolves upon the elders of the Church more than upon the ministers themselves to see that its work is effective, that its aims and wants are made known to all our congregations and that its treasury is always supplied. The time allotted for this meeting is very short, and I shall not take up any more of it. The meeting is now in your hands."

Brief addresses were then made by elders representing all parts of the Church. The interest was so great that frequently three or four elders rose at the same time to address the meeting.

Elder Curtis C. Strong, M.D., from Oregon, spoke of ministerial relief as one of very great importance and one which really interested the whole Church. The people, however, do not generally understand the importance and necessity of contributing to the Board. The ministers have got the idea that to present this subject from the pulpit is begging for themselves, and the result is that many of them neglect this duty. Ministerial relief is a subject, therefore, that should be taken up by the elders and pushed by them in every congregation. He referred to the nominal sum that was contributed last year for this Board, and emphasized the necessity of adopting some method to increase the contributions in all our churches for the aid of our sick and worn-out ministers.

Elder David N. Murray, of Ohio, referred to the fact that nearly twenty years before the General Assembly took this matter up he introduced a resolution in his presbytery for the relief of our superannuated ministers, and a committee, of which he was one, was appointed to this duty, which they performed for many years. I could not bear, said he, to see our worn-out ministers turned out from their fields after long years of usefulness with no means of sustenance. When the General Assembly took the matter up I rejoiced, and I do hope that this matter will go on until a much better support is provided for all.

Elder Alfred Hand, formerly of the Supreme Court of Pennsylvania, and a commissioner to the Assembly from the Presbytery of Lackawanna, spoke of his beloved pastor having been stricken down by paralysis as he stood one Sabbath in the pulpit. His usefulness as a pastor was over and he resigned his pulpit. But the church as long as he lived, which was several years, tenderly cared for him, paying him an annuity of \$1200. When he died the church paid \$300 to his widow, and they are paying it now, and expect to pay it as long as she lives, in addition to their contribution to the Board of Ministerial Relief. There is no one in that church, said he, who feels that we are doing an act of charity. It is simply our duty. We want to get rid of that idea of charity so generally associated with the provision made by the Church for the support of the sick and worn-out ministers. The elders must devise a plan to educate the people up to their great

privilege as well as their duty to support the worn-out pastors, just as those are supported who are preaching the word. Let us enter into this work heart and soul.

Elder James S. Baker, from New Jersey, wanted the meeting to take a practical turn. The elders know what their duty is. The Church last year contributed a little over \$100,000 to this cause. We should go home and tell our churches we want \$200,000, and the delegates here must put into their brother elders at home the same spirit that has been aroused in the Assembly. We should go to our presbyteries and insist that this subject of ministerial relief be brought fully before them. We must make the churches double their contributions.

Elder James Brown, Synod of Kansas, confessed that while he had looked at this matter before he came to the Assembly and had considered it a sacred duty to take care of the disabled ministers; it had never struck him in the light it has since he heard the report of the Board to the Assembly. That it is not merely a duty, but a high privilege; that it is not a charity doled out to these servants of the Church, but a reward for their faithful services,—all this had dawned upon him since then. He hoped all the elders would go to their homes resolved to educate the people up to a sense of their duty and responsibility. Ministerial relief is a great work. The elders should feel a deeper and more sacred interest in it than they now do.

Elder N. T. Clark, from the Presbytery of Geneva, thought one evening ought to be set apart for ministerial relief at every meeting of presbytery. In that way it can be brought not only before the ministers and elders, but before the people.

Elder S. Cadwallader, from Los Angeles, Cal., said that the session of his church had already taken action upon the subject of ministerial relief. It was the duty of the elders to present the claims of that Board, and the cause would be presented in all the churches of his presbytery.

Elder D. C. Eaton, of Brooklyn, expressed his very great pleasure at the practical turn this meeting had taken. Every elder in the Assembly should charge himself with the duty of seeing to it that each church in his presbytery takes a collection for ministerial relief, and the contributions in every church should be at least doubled. Elder Barber agreed with the last speaker, and thought the elders in attendance at the General Assembly would not

perform this duty unless the influence and spirit of the Assembly reached throughout the land from ocean to ocean. As representatives of their respective presbyteries it was the duty of each one to carry home and extend the spirit and enthusiasm which had been here aroused. At the next presbytery the elders should make a report of these meetings, and look to it that in each of our presbyteries the elders are made to feel the same influence and spirit that has prevailed here. The doubling of the collections in the churches will then be more than realized.

Elder Oscar L. Peak, from Kansas, referred to the elders' meetings frequently held preceding and during the meeting of the presbytery. Some elder should present at each of these this subject of ministerial relief. In that way it will reach all the churches of the presbytery.

Elder P. W. Bently, Synod of Pennsylvania, suggested that as the elders would all go home filled with a desire to carry out the thoughts gained at the Assembly, each one should resolve himself into a committee of one and see that this matter is effectively brought to the attention of all the churches in his presbytery.

Elder F. F. Hopkins, from the Pacific Coast, observed that although in the church to which he belonged they were very strict to take up a collection, he had always observed that it was with more or less diffidence that this matter was presented by the pastor of the church. He agreed with the previous speakers that the elders should take hold of this matter with vigor and bring it before the presbyteries.

Elder G. N. White also emphasized this thought. He insisted that the elders would not do their duty merely to see that this cause is represented in their respective churches and a collection taken. He had found no cause for which he could raise money so easily as for the Board which provides for the faithful minister of Christ who is disabled or worn out in the service. People who are not members of the church give as gladly as those who are members.

The chairman here announced that the hour had expired, and it was unanimously resolved to continue the topic at the meeting in the same place the next day.

(The report of the second meeting will appear in the next number.)

FREEDMEN.

VOICES FROM THE SOUTHLAND.

R. D. J.

On a memorable occasion the Master said to his disciples, as he had stopped by the way to talk with a woman, "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal." The field is the world, but perhaps in the present crisis, as we look over the home mission field, there is no people that so strongly appeal to us for sympathy or who should enlist our prayers and efforts as do the freedmen of the Southland.

A little more than twenty-five years ago the proclamation was issued by the immortal Lincoln, "Let this people go," and four million of bondmen stepped out of their chains into the liberty of freedmen. But liberty to them

meant poverty as well, for not a dollar did they own, not a foot of land, scarcely an axe or a saw. They were ignorant, degraded and superstitious, for it had been considered a crime to teach them to read. Is it any wonder that to-day thousands of them are still ignorant and degraded? Is it not rather a cause for wonder that from such depths so many have risen to fill places of honor and trust? The freedmen of Egypt were forty years at school before they were prepared to enter into their inheritance. To-day thousands of this race are struggling to lift themselves and their children from their present wretched condition. Hear them pleading as they stand face to face with us for preachers and teachers, for churches and schools.

Suppose we take a seat by the secretary and listen to the calls that come. This from a colored preacher who has been in faithful service for many years: "I must have the

school building enlarged. More than one hundred children are at present kept out for want of room. I expect to spend the holidays in the woods with axe and saw felling trees. We will do all we can toward the building. Can't you give us some help?" Another writes, "We need an addition to our school that will enable us to take some boarders. Now some of our scholars are obliged to walk twelve miles each day. We are in great need of more room." "Dear brother," writes another, "do what you can for us. My school is rapidly filling up. They come from all parts. Many have moved here in order to attend the school. They are so anxious to learn; but unless you help us we shall be obliged to close in three months. If the Board could give us \$75, we could hold on six months longer. Can't you help us?" The same story from another state: "Our school numbers two hundred and fifty in the winter. They come long distances, from four to six miles, starting early in the morning and returning late in the evening. They come from lonely huts in the forest or from old-time quarters on the plantation. We have no room but the old church with its backless benches; no desks, no conveniences nor school furnishings. Our new church is partly built after the effort of three years. If we could have a little help from the Board, we might finish it." A minister writes, "I have a large school in connection with my church, numbering eighty-five. I could have twice that number, but cannot accommodate them. I stand in special need of money to carry on this work. My salary is insufficient for the needs of my family. How can I go forward with the school work without more help? If the Presbyterian Church neglects my poor ignorant people right here at her door, she will bring a stain upon her garment that can never be erased." And still another says, "I have wept to-day as I never wept before, not for the same reason as Alexander, but rather like Esther I have felt, 'How can I bear to see the destruction of my people?'—their continued ignorance and degradation."

And still the pleading voices come. But we are tired of these appeals from teachers, and will turn our faces toward Scotia and Mary

Allen seminaries, that we may look upon some of the pupils. Crowding the halls and standing at the doors, we see a great company of young women. They have come from homes near and far. Some have made great sacrifices in order to obtain the small sum necessary to enter these schools. They have worked in cotton fields, in rice fields or in whatever way they could earn a little money. To enter Scotia or Mary Allen Seminary has been the goal of their ambition, the object to which all their efforts have tended. The prospect of this has been the day-star of hope which has dawned upon them out of their long night of darkness and degradation. Here they see the possibility of redeeming their womanhood and entering upon a new and better life. But many have come only to find there is no room. Scotia is crowded; every room full; and while some less than two hundred have entered, more than one hundred stand outside. Disappointed and despairing, they turn away. It is the death-knell of their hopes.

We find the same condition at Mary Allen Seminary. The rooms are all full. They come in crowds, seventy in one day, and one hundred and fifty have been refused for want of accommodations. We may well ask, Is it a light thing to shut the door of hope against the pleading, disappointed, almost despairing faces of applicants like these? No room for those who come! Schools closed for want of funds! Children sent home that are standing at the doors! A long procession of one million five hundred thousand children of proper school age, and no school provided! Whither are they tending? Is there no cause for alarm, when thousands of these people hold in their hands the ballot they cannot read? Where is the patriot? Has he forgotten that one hundred and seventy-eight thousand of these new-made men—all untaught in the science of war—took up arms to defend the flag that had but recently meant anything to them, and that in its defence thirty-eight thousand laid down their lives? Where is the philanthropist? Has he no sympathy for this oppressed race? Is it woman only who is called to this work? Is it not time that the Church should awake to the greatness of her responsibility, that she

should make confession of her sins of omission? Is it true that there are more than three thousand Presbyterian churches that give nothing to the Board of Missions for Freedmen? Where, we ask, is the heart of any church that has not a dollar for this great cause? Has it ceased its pulsations, and its hands, are they paralyzed?

But let us come nearer home as we each ask of the Master, Lord, is it I who have withheld

sympathy, prayer and gifts from this thy people? Is it I to whom thou wilt say, "Inasmuch as ye did it not unto one of the least of these my disciples, ye did it not unto me"?

"I gave my life for thee,
My precious blood I shed,
That thou mightst ransomed be,
And quickened from the dead.
I gave, I gave my life for thee;
What hast thou given me?"

In one of our valued exchanges we find the following pleasantry:

Of all the persons, from Mrs. Malaprop downward, who dislocate and disguise the queen's English, the colored men take the lead. Some years ago a whitewasher of this race called upon me and asked for a job. When questioned about his skill, he replied, "Squire, I will do it in the most obnoxious manner. You'll find it perfectly obnoxious." The late James T. Fields once told us that an aged "darkey," whom he often passed when taking his "constitutional," used to say to him, "'Pears to me, Mr. Fields, you are a mighty predestinarian."

In one of the noon-day "business men's prayer-meetings" of 1857-58 in St. Louis, a white man, leading the meeting, tried to tell the story, then much used for such illustration, of the Scotch woman in Lucknow whose quick ear first discerned the

music which announced the approach of the British army to raise the siege. He told the story very well until he came to her rapturous exclamation, which he gave thus: "Dinna ye hear it?—the *Campbells* are coming—or the *elephants*. I forget which it was."

When Dr. R. W. Patterson of Chicago was just beginning to preach, an illiterate neighbor, desiring to compliment him, said, "I do not know what kind of a *speaker* Mr. Patterson will be, but I am sure he is a *superficial* scholar." We believe that neighbor was not a Negro.

Ignorant blunders are not peculiar to Negroes, nor absurd "bulls" to the Irish. We quite agree with the Irishman who said, "Half the lies they tell about Irishmen are not true." We are right sure there is no "color line" in bad grammar.

COLLEGES AND ACADEMIES.

LEAVEN vs. LEGISLATION.

It is a good sign for the American system of common-school education that so many earnest minds are giving attention to its deficiency in the matters of morality and religion. Protestants and Romanists, synods and teachers' conventions, reviews and newspapers are sharing in the discussion, which they carry to such extent that no intelligent man can be unaware of it. What will the outcome be? Is there good prospect of any outcome that will be fixed by law?

It would please the Romanists well if the state would hire their parochial school-houses for certain hours of each secular day and would bear all expense of school-keeping during those hours; when, the dividing moment having come, the same teachers, school-houses and scholars would pass into their religious function under the complete and emphasized control of the Church of Rome. To say that the state, by such an arrangement, would not be using its money for the propagation of the Romish

faith, is to offer insult to common sense. Teachers, scholars and the whole community would know every school thus conducted as a Roman Catholic school; and every dollar spent in its maintenance would be as direct a contribution to the maintenance of Roman Catholicism as though it were spent on the ritual of a cathedral. Concession to such a scheme can never be general. There is small probability that Bishop Ireland's advocacy of it will ever introduce it into American law.

Is it any more probable that the moderate ideal which many Protestants have formed, of a system of morals built up on universal religious truth, will ever be approved by law, and so made a part of the state's instruction by common schools? Different men will answer that question differently, though the most sanguine expectants of such a result frankly admit that the difficulties of their problem do not grow less by being studied. For the purpose of this article, however, it is not necessary to assume either the ultimate success or failure of so moderate a demand. A graver question concerns the value, for any large results, of such moral and religious instruction as can ever be agreed upon by law and be inculcated in the spirit of secular education. Manifestly such an utter abstraction would be little likely to take root in the heart of any child, unless some right-minded teacher should put into so minute a germ the life of his own religious and moral principle. There is a great proportion of American teachers who would be glad to do this. But let all such teachers be supposed to be displaced, so that a rudimental system of morality and religion is entrusted to the teaching of men and women who themselves stop at those rudiments; and, no doubt, their repetition of even so scanty a form of sound words would have some wholesome influence (it would surely be far better than the opposite), but no one dreams that it would approach the proportions of a moral or religious education. No legalized synopsis of fundamental things concerning God and morality could ever give shape to belief and character, except under the influence of teachers who

had for themselves, in theory at least, already built up something upon those ultimate foundations. In this very obvious fact will lie the main obstruction of the attempt to have such a system, even of the simplest principles of universal morality and religion, introduced by law into common-school education. Whoever wants no Christianity taught in the common school will perceive that, with the personnel of American teachers as it is, it will be impossible to bring religion into the school-room and to keep Christianity out. He will see that, even if the teacher forms no plan to introduce his own form of faith, it will require more skill than belongs to ordinary talent and training to teach the fundamentals of religion in any other dialect than that in which they have been learned. The same set of fundamentals taught respectively by zealous Protestants, Romanists and skeptics would turn out to be not one set, but three. It thus appears that the whole debate concerning any legalized form of moral and religious education in the common school must make large account of the personality and probable demeanor of all those teachers who are distinctive religionists,

What then, if we turn aside from the debate and its possible issue in future enactments, and deal with this important personal factor just as it stands. Beyond question, moral and religious influence of no small amount is exerted to-day in many of our common schools; and much of that influence is wholesome, unsectarian, and as respectful to the rights of parents as it could be under any future legalized system of moral and religious instruction. Can that best sort of present influence be made broader and stronger? If we can only extend the conditions under which its wholesome work is done, why can we not extend the wholesome work? May we not even add to the fostering conditions by which so many common schools already outmeasure the moral and religious meagreness of their legalized system, and thus develop them to as complete an agency for the education of the pupil's heart and character as any wise theory of the common school could admit?

There are two conditions unfailingly present in every common school with whose relations to religion and morality a Christian parent can reasonably be content. Every such school has over it a principal who holds morality and religion in sincere respect; and it is taught in a community in which such respect has commanding influence. Let those two conditions meet; and while the common school will yet of necessity fall far short of giving a Christian education, the tone of its moral and religious influence is sure to be safe and wholesome. But such earnest respect for morality and religion, whether in a teacher or in his community, has been, not an accident, but a result. It came to them under influences at least as definite as those which they wish to see perpetuated in their own school. Certainly no state school at its lowest grade of secularity ever trained a community or a teacher to be careful that the next generation of children should have common-school instruction in morality and religion. Morals and religion, in the common school, flow down from a higher level, and that head of influence is fed from different sources. It comes largely from the Church, by means of all the forms of her Sabbath instruction. Such formal instruction, indeed, is not to be taken into the state's schools any more than into its courts; but the substantial effects of it will go inevitably into courts and schools and wherever else Christian men have work to do.

But more influential in this regard than what the Church teaches by her purely religious cultus is the agency of her schools, whose very office it is to inform all common learning and practice with religion, and so with morality. Whatever prevalent conviction this American people has of the thorough respectability, and fundamental necessity, of religion as the complement of merely mental education, is the product (direct and secondary) more largely of that vindication and homage which religion has received at the hands of the master Christian teachers than of any other human agency. If the American pulpit had lacked such power of commending religion and morality

as it has derived from the college classroom; if lawyers, physicians, merchants, and in particular, *teachers*, grounded by those colleges in deepest respect for religious truth and principle, had not been so numerous distributed, and had not so actively diffused the principles in which they had been trained, does any one believe that the better and safer form of common school management would prevail as widely as it does? Statistical proof of the point here maintained would be difficult to furnish with any completeness; but without statistics it is safe to say what every one knows—that the common school is most godless where the influence of a devout learning has least been felt; and that it is surest to admit the features of a proper worship and moral training where those influences are rife. It can be taken for granted that so long as Christian schools of the highest grade teem with students, and maintain before them with warmth and dignity the order of Christian worship and the defence of Christian truth, they have a power of moulding the common school against which no style of godlessness, unorganized or organized, can contend with success. Only let those influential exemplars be numerous enough, and be close enough to their ideal to do their great work worthily, and their influence will flow out about them as inevitably and beneficently as do the meadow streams from the mountains of snow.

Here then, in the higher and voluntary schools of the land, lies a commanding influence which no wise planner for the future of American education can afford to leave out of the account. It is this very kind of power that the shrewd and vigorous generalship of the Romish Church is rapidly funding against the day of tremendous results. If its policy be allowed to develop, no mortal agency gives promise of resisting it. Let the great, strong system of Romish colleges and schools go on to shape their proportionate share of American mind, and what mere legislation shall be able to get behind the choices of the communities thus created, and compel them to keep their common school uncolored by the prevalent faith? The

Poughkeepsie school of to-day, which Bishop Ireland brings forward so complacently, may give practical answer. If mere law could prevent such an arrangement, it would never have been made. That one extreme example should quicken our foresight of an immense coming fact: The really prevalent religious faith of a community *will* give complexion to its common school. Parents, trustees and teachers, when of one accord, *will work together*; and no abstract principle of withholding State money from Church uses can keep the religious savor of the school's whole neighborhood from getting in at the windows and doors. That inevitable coming fact is to preponderate one way or another—for us or against us.

Therefore it is that leaven is better than legislation. The immense pity is that error has means of distributing its leaven which truth has not. Rome has the power of *commanding* such resources as Protestantism can only *invite*. Is it not a pity that consciences held under hierarchical domination can be made to furnish a stronger and more constant enginery on the side of a perverted faith than consciences made free in Christ can be persuaded to furnish for those pure truths of his cross that are to save the world? Which one of our eastern colleges that has long been needing reinforcement would have carried its need so long, if it had stood related to the Romish campaign of moulding American opinion exactly as it stands related to our Protestant attempt? If every college in the state of New York, whether for men or for women, which is asking endowment from Presbyterians, were at once successful in its suit, and so many centres should thenceforth be crowded with youth who should never cease to know the value and the methods of Christian education, could that leaven be kept out of the public schools of that commonwealth? Ought not local patriotism, when it foresees the generations that are to come, to be grandly satisfied with its ability to lift up into completest competency institutions of such proven influence as that of the New York University, of Hamilton, of Elmira? Let us not dream that it is the honorable name

of a college or university, however venerable, that will make it the moulder of the surrounding community. It is the souls which it touches and shapes. How shall the Church hope to leaven the commonwealth till she makes her sources of Christian learning abundant and free?

And if that be true of the older communities where wealth on the pupil's side is not rare, what shall the Church hope to do in moulding western mind to her own views of safe education, unless she sets an open door before the youth whom she wishes to enlist? Most of those youth are poor, and the education that drills them to secular notions they get for nothing. While they are, accordingly, going in flocks to accept that drill, we, of the Presbyterian Church, are congratulating ourselves upon that rapid progress of our western college work by which we have our school properties so nearly paid for, and our little lists of students are so nearly eking out, with their tuition-fees, the scanty support of our carefully-limited faculties. Yet, at this moment, if those faculties were properly enlarged and their chairs endowed, there is no other form of work which they would be doing so largely as that of *preparing teachers for the western common schools*. In a recent extensive visit which the Secretary of this Board has been making to the western colleges of our Church, no fact meets him with broader proof or deeper impression than that of the eagerness of neighboring youth to resort to our colleges for *normal training*. Touching recitals came to him at almost every point of just such study arrested by lack of means. Whoever, then, makes at any one of those centres permanent provision of the cost of tuition decides the question whether at that point immediately and henceforth scores of youth shall be yearly accepting a Christian moulding for their work of teaching in common schools.

Should not the Church be told of such an opportunity? Having seen it, has she any right to forget it? Much of the zeal that has prompted giving to this work of college extension has had regard to the production of western ministers. And therein it has

been wise, for to that great need the Christian college directly addresses itself. But these colleges, if at once equipped with men and means (and means will command men), will probably produce six teachers to one minister. "Would God," said Moses, "that all the Lord's people were prophets!" Would God that the American proprietors of consecrated wealth might see where the balances of American destiny are poised, and would hasten to put weight into the right scale; for while they hesitate the other scale is loaded.

REALISTIC.

The foregoing article was nearly finished when a letter was received which so vividly illustrates some of its material points that a good part of it is here given. The writer is Rev. Dr. William L. Green, President of Poynette Academy, Wisconsin. The date is July 29, 1890.

Our last year was in many regards the best that we have had. We had with us a stronger band of young men; their competency for work in every direction more enlarged, and the fruitage of their work such as commanded observation. We secured the attendance of a respectable corps of trustees during a portion (the Biblical drill) of the exercises of the last day. When we went into trustee meeting a leading member of the board said to me with tremulous emphasis, "Sir, I am utterly astonished. I had no idea that such work was being done here, or anywhere else." The president of the board immediately said to me, "You may take that statement as being the unanimous sentiment of this board." These men said elsewhere in the town, as reported to me, that they had never in their lives heard anything like that Biblical exercise. I accepted their language as being uttered in simple sincerity, it being certain that I myself have never anywhere outside this institution heard so wide, so thorough and so exact a Biblical drill, whether in Sabbath-school, Bible class, college or seminary hall. In a word, the plan upon which we have worked has demonstrated itself to be perfectly practicable.

Our young men have literally girdled this town with preaching places. And wherever they have established a "fort" they have held it with growing strength. Two of them, Sabbath before last, on invitation, rose at daylight

and walked eighteen miles to visit a new field. In a word their evangelistic zeal needs no spur, but rather a curb. And whilst finding it hard to find money to buy shoes, they have done all this gladly, thankfully, without remuneration. Largely through these influences the village life has taken on new hues of promise. Leading citizens here observe it, and it is being remarked by sober-minded men at home and from abroad, that the young people of Poynette are exceptional for intelligence, Christian disposition and deportment. When I first knew the town there was scarcely a young professor of religion in it; now they go to the house of God in bands.

I think that I state the vantage ground gained without exaggeration. We have now in the school a limited band of consecrated men, trained to think, trained to work in Christian fields, and competent to act as flag-bearers; competent to command and retain the respect of this community, and to give stamp and tone to the future of this school. The institution has gained this vantage ground at a great expense of patience and brain-work; and from this eminence, such as it is, we can look into a future of great promise.

But my heart grows sick at the impending and almost inevitable catastrophe which is at hand. My young men have gradually outgrown such female leadership as lies within my reach. They need the mental grasp of a professor—in the classics and in mathematics.

The writer recognizes without naming it the fact perfectly known between himself and the Board, namely, that its general income is entirely unlikely to fulfill its other tasks and also to provide salary for the new teacher which his school has come to need; and therefore he proceeds:

So here we are, just ready to see a tide of depression and discouragement run through the entire school; and our young men who have grown up steadily to fair stature and ability to work as the spine of this institution—where shall they go? They have not enough money to take them twenty miles out of town, except on their own feet; and as for me, when they are gone, I shall feel that I have had a blow disabling me for life.

Would some holder of the Lord's money be making sinful mistake, either as a Christian or an American, if he employed it in filling for one year at least, just such a post as that?

CHURCH ERECTION.

ECONOMICAL BUILDING.

We have had occasion to refer several times to the danger involved in "building for the future," or in other words, in building an edifice larger and more expensive than can be afforded under the conviction

These requirements, we think, are well met in the design that we give upon this and the following page.

Plate No. 1 represents the church as first built, 35 by 31 feet, seating 200, and costing about \$1000 or \$1200, the expense varying

that the extra size will soon be needed, and the additional expense be repaid by the eager newcomers.

On the other hand it is clear that if a house is so small that it is practically certain that within five years it will have to be replaced by a larger one, it seems in building it as if there were an unnecessary waste.

These difficulties may be obviated in many cases, and a compromise between divergent views accomplished, by building a house upon a plan that will admit of enlargement without any great loss in pulling down, and that at the same time will present a tasteful and completed appearance both before and after such enlargement.

according to the material (wood, brick or stone) used below the windows.

Plate No. 2 represents the same church enlarged by an addition 20 by 37 feet, giving 175 additional sittings. Only the rear wall of the original building would need to be disturbed. The addition could be made for from \$800 to \$1000.

Plate No. 3 gives the ground plan, the original building being indicated by the dark lines, and the addition by the dotted lines.

A SACRED TIE.

A private letter received a few days ago from Mrs. Throop Martin, of Willowbrook,

Plate 2.

Auburn, N. Y., reveals so clearly one of the many sacred ties that bind the East and the West, that we have asked permission to print a portion of it.

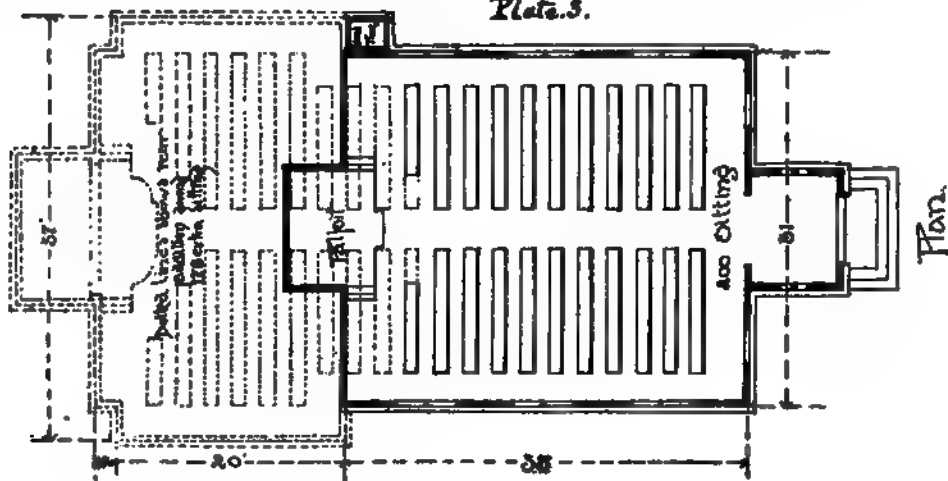
Mrs. Martin, as many of our readers know, has been, all her life, deeply interested in mission work in our territories, and especially among the Indians.

We have published, as it may be remembered, several letters from Mr. Whittemore,

to whom Mrs. Martin refers. Through the kind interest of friends to whom his special needs were thus made known, he was enabled to complete a very comfortable manse, and he is now building a commodious church edifice. Building is particularly expensive in Arizona, and it is to this that Mrs. Martin refers when speaking of the cost of the edifice.

Our object in publishing the letter is more

Plate 3.



especially to show how close and tender are the relationships between East and West. Those who have children and grandchildren in those infant communities feel that they have invested there so much of their treasure that it is a sacred privilege to provide for its welfare and safe keeping.

After referring to previous correspondence, Mrs. Martin writes as follows :

You will not be surprised at the interest I take in the erection of a Christian church at Florence and Mr. Whittemore's mission there, when I tell you that three of my children have been stationed at military posts in Arizona, and through them I have learned the destitution in that country of the means of grace so fully and freely enjoyed by us in this favored part of our land. When I see the zeal of the good missionary and know his earnest purpose, I want to cheer him on in his contemplated work.

Mr. Whittemore confided to me his desire to erect a house of worship, and the difficulty of doing so on account of the high prices of materials. All that he has stated is confirmed by my daughter, Mrs. Alexander, who was stationed with her husband, General Alexander, in 1868-69, at Fort McDowell, Arizona, not far from Mr. Whittemore's present field of labor.

My little granddaughter, Emily Alexander, was born at Fort McDowell on the 3d of July, 1868, the thermometer 115° in the shade. She died at a military post in New Mexico at six years of age. All that territory is "sacred soil" to me. My heart has followed my children for twenty years in their long journeyings over the mountains and plains and through the deserts of Arizona and New Mexico.

I want to see the missionaries sent there sustained and every encouragement given them by the Church at home. When Mr. Whittemore wrote me of his mission at Florence, near the ancient and celebrated ruin at Casa Grande, I felt impelled to help and encourage him to the extent of my ability. My youngest daughter, with her husband (an officer of the Fourth cavalry) and their three little children, was then living at Fort Lowell, near Tucson, and my sympathy with this little family, so dear to our hearts at home, extended to the home missionary, then without a house in which he could take his family; a home was provided for him, a large contribution being made by members of the Reformed Dutch church and by our

army society, which contributed an organ. When the appeal for a church building came my heart responded again, and I resolved to do my utmost to help the missionary. As I had been successful in raising a considerable sum ten years ago by the publication of a memorial of Dr. Bushnell, it occurred to my mind to request Mr. Whittemore to make a statement which could be printed, and which could be sent to the ladies' missionary societies and sold for twenty-five cents per copy. I did not propose to draw from the treasury of any society or to interfere with any work already undertaken. I had in hand the funds to pay for the printing of a thousand copies of the little book, which is now in the printer's hands. I will send you a copy of the proof. I thought that many might become interested in "church erection" in Arizona by the information contained in Mr. Whittemore's statement.

Let us cheer on our toiling brother in his self-denying work. Great sacrifices must be made by any home missionary in Arizona.

SYSTEMATIC BENEVOLENCE.

At the present time the demands upon all of our boards are increasing, while it is very doubtful whether the contributions are showing any such advance as in view of the growth of the Church might be reasonably expected.

In regard to our Board, it is certainly true that never before in its history have applications so rapidly poured in, and never before have the requests been, upon the average, for so large amounts. With its usual resources the Board cannot possibly respond to these applications. In fact, unless the contributions shall be advanced this year at least 25 per cent., the Board will be forced to cease making appropriations long before the year closes—a calamitous result to our young missionary churches.

It is therefore with the greatest interest that we read such a letter as the following, and we have the strongest convictions that by such systematic and faithful care as is indicated, if generally manifested, "the financial problem would be solved." Different localities and varying circumstances will call for varying details in method; but in the judgment of the writer, a judgment founded upon the experience of many years

in the pastorate, the active interest of the pastor is more effective in increasing contributions than all the expedients put together that can be devised by the officers of the boards. In many places the methods adopted by the writer of the following letter will prove most effective; the spirit manifested will insure success in any place.

PRINCEVILLE, ILL., July 7, 1890.

DEAR BROTHER:—Our request for two hundred circulars had already gone in when I received your letter with enclosed card. We most heartily approve of your plan, and have used it for two years, and by the unanimous vote of the session enter upon the third. Our church contributions to the boards have more than doubled under this plan. What has been a help to us may be a suggestion to others; so I will give it to you for what it may be worth. We make application to all of the boards for circulars, sufficient to send one to each member of the congregation, addressed to each individual by means of a small printed slip, as follows:

"M —:

"Please read this report of the Board of —, consider prayerfully its needs, and give to it as the Lord has prospered you and as you shall feel it a privilege to give.

"Return this slip with the blank filled out, Sabbath, —, or send to the pastor.

"I will try to give to the Board of — — dollars and — cents.

"If paid, mark paid here ()."

The pastor looks after the slips that are not returned. The next four collections will be returnable each to one of the four elders, and the last three each to one of the trustees, making the eight boards. A report will be made, giving the number contributing, the number not contributing, the number refusing to contribute or to return the slip, etc.; and at the end of the year a report showing how many have given to all of the boards, how many to seven, six, five, etc.

For us, a country church, this had proved an efficient plan. It catches the absentees, the neglectful, etc. The enclosed card came in yesterday, two weeks after the collection, from a very feeble old lady, who was not present upon the date named, and who would not probably have given anything.

I inflict this upon you because you have made provision in your circular for individual work. If the place for the name and the residence was at the top and "Please return this

Sabbath, —, or send to —," the expense and trouble of these extra printed slips would be avoided to us. Perhaps no one else would care for this.

I think that in some such way as this our vacant churches could be reached. An elder could manage it, and an offering would be secured even if no service were held. Could we in some way get hold of the non-contributing churches, the financial problem would be solved.

Fraternally yours,

C. M. TAYLOR.

BUILDINGS COMPLETED WITHOUT DEBT IN JUNE AND JULY.

State.	Church.	Value.
California,	Golden Gate 1st,	\$4,000
"	Los Angeles Bethany,	8,100
"	Corelo (manse),	1,150
Indiana,	Winamac,	5,000
Indian Ter.,	Muldrow,	1,200
Iowa,	Burlington 1st (chapel),	3,400
"	Schaller 1st,	2,400
"	Lenox 1st (manse),	1,125
"	Livermore Bethel (manse),	975
"	Unity Union Township (manse),	860
Kansas,	Caney,	1,700
"	Fort Scott 1st Mission,	1,000
"	Maxon,	2,000
"	Mound Valley,	1,000
"	Parker,	1,600
"	Santa Fé 1st,	1,400
L. California,	Ensenada,	916
Maryland,	Highland,	4,500
Michigan,	Norris,	2,057
"	Hesperia 1st (manse),	1,375
Minnesota,	Ely 1st,	2,900
"	Sandstone 1st,	1,500
Nebraska,	Omaha Knox,	8,800
N. Carolina,	Sloan's Chapel, Hookerton,	719
"	Milton West Main St.,	1,957
"	Calvary, Rohson Co.,	535
Tennessee,	Maryville (chapel),	425
Washington,	Ballard,	4,923
"	Centralia 1st,	2,900
"	Klikitat 2d,	995
"	Spokane Falls,	5,000
"	Goldendale (manse),	750
Wisconsin,	Ravenswood,	625
"	Somers (manse),	1,400
		\$79,187

The following churches, completed between April 1 and 10 last, were omitted from the April list:

Colorado,	Grand Junction 1st,	4,000
New York,	Jamesville,	2,725
Oregon,	Oakland 1st,	2,050

\$87,962

EDUCATION.

WHY SO MANY MINISTERS UNSETTLED?

The question calls for serious consideration. In these days, when there is such an urgent demand for evangelizing labor, it would seem a sinful waste of cultivated talents to allow any large proportion of these talents to remain unutilized for the ends to which they have been dedicated. The Church cannot afford it. The country suffers by reason of it. While the ministers possessing these talents are in many instances reduced to severe straits, as the natural consequence of neglect, why then so many standing comparatively "idle in the market place," when there are so many fields in full view lying fallow, that might be made fruitful through their efforts?

Of course it will be understood that we have in mind only such ministers as possess a sufficient degree of ability, piety, learning and strength to render them fairly useful. In regard to the really incompetent or the "uncalled," no question need be raised. Their case is plain and irremediable. Our concern touches only the other class, the reasons for whose non-employment might by a little consideration and effort be removed or obviated.

These reasons are to be found partly in the ministers themselves and partly in the churches. We give them as obtained, through not a little observation and inquiry.

The first of the reasons chargeable on ministers is a lack of appropriate delivery of what they have to say. The time has gone by when even an Edwards or a Bellamy or a Hopkins can interest an audience while holding up before their face a small, finely-written manuscript, and reading therefrom their profound thoughts. Instruction is not what the people need so much as they do impulse by the direct impact of an earnest soul upon their souls; and for this there must be a clear and forceful delivery of the truths presented, however familiar. The preacher must, first of all, speak so as to be

readily heard and understood by all before him, even to the uttermost parts of the house. The attention of the audience must not be taxed in order to get at what is said. It is a tax which many do not like to pay. It is too hard work for Sunday. The minister who compels it will not be likely to win a place, nor be endured long in one even if he should get it, especially if his lack of voice and bad articulation are accompanied with an awkward attitude and uncouth gesticulation. Within a month we have heard of several candidates failing to secure a call for precisely these defects. They miscalculated the size of the building, and read their hymns and chapters and sermons too monotonously, as not appreciating their meaning. They let their voices fall just at the important words and clauses, and so they failed of being heard by a portion of the congregation, and consequently failed of acceptance. These defects are more prevalent and more obstructive to a settlement than many imagine. Bishop Berkeley is reported to have said that "nine tenths of the talent and learning of England were lost to it for want of attention to elocution." But however true in his day, we do better than that now in America. Yet the importance of a good delivery is too much undervalued even among some of our ablest preachers. They unwittingly fall into bad pulpit habits, and need the correction of some wise and sagacious critic to keep them up to the mark. Such a critic most ministers ought to have in their confidence. It would save them from many a failure.

Another cause of ill success is an apparent lack of heart in the sermon. The subjects which the preacher treats of are of the most momentous kind and such as ought to stir his deepest feelings; and if he expects to enlist the hearers' interest in them, he must show himself interested in them first. Cold statement of vital and saving truths

involves a contradiction. The manner belies the words and matter. It will not command attention. The proper impression is not made. And the minister who rattles off his sermon with uniform haste, and does not throw his soul into his speech, need not hope to keep his place long. It is not two months since we heard the complaint made by an intelligent Christian that "he could carry nothing of the sermon home with him. Nothing was said in a way that would stick." It is no uncommon complaint. The sermon, according to the Christian meaning of the word and its true idea, is living speech directly addressed to a throng of listeners on subjects deeply concerning their highest welfare, and it should be fitly uttered. In this respect it differs from the lecture, which means something to be read. Too often the terms are employed conversely.

Another cause of failure in ministers is a lack of tact in the exercise of their office. The minister, far more than the followers of any other profession, has a great variety of character and condition to deal with, and he is more or less dependent on the good will of each and all for maintaining his position, while at the same time he is bidden "to reprove, rebuke and exhort with all long-suffering and doctrine," though not as a lord over God's heritage, but as an example to the flock. His charge, therefore, is obviously a most delicate one, requiring at once the wisdom of the serpent and the harmlessness of the dove. And these qualities are the more needful in these days when people are more sensitive than ever in regard to the treatment they receive, and, when alienated by an untimely word or act, are ready to enlist the sympathy of their friends and create a factious opposition that may result in driving the minister away. In such circumstances it is not surprising that church quarrels are so frequent. Ministers are but frail, erring men, and are not always so careful in the discharge of their delicate duties as they might be. Like others they cannot but have their partialities and prejudices, leading them to pay undue attention to some while they slight others. Also they may now and then have

measures to propose which they deem beneficial to the interests of the church, and the temptation is strong to push these measures through even though it be against considerable opposition. Then again, they are subject to criticisms from all sides in regard to their preaching and conduct, criticisms which it is hard not to notice or to take kindly; and these often engender animosities and bitterness which naturally blaze out into an open flame when alluded to reprovingly in the pulpit or in the evening lecture, as has been done occasionally. There is such a thing as a judicious deafness and a judicious blindness which needs to be cultivated, and no less a tolerant, accommodating spirit which leads one to become all things to all men in order to win some.

Another cause for non-employment is to be seen in the manner in which employment is sought. Human nature prompts to the seeking of good positions. But not in reference to a parish was the promise given, "Seek and ye shall find." Rather in this line seeking works the other way. People do not take kindly to the man who shows that he wants them. They prefer to do the seeking. What the minister has to do, therefore, is to look to his Master for guidance and hold himself ready to take the hardest field to which the divine finger points, and then prove himself worthy of a higher place. Those who are unwilling to pursue this policy may expect to be without employment, or to be shifted from one wrong place to another, until they get to be chronic candidates.

On the other hand there are faults in the churches which prevent the settlement of ministers. One is the method of candidating, now too much in vogue. A single Sunday's preaching is often deemed sufficient to test a minister's fitness for a charge. Whereas it easily happens that the sermons selected for that day were not just such as pleased some of the young people whom their parents were anxious to have interested; or the man himself was not in his happiest mood, as in fact no man is apt to be when he exhibits himself for trial; or he may have qualifications for edifying and building up a church

which do not show to the best advantage in the pulpit; or he may be one of that sort who "strike twelve first time" and collapse afterwards. But the best gifts in a man are not to be ascertained at a glance, and many a most worthy candidate has been set aside after such a trial, greatly to the loss of the church and to the disparagement of the man himself. The surprise is that any minister should consent to submit himself to so brief a probation. If already settled, and any other church should think of him for their pastor, he ought by all means to insist on being taken for what he has proved himself to be, or not at all. Moreover, if free he should ask for a season of trial long enough to be known for what he is, and also to know those whom he is to be set over. Self-respect demands this. The ministry should not cheapen itself.

Another fault in the churches is to look for the ideally excellent and unattainable to the neglect of such useful ministers as may be had. Hence the long vacancies right in presence of the worthy unemployed. Now, it is very natural for people in seeking to seek for the best, especially when their tastes have been cultivated, and there are rival churches in their vicinity, and they need a strong man to build them up. But then it should be remembered that strong men are scarce and command high situations. And it seems but fitting that a moderate-sized church should be content with a moderately-endowed man, even though he does not satisfy every desire. It is an old saying, "Half a loaf is better than no bread." And how many churches are there all over the country that are thriving in contentment over the half loaf that is ministered to them Sunday after Sunday by a faithful, loving pastor, not much heard of beyond the limits of his own town!

Another fault is the readiness shown by some churches to get rid of their pastor for slight reasons: it may be from simple desire of change; or because they think that they can do better "next time trying;" or because some rich man in the parish has been offended by the pastor's plain preaching and threatens to leave unless the good man is

dismissed; or because the pastor has become too old to please the young folks, when the fact is that he is just ripe for his best service; or because there is some peculiarity in his manner which they do not like, and dare not tell him of so that he can correct it; and so, without consideration of his sore needs for the support of himself and family, he is set adrift to increase the number of the unemployed. And here it must be noted as one of the infelicities of his situation, that because he is thus seen to be unemployed he finds it the harder to get employment.

This brings us to another peculiarity of the churches, viz., that they prefer to go for a man that is already settled (unless perchance he is right from the seminary), rather than take one who is free. They do this under the idea that the simple fact of being without charge is good presumptive evidence of incapacity, when it is often due to the injustice of the church he was last settled over, or to some incidental circumstance that rendered it advisable for him to ask a dismission. The case of an unsettled minister thus becomes an almost hopeless one; and he is compelled by stress of sore need either to violate all manly feeling in begging, directly or indirectly, a chance to be heard and tried, or else to betake himself to some other employment, which again still further lessens his chance of getting a call. So the W. C.s go on multiplying, and the list of vacant churches, that are looking out to see what good settled minister they can rob other churches of, goes on lengthening. This state of things explains the contradictory statements so often met with, on the one hand, that there are too many ministers already, and on the other, that there are by no means enough. Everything depends on the direction in which one looks, whether at the unemployed ministers or at the vacant pulpits and unevangelized populations.

In view of these evils the question arises, Is there any remedy for them? or must we go on as well as we can in sufferance of them? That they can be entirely obviated no one will suppose. But it does seem as if many a minister, when made aware of his defects or told of the importance of certain

qualifications, might improve himself to a degree that will render him acceptable and efficient in his calling. The attainment of a clear, distinct elocution, an earnest and direct address, a prudent dealing with men, an effective presentation of the riches that are in Christ Jesus, is not so difficult as that any ordinary educated intellect by careful culture may not acquire it. And is there any reason why a church under the influence of a wise eldership, and under the watch and care of presbytery, cannot be brought to an edifying use of such a min-

istry as Christ has given us? To be spend-thrifts of valuable talents leads to impoverishment. Young men will hesitate about enlisting in a service where the risk of being out of employment is so great. This is a consequence which our churches should distinctly apprehend, and by improving faithfully what gifts they already have they should put themselves in the way of getting more. Twelve hundred vacant churches and six hundred unemployed ministers testify to a wrong that ought to be remedied somehow. May God aid us in remedying it!

PUBLICATION AND SABBATH-SCHOOL WORK.

REPORT

OF THE COMMITTEE ON PUBLICATION AND SABBATH-SCHOOL WORK TO THE PRESBYTERY OF MAUMEE.

It is with great pleasure that the secretary presents to the readers of *THE CHURCH AT HOME AND ABROAD* the following report. He can do so with the more propriety as the *Lesson Help* which is specially commended therein is principally the work, and is entirely under the supervision, of the Editorial Superintendent.

Our Presbyterian Board of Publication and Sabbath-school Work deserves each succeeding year an increase of grateful acknowledgments from our whole Church for the great excellence of its publications, especially designed for Sabbath-schools.

LESSON HELPS.

While other denominations have their lesson helps in which are shown marks of high scholarship, and of a true appreciation of what those helps should be, it is very doubtful if any of them have furnished for their schools a work in all respects deserving such unqualified praise as has our Board in furnishing for our use the *Westminster Teacher*. However good it has been in past years, it is this year better than ever.

We are not acquainted with its editors, nor do we know their names; yet whoever they may be, professors or students, ministers or laymen, pastors or stated supplies, male or female, they have a right conception of what they ought to do, and what is better, they know how to put their conceptions into proper form.

SCHOLARSHIP.

First, as to scholarship. All that the best modern exegesis has done to shed light upon the text they have examined and given us the results, without parade of scholarship and tedious citations of authorities. We are continually reminded of what a minister (who was entering the vestibule of a church in C—, where he was to preach a Sunday during his vacation) overheard one lady say to another as they saw him come in, "Now we shall have something *sifted*." All that we find in the *Westminster* notes upon the lessons in Luke is *sifted*. If you take the trouble to make an independent examination for yourself, and look at Alford, Westcott, Meyer, Stier, Williams, Taylor, Godet and others whose commentaries and works are of value, you will see that everything desirable that should be drawn from their criticisms and interpretations and suggestions is there included in those notes. The editor of them has made his examination thorough, and given us the unmistakable proofs of his comprehensive study and wise condensation.

REVERENT TREATMENT OF SCRIPTURE.

Another thing is noticeable. It is the reverent treatment of Scripture. Never have we found a light expression, a flippant word. In these times there is a tendency to err in this direction. To avoid a fancied dullness, the interpreter becomes pert. In order to avoid stiffness he becomes trifling, forgetting that such treatment of the sacred word is a profanity which degrades both teacher and pupil, and makes it an impossibility either for the

teachers to impart serious impressions or for the pupils to receive them. Indeed, we cannot give too high praise to these evidences of devotion and spirituality which mark these notes, these questions, these suggestions. If the same spirit should pervade the words and manner of all the teachers in our schools, their influence would never lessen the effect of the plain lesson itself upon the minds and hearts of their scholars, as sometimes now it does.

ARRANGEMENT.

But in what way is all this done? We cannot answer this inquiry better than by a quotation from the too much neglected Apocrypha: "And if I have done well, and as is fitting the story, it is that which I desired; for as it is hurtful to drink wine or water alone, and as wine mingled with water is pleasant, and delighteth the taste, even so speech finely framed delighteth the ear of them that read the story."

STYLE.

We do not know what more is to be desired in matter of style. It is clear and easy to take in. None have to read a sentence twice to know its meaning. It is never so diffuse and long drawn out that the reader wishes to squeeze the thoughts into a smaller compass, as he often does in reading other treatises. In short, the style is admirable, and indicates that a practical pen, a careful ear and a fine knowledge of the English language are the possessions of the man or woman, minister or layman, professor or student, whom our Board employs to furnish our Sabbath-schools with the *Westminster Teacher*. "And here," to quote again from the Apocrypha, "shall be an end."

USE RECOMMENDED.

Your committee would recommend to the presbytery a more careful and appreciative use of the Sabbath-school publications of our Board, and especially the *Westminster Teacher*.

MOULDING INFLUENCES.

We extract the following from a letter of one of our missionaries, for the instruction and encouragement of Sabbath-school teachers:

On the cars last Monday, a stranger left his seat and, extending his hand to me, said, "This is Brother J——, is it not? I heard you give a Sabbath-school talk a few years ago, and you made a remark that impressed itself upon my mind, as no one sentence ever had before. As near as I now remember, these were your words: 'The noblest and most important work which

can fall to the lot of mortals is the work of moulding the lives of those who are to constitute the actors upon the world's stage in the near future; and this moulding process is beautifully done only when it reflects the divine likeness.' I was a Sabbath-school teacher at that time," he continued, "but had never given my heart to Christ. Your words were like a sword-thrust, and your very next words were a death-blow to my pride of heart, for you said, 'The model teacher must be a model Christian.' I sought Christ, and, having found him, resigned my class that I might prepare for the ministry. I am now at B——, the pastor of the Congregational church there."

Let me say to all who may read this humble missionary letter, that the Sabbath-school teacher is God's instrument for the development of the human soul. The Lord grant that you may realize your responsibility.

A LOUD CALL FROM MISSOURI.

[An unexpected emergency in our make-up leaves less space available for this department than was intended. Dr. Craven kindly accepts this limited space, giving room only for the following extracts from a letter accompanying an application for Sabbath-school supplies. It is needless to say that the application was granted.—ED.]

This mining village is fifteen years old, and a sermon has never been preached in it. The population (800) is composed of Welsh, Bohemians, Irish and Swedes, with a dozen Americans. Forty casks of beer have often been sold here in one day. The representatives of all denominations have shrunk from making any effort to evangelize them for fear of personal injury. They are kind to me and have given me their pledge that the school shall not be disturbed in any way. As mine is a Welsh name, I was able to secure their hearty co-operation and good will.

There was no place to hold school until I obtained a store building, and the rent of this building they have agreed to pay. I have promised to meet with them several Sabbaths if possible. I have no fear but that good results will come out of the grant of supplies. . . . If I can secure them preaching I am confident that a church will soon grow out of this work. They told me they were glad there was a man who did not think that they would murder him if he came into their village, and appeared glad that I would start a school.

There are one hundred and twenty-five children in the village between the ages of five and twenty years.

FOREIGN MISSION LETTERS.

LAOS.

A JOURNEY TO THE LAOS.

DR. J. W. MCKEAN, *Cheung Mai*.—My wife, child and I left our home in Omaha, Neb., on September 3, 1889, for the Laos country. At San Francisco a few days later we met Miss Cornelia H. McGilvary, who was our companion in travel during the remainder of the journey. We made a pleasant and rapid sea voyage to Bangkok, reaching that city October 18, 1889. Here we awaited river boats until November 25, on which day we left Bangkok, arriving in Cheung Mai eight weeks later, January 20, 1890. We were in good health throughout the journey.

I found a large medical work awaiting me. There is a comfortable dispensary building and a large and well-selected stock of drugs. My predecessor, Dr. A. M. Cary, had been gone more than a year, but the dispensary had been kept open, and a large number of out-patients treated, and a large amount of medicines sold by Rev. Dr. McGilvary, with the aid of a native assistant who had been in training under Dr. Cary. This assistant, Chuntah by name, is a young man, an elder in the church, and, as he speaks English fairly well, aids me much. There are a few temporary hospital wards capable of accommodating eight or ten patients. These wards are full a good part of the time. American medicine is in good repute among this people.

A TOUR AMONG THE LAOS.

REV. HUGH TAYLOR, *Lakawn*.—We left Lakawn the 12th of February, with Dr. McGilvary and his daughter, and in four days reached Moung Praa. Our tents were pitched by the roadside just outside of one of the city gates. The advent of four foreigners, two of whom were women, created quite a stir, and we were all kept abundantly busy visiting and being visited. Miss McGilvary and Mrs. Taylor were the first white women to visit the place, and of course, much to their own discomfort, were the centres of attraction. Let me stop here to say that we envy Miss McGilvary her command of the language. Though she left this country when only twelve years old, she now returns to the land to

find that within a month she understands and is understood better than any foreign-born resident. She has now a better preparation in that respect for the work than any missionary here.

The Praa people seemed very ready to listen to the gospel, so plenty of auditors were found everywhere. On Sabbath (the 16th) the first Praa convert was baptized. He is a blind man, Noi Woung by name, who had come to Lakawn to have Dr. Peoples operate on his eyes; but as nothing could be done for him he returned home, carrying in his heart some of the teachings he heard while here, and in his hand a manuscript copy of a small catechism I had been able to spare him. From the nature of his answers before the session it was evident that he had used his brother well in having him read that catechism to him. His brother has promised to come to Lakawn to take a course in Siamese, so as to be able to read the Bible.

On Wednesday we started on for Moung Nan and arrived there the following Tuesday (February 25). We received a very cordial welcome from the officials of the city, who sent a man to put in order a "rest-house" for us, and another to conduct our elephants to a place of plenty of food and water. The next day, after court closed, some of the officers came to visit us. After wading through the crowds on the first and second verandas, and finally planting himself cross-legged in the middle of the thronged reception-room, their chief said that they thought we would be lonesome, so they came to visit. No idea could be more comical to us, but he was seriously in earnest, and explained that he had never known the people to visit with other foreigners who had chanced to come to their city. Indeed, the people were astonished at themselves for not being afraid of us. They would not, however, listen well when religion was broached, and with the exception of one or two they did not attend any of our public services. On this account there is not as good an opening for our work in Nan as in Praa.

On Monday (March 3) our party divided, and Mrs. Taylor and myself retraced our steps to Praa, while Dr. and Miss McGilvary intended two days later to start for Cheung San. Six days travel brought us again to Moung Praa. The second

time we camped to the south of the city wall, in a village of relatives of Noi Woung. Sabbath morning we held communion services in his home, but the house proving too small to hold all who wished to attend, the rest of the meetings were held in the grove in front of our tent, and we might say that that was crowded, for as far as our lamps cast their rays we could see the dusky faces listening intently to Elder Nan Tomachai, who was chief speaker.

Instead of coming directly to Lakawn we changed our course and visited Moung Long, two days to the south of the regular road. There we met with the same kind of success we had in Moung Praa. Many persons were found who seemed anxious to hear all we had to say and pressed us with very earnest questions. The last day spent there and the three on the way home we both had a severe bout with jungle fever, but recovered immediately on arriving home. We found Mr. Wilson and Miss Fleeson standing bravely by the stuff. The latter kept the boys at their studies, in addition to her other work. Last Sabbath (March 30) two of the men who went on the tour with us, with two others, made a profession of their faith and were baptized. So our little band increases and we all feel much encouraged. There is a very evident stir among the people.

INDIA.

AMONG WOMEN AND CHILDREN.

MRS. ANNA M. HULL, *Kolhapur*:—Mr. Goheen has already written of our short tour in February. I enjoyed very much visiting these out-stations and villages. It was for me a change from the routine of school work; but aside from that I felt greatly drawn to the simple village women whom I met, and if I were beginning a term of years in India, I should like nothing better than to have my home and work out in the "districts," as we say. It would be a lonely life, but one would have a wide field.

In saying this I do not mean to decry my present work, for I love my school and zenanas here very much; but in these villages the need seems greater.

As to schools, I think every missionary lady, wherever she may be stationed, soon sees the importance of having a school for the Hindu girls; thus trying to influence if even a few of the many who are growing up in ignorance. My own school has been sadly small at times, but the responsibil-

ity of closing it would be to me a much heavier one than that of continuing it, however small.

At Kini, one of the towns we visited, seeing a number of bright little girls, I asked the women if they would send their girls to school should one be opened there. "Oh no," one woman quickly answered. "Why not?" I asked. "Because God has given us only wretchedness. That is our lot. What use is it for our girls to learn?"

At Nerla I feared the women would not welcome me, but they were unusually friendly. "She says we are sisters; she says God is our Father," I heard them say to one another while I was talking. I began by asking them if God came and asked a place in their homes if they would give it him, and then told them of the child Jesus for whom "there was no room in the inn." One woman said, "They did not know him, therefore they gave him no place." Another said, "We, too, are not acquainted with God. We have missed the way." I felt it a blessed thing to make known the way; and yet the accepting it involved so much to these poor people that often it is to them a "hard saying" rather than "good tidings."

MEDICAL AND SPIRITUAL.

W. J. WANLESS, M.D., *Sangli*:—We were at Panhala from March 20 to May 20, for a little change. I took Somaji, my medical assistant, with me, and a stock of medicines, and reopened temporarily the dispensary. While at Panhala the world-wide influenza epidemic visited our field. Our native Christians there were all sick, I think without a single exception, and I am thankful to say without a single death.

The preaching to the patients was carried on daily, after they began to come in sufficient numbers to admit of a preaching service. Panhala is a stronghold of Brahminism. They did not want our preaching (which was done by two native brethren), but they were willing to hear in order to get the treatment. While there I treated some five hundred new cases, not including the Christians, and gave about twice that number of attendances. Many of these came from villages twelve and fifteen miles distant. I trust much precious seed was sown which will bear eternal fruit. Among those whom I treated was the mumlatdar, or chief native official of Panhala. Under the treatment he soon recovered from a severe attack of "la grippe." This I found had a good influence

upon his subordinates, several of whom could speak English and came to my Sabbath-school class in chapel on the mission compound. These Brahmans, though living in Panhala for years, had never before attended a Christian service. One of them, the third official of the place, was especially friendly, and sent us several baskets of fruit and vegetables to the bungalow, in gratitude for treatment given to his sick brother.

SYRIA.

MEDICAL WORK.

DR. IRA HARRIS, *Tripoli*.—My medical work has been very successful from a professional point of view. The spiritual results God only knows. The people hear the gospel, but how much of an impression is made I cannot yet tell. I have a house with four rooms. Seven patients will remain for several weeks. With each one there are one or two friends who take care of them. These I have under my eye daily, and they all seem very much interested in the morning services. In one room I have a Maronite boy and a Moslem boy. The boys' mothers, who care for them, get on very well. They talk about religion and the morning services, and I am sure they are getting religious truths that will remain with them. Mrs. Harris comes to talk with the women and our girls read to them. The manager of the Press gave me tracts and we make use of them. The picture cards and books please the children very much. What a grand thing it is we have so many agencies for bringing the gospel to the minds of the people! If we faithfully do our part, God will do his.

The work in Beino is looking up. Seven are to join the church. The boys in the Beino school have already committed all the Scripture verses in the new rules of studies, not only those for the lower class but those for the higher class also.

Other places in the Husn district are going on well. We are to open a school at Mazaibaleh, a village on the north side of the plain near the Husn castle. They are to furnish the teacher's house, the school-room and pay sixty cents per year for each child. They think they will send sixty or seventy children. They seem to be made of good stuff.

SCHOOLS AND SCRIPTURES.

REV. W. S. WATSON, *Zahleh*.—The annual examinations of the schools in about half of the Zah-

leh out-stations, namely, those in Sughbin, Aitanith, Meshghara, El Kurown, Kob Elias, Jeditha, Kusaya and Deir el Ghazal were held recently. Rev. Mr. Hoskins, Mrs. Watson and I started for the southern part of our field and reached Sughbin in about seven hours.

These examinations were very interesting. They were not dry affairs, mere answers by the scholars to questions on arithmetic and other studies, but were enlivened by the recitation of speeches and poems of welcome in our honor, and other declamations and dialogues in prose and poetry, Arabic and English. Some of the teachers got up elaborate programs. Many men and women attended in some of the places, and I was pleased to see Mohammedans present on several occasions. The sheik or head man of the Moslems in one of the villages called on us before the commencement of the exercises, and remained through most of them.

Our schools are really religious institutions, and far from being merely places for acquiring secular learning. The seed sown in them must bear good fruit. Only about six per cent. of the children attending the American schools in the Zahleh field are of Protestant parentage. All the scholars commit to memory not only special verses of the Bible, but whole chapters and psalms and also evangelical hymns. For instance, one of the schools examined knew about fifty psalms and seventy hymns, besides many chapters. They also study doctrinal books. Of three boys who took prizes this month at one out-station for having memorized the whole of the Westminster Shorter Catechism, one was a Protestant and two were Greek Catholics; and of four who learned it all in another village, one was a Mohammedan.

GREAT CHANGES.

How things have changed here! At Meshghara, where one of our best schools is, I met a man who said that when missionaries first went there, about twenty-three or twenty-four years ago, they were stoned, he himself, then a boy, throwing stones at them with others, and that they were put in a room and the door locked on them. The books they had distributed were gathered up and burned. This week a Zahlehite told me about himself and a missionary being stoned in this city. Doubtless many other natives could give interesting accounts of the early days of Protestantism hereabout. One of the doctors now practicing in

Zahleh remembers wanting his teacher to allow him to take his club and join the crowd in annoying the missionaries. Mrs. Watson and I can

scarcely realize such a state of affairs. Wherever we go we are always treated with the greatest kindness by the natives.

OFFICIAL COMMUNICATIONS.

SYNOD OF THE PACIFIC.

REV. JAMES S. M'DONALD, SUPT.

The quarter now closing has been one of more than ordinary activity and importance in my work.

The Presbytery of Benicia met April 17, in Ukiah. Careful consideration was given to our mission fields. Owing to the long and severe winter great losses have been sustained by stockmen in the mountains. Mr. Smith has taken charge of the Grizzly Bluff church and the Field's Landing mission. He is meeting with much encouragement in the former place.

Much interest has been manifested in Sanel Valley, sixteen miles south of Ukiah, in having a church established. By advice of the home mission committee, Rev. H. W. Chapman spent last Sabbath there. He reports a congregation of fifty at the morning service, and one hundred at night. The committee desire to unite Sanel Valley and Kelseyville under one minister.

One of our seminary students is supplying the Blue Lake church for the summer; another the Bokinas church. With the large increase of members in the Point Arena church, that field ought to become self-supporting.

During the week following the meeting of presbytery considerable time was given to a mission in the southern part of San Francisco, now known as the Holly Park mission. The presbytery sent Rev. J. A. Gardiner to labor there.

Monday night I attended a home mission meeting in Calvary church, San Francisco. Able and earnest addresses were made by Drs. Easton and Smith and Ruling Elders Charles Geddes and Thomas Magee. The next day I accompanied Dr. Easton on an exploring ex-

pedition through the North Beach portion of the city, where Calvary church desired to open a new mission.

By special request I went to Fowler, Fresno county, May 3. Few of our mission churches have made more encouraging progress than the one in Fowler, under care of Rev. George C. Giffen. I was surprised and gratified at the developments around Fowler during the past three years. Numerous fruit farms were found, contributing to the support of families interested in church and the good work to which the Lord is calling his people.

After preaching to a large congregation at Fowler, at 11 A.M. I went to Sanger in company with a committee of presbytery consisting of Mr. Giffen and Ruling Elder Edmunds, to organize a church. Twelve members united in the organization, and two elders were elected. William M. Barr had been an elder in the Howard church, Kansas. J. S. Falloon was ordained and installed with Mr. Barr.

A large mill, erected to manufacture lumber flumed down from the mountains, will contribute much to the growth and prosperity of Sanger. The country around is well irrigated, and will yield large quantities of fruit.

May 9 I left home for a six-weeks visit to the state of Nevada. Much interest has been manifested recently in reference to our work in that state. A strong desire has been expressed to secure enough churches and ministers to organize a Presbytery of Nevada.

At the earnest request of Rev. Ed. Graham I consented to serve in his place on a committee appointed to install Rev. George R. Bird, pastor of the Carson City church. I had the pleasure of ordaining and installing the ruling elders at the Sabbath morning service. At

night Rev. F. S. Witter and some members of his Virginia City church were present. Mr. Witter took a prominent part in the service. The beautifully-decorated church was crowded with a very attentive and happy congregation. Mr. Bird is greatly encouraged and cheered in his work. The church is self-supporting.

After a conference with Messrs. Bird and Witter it was decided that an exploring trip should be made southward along the Carson and Colorado Railroad. I found that there is not a church in Esmeralda county, nor a minister of the gospel whose life is devoted to the work of preaching the gospel. I heard of one miner who now and then preaches. The heathen have surpassed the Christians and built a "joss house" in Hawthorne. This is the county-seat, a village of about five hundred inhabitants, not including the hundreds of Piute Indians who throng the streets continually. Many of them are found at the upper end of Walker Lake, which is included in their reservation. This is a beautiful lake, thirty miles long. There Walker river ends its career. The lake is well supplied with fish. Hawthorne is four miles from the lake and looks out upon it, and is fanned by its summer breezes. It affords delightful bathing for those inland dwellers among the desert wastes. The sage brush is now green on the wide plain, and at a distance reminds one of a California vineyard. Like one it would become if an abundance of water could be supplied; but the mountains near at hand on the west yield but a small quantity from a few streams, and the more distant ones to the eastward are as dry as a powder-house. All the water used in their mines and homes is hauled in casks from Hawthorne. What can be done with water in that sandy, now barren soil is evident from the growth of vegetables and fruit trees cultivated around the homes of a number of the Hawthorne people. They claim an exceptional excellence for the products of their gardens and trees.

The only Sabbath-school in the county is here. Its superintendent is a worthy young man who fills the office of district attorney and superintendent of schools for the county. The school is supplied with good teachers and very

bright scholars, judging from the responses and the hearty singing heard during my visit. I preached on the Sabbath to very attentive congregations. An evidence of their appreciation and generosity found some expression in a home mission collection amounting to \$21.85. Many of our large and prosperous churches do not report a more liberal sum. The members of various churches found there unite in urging us to send them a minister. All will heartily support him.

From there I went on fifty-seven miles farther to Candelaria, where I was met, at midnight, by a former member of Carson church, and from him received a cordial welcome and much assistance in my work.

This is a rough-looking "mining camp," chiefly supported by the Holmes and Mount Diabolo mines. I visited the superintendents of these mines, one of whom when I was leaving his office handed me five dollars for our mission work. No reference had been made to the need of funds, except what might have been said about the spiritual destitution of the community and the importance of supplying the people with the gospel.

The owner of one of the numerous saloons offered us free the use of the only hall in town. A notice was given through the school that meetings would be held on Thursday and Friday nights, and many families were visited and invited to our services. We had a very small congregation the first night and quite a large and earnest one the second. Here also an encouraging interest was manifested on the part of many of the people in having the services of a minister and the ordinances of God's house. Candelaria is the terminus of a branch of the Carson and Colorado Railroad, and the officers of that road will give a missionary reduced rates in order that he may supply these towns with the greatly-needed and desired gospel. A letter received from one of our ministers while I was in Hawthorne, asking for a field of labor in our synod, led me at once to lay before him the necessities and importance of this neglected Nevada field.

Nothing in the way of religious instruction has been provided for the Indians. The government supports a day-school at the reserva-

tion headquarters, thirty miles from Hawthorne. It is difficult to do anything with a people whose strong, stalwart sons are seen stretched at full length, sunning themselves on the sidewalks of Hawthorne, seemingly as lazy and worthless as the lizards and horned toads of their desert land.

SYNOD OF NORTH DAKOTA.

REV. F. M. WOOD, SUPERINTENDENT.

The tide has turned, we hope, in favor of North Dakota, as far as crops are concerned. Thus far everything is favorable, with exceptions of storms of wind and hail. These have done local but not general damage. Should crops successfully run the gauntlet of wind, hail, hot weather, excessive moisture, early frost and a dozen other contingencies, we shall reap abundantly. But there are three months yet remaining of solicitude and waiting.

Meanwhile all that is done of church support must be done out of the poverty engendered by past disasters. When the fall comes, even, with its returns, creditors will swarm with their overdue notes, and as the indebtedness has been of such long standing and accumulated so rapidly, with such ruinous interest, and no chance having been had to enforce payment, when the opportunity presents itself there will be an exaction, in numerous cases, fatal. "Where the carcass is," etc.

With all that is expected by the Board, therefore, on account of the better times coming, let it be borne in mind that it will take time to recover before better results are had. Then it is hoped that North Dakota will show its ability and willingness to help bear the burden now largely imposed on the Board.

The situation with respect to the work at present is favorable, because of the employment of so many students and because of God's blessing on their labors; but prospectively it is dismal enough, in view of their leaving and the apparent impossibility of supplying their fields. Every field I visit is outspoken with earnest protest against leaving them unsupplied. Of these fields here are specimens. Take one recently organized along the Manitoba border. There are three communities, in a radius of twenty miles, whose aggregate

membership is from forty to fifty. The people are rural, living in sod houses generally, having appointments for service in their homes or small school-houses, and hungering for the bread of life and the sympathies of a minister. Such fields as this could doubtless be multiplied indefinitely, with men to fill them.

Another type of vacancy is where there are two or three villages along railroads, or within easy driving distance, averaging from fifty to several hundred inhabitants, and where we have the facility of meeting in good church buildings and school-houses. Still another is in advance of this: where the population is from three hundred to a thousand, with every facility for carrying on an advanced work, and plenty of country around to have out-stations. We shall have twenty such fields to offer during August, September and October; and what to do, where to turn, for supplies, is the problem. Unless supplied, damage irreparable will ensue. One encouragement to attempt their supply comes in the form of evidence recently apparent in administering the communion in some of these fields. Not one of them received less than five and some of them as high as fifteen members. In four weeks I have received sixty-six members, including those in two organizations of churches. Thus God's approval is on such work as is done on these fields. *Only, we must continue it.*

The organizations referred to are the Cyprus Presbyterian Church (Pembina Presbytery), with twenty-nine members, and the Hanna Presbyterian Church (the same presbytery), with ten members. These are on Rev. Ransom Wait's former field. He has left, probably not to return. Rev. H. P. Schell, of Bathgate, also informs me he shall quit his field. As an evidence of how that presbytery—the best in North Dakota—has been depleted of regular ministers: while it has forty-six churches, it has only thirteen ordained missionaries and two licentiates.

Of encouragement, in a word of conclusion, therefore, we have this quarter good crop prospects; good supplies for our vacancies; good returns, in additions to our churches, for the work engaged in; good cheer; plenty of work, and, as a general thing, faithfully done.

SOUTH DAKOTA.

REV. H. P. CARSON, SUPERINTENDENT.

As respects material things the year has been a trying one to a considerable portion of our churches, indeed to most of them. Those favored with enough and to spare felt impelled to help those whom drought and consequent crop-failure had left destitute. But I have heard no murmurs nor complaints. Our missionaries and their wives have borne their lot nobly and steadfastly, continuing faithfully at their posts with no desire expressed to be released and given fields with less hardship.

As respects spiritual things our churches have prospered as never before. A large number have experienced revival, and the aggregate of accessions to membership by profession of faith was in no previous year so large. Church organizations are better established and church work carried on with more efficient organization, and many congregations have begun to make a revival history. Despite the hard times the aggregate of our churches' contributions to the various branches of the work of the Church will show increase, and our churches are coming into working order very encouragingly.

The opening to settlement of the large tract of new land west of the Missouri river starts new settlements and centres. The building of a new railroad into the Black Hills and its extension, and that of another road in the Hills also, operates to quicken settlement and development there. Indeed that region promises this year to develop more than any other portion of South Dakota.

I have succeeded in obtaining as yet only half of the thirty men needed to man our vacant churches and open work in new and needy and most promising centres.

SYNOD OF WISCONSIN.

REV. W. D. THOMAS, D.D., SUPERINTENDENT.

I met with an accident on the Northwestern Railway as I was going to Cincinnati that kept me in my room for a few days; but am very grateful, being in the very presence of death, that my life was preserved by a kind providence—I trust for some wise and useful end.

Have attended three presbyteries; preached twenty times; visited thirty congregations and sessions, as well as all the Indians of our state; travelled 11,800 miles by rail and 90 miles by team, and visited seven theological seminaries. Have placed the following gentlemen in fields of labor: S. C. Scovell, in Marshfield; J. F. Baxter (summer work), in Nasonville; Mr. House, in Auburndale and Sherry; W. F. Jones (summer work), in Columbus; Charles E. Freeman, in Bayfield; Rev. J. F. Jungblat (a senior from Princeton), to inaugurate evangelistic work among the Germans of Milwaukee. This is our first effort, and we hope by the help of heaven to produce such an impression upon them as will lead them to desire the formation of a Presbyterian church.

At the same time, in the same city, we are going to try to evangelize the Scandinavian element. For this purpose we secured Mr. Carl Sandin (a junior from Princeton), who is lately from Norway (commissioned by the Board of Sabbath-school Work), and who will make an earnest effort to win over his countrymen to the gospel of Christ as expressed in our Presbyterian symbols.

W. H. Parent, of Hartford Theological Seminary, has taken the oversight of the French Presbyterian church in Green Bay.

A new church has been organized in Milwaukee, self-supporting from the start. Great things are expected from this enterprise. We have organized a new church in North Freedom, Presbytery of Madison. Mr. Joseph Bren (Bohemian) commenced work in Racine. We have every reason to believe that a Bohemian church will be formed here.

We started a mission Sabbath-school in North La Crosse, so that we might hold the ground. We trust that this will soon grow into a church. Mr. D. L. Parsons, of Union Seminary (commissioned by the Board of Sabbath-school Work), is to help us carry out this project in North La Crosse.

Dunbar, on the "Soo" road, Presbytery of Winnebago, is a young town and has made overtures for a Presbyterian church. By the help of Mr. Ettlich, of Princeton (commissioned by the Board of Sabbath-school Work), we are anxious to work this field to a success-

ful issue. Horicon (where Dr. C. L. Thompson commenced his ministry) has been as lifeless as Tyre and Sidon, but is now to be resuscitated; and with it we are going to join Mayville, a station six miles distant, where we have done some work and met with splendid response. To this field we have sent Mr. D. C. Jones, of Princeton. Mr. Wirst, a German, from Bloomfield, has come to us and gone to work. Mr. Staiger (German, a junior), from Bloomfield, N. J. (commissioned by the Board

of Sabbath-school Work), is to labor among the Germans of North and South La Crosse. Mr. George Gillespie and Mr. Blackburn are to labor in the vicinity of Wausau, on the Lake Shore road. Mr. Carrier, the pastor of the Wausau church, will direct their efforts.

We are now just commencing to put into practical shape the suggestion of the last General Assembly—the evangelization of the heterogeneous mass that come to our shores from Europe.

HOME MISSION LETTERS.

UTAH.

SELF-SUPPORTING.

REV. R. G. McNIECE, D.D., *Salt Lake City*.—

The work for this quarter went on in the church, prayer-meeting and Sabbath-school in the regular way, with no special religious interest, but with the largest attendance upon the church services, both morning and evening, we have ever known. Frequently during this quarter the seating capacity of the church, which is nearly five hundred, was pretty well tested; and during no year that I have been here have we had so large an attendance in the evening as during the past year. Since the 1st of April, 1890, we have received into the church on profession 12 and on certificate 36, giving us now a total membership of 189.

There have been many cloudy and dark days here during the past thirteen years, both from a religious and civil standpoint—times when the church has been greatly borne down by financial burdens, and when few came to the solemn assembly. But since I was sent here by the providence of God, and had nothing to do with my location here, I have never seen a despondent day, feeling that the divine Commander, who placed me here, would be with me, as he has been.

We should have been self-supporting years ago except for the peculiar demands of the situation, requiring us to build and equip a large school-house as well as a church. It seemed necessary to incur debt in order to secure the buildings necessary for the work; and the payment of the inter-

est on that debt kept us from being self-supporting so long as the city remained under Mormon control, thereby keeping Americans from coming to make their homes here.

But the city is now under American control, and rapidly growing through the accession of an American population. We therefore rejoice in the opportunity of getting upon a self-supporting basis and of relieving the Board from providing any further help for this church. Within a few years, I presume, the church will pay back far more than it has received from the Board. Indeed, this last year it lacked only \$47 of balancing accounts.

For nearly ten years after I came here it was one continuous up-hill conflict with the powers of darkness in general and the Mormon power of darkness in particular. The entire civil power of this city was in Mormon hands, and they ruled us Americans with an iron hand, making us virtually aliens on our own soil. The Americans are now in possession, and I claim that the Christian churches of the city have done as much, to say the least, as any other agency in bringing about the change. And I am sure no one can say that the First Presbyterian Church has not done its full share. In the mighty conflict that has been going on here so many years, everybody has known just where to find her, and her voice and influence have neither been divided nor uncertain.

In the next five years I expect to see the population of this city double, and the churches here are likely to grow just as fast. May the Lord grant us

the guidance of his Spirit for this new era, and may his blessing and help be continually granted to the secretaries and members of the Board in their great and most important work.

TEXAS.

REV. T. T. BARRETT, *San Antonio*:—Since my last report it has gone prosperously with the Madison Square Presbyterian Church of San Antonio. At the June communion twenty-eight were received to membership—twenty by certificate and eight upon profession. From twelve to fifteen more will be ready for membership by the September communion. Three of these new accessions are elders; two are deacons. All these people are known as people of piety. They are a vast help to us, bringing a spirit of peace and genuine fellowship and consecrated service. They are intelligent and experienced churchmen, and are making themselves felt in every department of our church life and work—in the congregations, in prayer-meetings, in Sabbath-school and socially.

A most important issue of this matter is that it will, in so far, help to give root to the church locally. Our own people and winter visitors think it a pleasant thing to allude to the Madison Square as the "church of the strangers."

All this has happened at a most opportune time, when every day municipal and private improvements are making our church location more eligible, and when land syndicates and rapid-transit companies are made ministers of the Most High. The streets and avenues about us are being paved. Mrs. J. C. French, one of our wealthier members, has curbed the church property on three sides and laid about the block, the residue of which she owns, a line of the very best tile walk. Also she has bought the two lots next adjoining the church, and means to build a memorial chapel upon them. She already had donated lots for manse near by, and it is hoped the autumn will see this necessity well under way. Everything promises an enlarged future for this city. The magnificent manufacturing facilities here have led to the organization of stock companies. This means northern capital, northern immigration, and logically the growth of every interest which the Madison Square Presbyterian Church was planted here to "hold down."

The writer was installed pastor, under auspices the most encouraging, on Sunday, May 4.

NEW MEXICO.

REV. J. Y. PEREA, *Corrales*:—I have just arrived from a tour to the San Mateo Mountain, to Brother Adolfo Chaves' field. I preached at the village of Juan Tafoya; had a good attendance, though it is a time when the men are absent working. There is a loud call there for gospel truth. The principal families are showing such a spirit of independence, and are earnestly asking to be helped to become emancipated from the fetters that have bound them to the Roman Church for many generations. The chief women say to us at the opening of one of our meetings, "Speak! do not keep back anything! The priests are branded with eternal infamy! They have robbed us a thousand times! They have driven us almost crazy!"

We are also invited to preach in Caboyeta, a large village. We have Moquino and Rito, where we hope to take the light of gospel truth. They are regions still "lying in darkness and in the shadow of death."

My work is going on slowly. Two are earnestly thinking of joining the Pajarito church on our next communion. In Corrales the day-school has been better than ever, and also a good Sabbath-school. In Padillas, three miles south of Pajarito, all the principal men are calling us to preach to them. There are a number of other villages to which we give some attention, but it is beyond our ability to do justice to all their demands. It keeps us going in a constant, incessant round. Isleta also has given good audiences, and also Placitas, where a family is won to the Lord. Dr. John Menaul will soon move to Albuquerque, when he will take the eastern side of the Rio Grande, and then I'll have to give my undivided attention to the western side. I always have the feeling that if I am faithful the Lord will bless my humble efforts and in due season visit this people with the joy of salvation.

REV. JOHN WILSON, *Raton*:—The second quarter having closed, it is my duty to make report of my work. Regular Sabbath services, morning and evening, have been observed during the quarter. I am sorry that I cannot report "growing congregations," as the limit of the capacity of our place of worship has long since been reached. About June 1 we crowded in about thirty additional chairs, and they were occupied at once. During our opening exercises I often see from fifteen to twenty look in and, seeing no room, go away. I

have been doing all I could to get matters arranged so that we may begin the erection of the building so long planned; but apart from the work going on in the Santa Fé Railroad shops business is very dull, people poor and discouraged. So I do not know yet that we will be able to go ahead, badly as the building is needed. Yet we hope to do something toward it this summer.

At a communion service held the first Sunday of April, six were received into the membership of the church here, and on Sunday, July 6, three more were added. The outlook is very hopeful and encouraging. The Sabbath-school is large and interesting, the house full every Sabbath morning. The most interesting and encouraging feature of the work is the growing interest in and attendance upon the Wednesday evening prayer-meeting.

ARKANSAS.

CHOCTAW INDIANS—TWO NEW CHURCHES.

REV. H. A. TUCKER, *Van Buren*.:—In Choctaw Presbytery the work is hopeful. At Spencer Academy a church has been organized with twenty-two members. Alfred Docking, superintendent of the academy, was elected, ordained and installed as elder. Seventeen members of this church are Indian boys. In this school ninety-eight Indian boys are brought under the influence of Bible truth.

A church with eight members has been organized at Talinina. The outlook for this church is encouraging. They have taken steps to possess a house of worship. This is the only church we have on the line of the 'Frisco road in the Indian Territory. A minister is needed to take charge of this place and vicinity.

The-man-that-talks-up was the name given by the Choctaws to the first missionaries. A great victory was gained in the wilderness by Moses, the man that talked up. When Peter was bound in prison, some women were talking up; an angel came and released him. At the grave of Lazarus some friends were weeping, the Lord was present. He was the man that talked up, and Lazarus came forth alive. We need life, liberty and victory. These things of old came through those who were talking up.

INDIANA.

GOOD-BY.

REV. F. C. HOOD, *New Castle*.:—In submitting this my twenty-fourth quarterly report in behalf

of the church of New Castle, I am glad to say that it is my last. I am not glad to say good-by to the Board, nor do I mean to; but it is a source of joy to me (which none but myself can know) that the church has concluded to try it alone. I do not know how we will make it. The trial is not made because we have become much stronger financially, but I believe because we are richer in the Spirit. We are an old church (forty-five years). During this whole time the church has been a home mission church, struggling all the while. I trust this experiment will prove beneficial. It is not necessary for me to say that we appreciate the help the Board has given us. May God bless her more and more and incline the hearts of the people toward her. I am well aware that the Board has often hesitated to give the grant we asked. I always hesitated to go before presbytery asking so much; but I did it conscientiously. I often had a struggle before presbytery, which was most embarrassing, but I was conscious that I was asking for the good of the cause and not for self. It has been the end toward which I have been working since I left the seminary six years ago and took charge of this old church to work over ground which had been reworked many times, viz., to bring it to self-support. We have moved forward very slowly. What we have accomplished has been due to the direct blessing of God, and one of the chief instruments in his hands has been the dear Board of Home Missions.

PROMOTION.

REV. J. A. ADAIR, *Portland*.:—I herewith present to you my resignation as missionary for the churches of Portland and Blaine, Ind. My reason for resigning is that I may accept the professorship of Christian Evidences and Ethics in Hanover College of our state. To this place I have been to myself unexpectedly called, and have felt constrained to accept. My work at Portland has been more than usually encouraging during the last two months and one half. During that time we have had six accessions to our church, and our congregations have been on the whole increasing. It was with extreme regret that I laid down my work at Portland to accept this unsought position to which in the leading of God's providence, I hope, I have been called. Never before has our work been so pregnant with promise as now. It has been a cause of great gratification to me that our people

at Portland have immediately called my successor. I believe that under his leadership the work will still go forward. In closing thus for a time my connection with your Board, I must express my great gratitude to you for your goodness to me during the nearly three years I have been under your care. I pray that the Lord would more richly bless you in the future than in the past. The Portland church has also abundant reason to be thankful for your favor to them.

KANSAS.

REV. W. H. WIEMAN, *Corning*:—The third quarter of my year has passed very satisfactorily to me. At Vermillion we received five members on confession and two by letter. At Corning we received one on confession. This was a remark-

able case. The man was an infidel and very profane. He would curse his wife by all the oaths he could invent for attending church service. He became so abusive that she left him. This brought him under conviction. He had a struggle, yielded, and was born again. The first thing he did when he got home was to set up a family altar. His wife had returned. Then he asked the pardon of all he had injured. The first opportunity he had he came to prayer-meeting and publicly made confession of his sins and prayed in public. Since then he has not missed a service, preaching, prayer-meeting or Sabbath-school. We received him into the church at our last communion. I speak of this because it shows forth the sovereign grace of God in such a marked manner. Our congregations have been very good, often taxing the capacity of the house. Sabbath-schools have been steadily growing.

HOME MISSION APPOINTMENTS FOR JULY, 1890.

Rev. H. Cullen, Long Lake, Crystal Bay and station,		Rev. Jas. Bassett, Rockwood and Spring City,	Tenn.
Rev. H. B. Lewis, McAlester,	Minn.	Rev. W. A. Erwin, Park Place of Chattanooga,	"
Rev. K. McKay, Houlton, Littleton and Monticello,	Ind. Ter.	Rev. J. McDonald, Mt. Zion and vicinity,	"
Rev. S. C. Gunn, Scotch of Boston,	Me.	Rev. W. R. Dawson, New Prospect and South Knoxville,	"
Rev. J. Montgomery, Lonsdale,	Masa.	Rev. J. P. Dawson, Synodical Missionary in	Ky.
Rev. F. A. M. Brown, D.D., New Haven, 1st,	R. I.	Rev. G. C. Overstreet, Cloyersport, Hogenessville and Plum Creek,	"
Rev. J. F. Fitch, Pine Grove and Hurstville,	Conn.	Rev. J. M. Walton, Greensburg and Ebenezer,	"
Rev. E. W. Twirchell, Westminster of Auburn,	N. Y.	Rev. T. B. Atkins, Lower Liberty,	Ohio.
Rev. F. D. Haner, Scipioville and Scipio,	"	Rev. S. P. Herron, Worthington,	"
Rev. D. W. Cameron, Cato,	"	Rev. C. L. Bevington, Presbyterial Missionary,	"
Rev. H. A. Goff, Greenbush,	"	Rev. J. P. A. Dickey, Hamden,	"
Rev. C. J. Hastings, Constable and Westville,	"	Rev. W. T. Wardle, Milford Centre,	"
Rev. T. C. Roskelly, Laurens,	"	Rev. H. G. Denison, Tontogany and Milton Centre,	"
Rev. R. B. Stevens, Ossian,	"	Rev. G. C. Gerlach, De Verne,	"
Rev. A. H. Fraser, Jamesville,	"	Rev. T. S. Park, Mineral Springs,	"
Rev. H. G. Dean, Troy, 2d,	"	Rev. C. W. Rice, Wheat Ridge and West Union,	"
Rev. L. G. Ogden, Argyle,	"	Rev. T. Neild, Livonia,	Ind.
Rev. S. C. McElroy, Adler Creek and Forestport,	"	Rev. C. Smith, Rehoboth, Elisabeth, Laconia and stations,	"
Rev. C. C. Cook, North Gage and South Trenton,	"	Rev. N. S. Dickey, Brookston,	"
Rev. A. Cooper, Jefferson,	"	Rev. A. Dunn, Aurora and Versailles,	"
Rev. J. F. Lynn, Pleasantville,	"	Rev. J. H. Eschmeyer, Shelbyville (German),	"
Rev. M. J. McLeod, Toughkenamon, Unionville and station,	Pa.	Rev. A. E. Ewers, Cold Spring and Sparta,	"
Rev. S. Mitchell, Mt. Carmel,	"	Rev. H. T. Updike, Lebanon,	Ill.
Rev. E. D. Finney, Fallston,	Md.	Rev. J. F. Flint, Flora and Odin,	"
Rev. W. C. Brown, Knox of Baltimore,	"	Rev. J. Weston, Presbyterial Missionary,	"
Rev. R. H. Williams, Annapolis,	"	Rev. G. Rea, Port Hope and Knox,	Mich.
Rev. A. M. Jelly, D.D., New Windsor, Mt. Paran and Granite,	"	Rev. J. F. Young, Sebawa and Sunfield,	"
Rev. F. W. Pitman, Grace of Kennedyville,	"	Rev. G. Beynolds, Immanuel of Grand Rapids,	"
Rev. A. Blackwell, Bridgeville and Federalsburg,	Del.	Rev. F. Z. Rosalter, Plainwell,	"
Rev. B. Harrop, Winfield and Pleasant Flats,	W. Va.	Rev. J. A. Greene, Tekonsha and Eckford,	"
Rev. J. H. Potter, Eustis,	Fla.	Rev. J. P. Mills, Lakefield and stations,	"
Rev. G. J. Porter, Lakeland and Homeland,	"	Rev. J. L. Griffes, Clayton and Dover,	"
Rev. W. S. Wallace, Kissimmee,	"	Rev. F. A. Foroe, Fife Lake,	"
Rev. S. T. Wilson, Auburndale and Winter Haven,	"	Rev. A. W. Dodge, East Jordan,	"
Rev. H. A. Mullen, Thomas and Ensley of Birmingham,	"	Rev. R. C. H. Sinclair, Grayling,	"
	Ala.	Rev. C. C. Todd, Hurley,	Wis.
		Rev. J. W. Campbell, Pike Grove of Somers,	"

Rev. W. A. Alleyn, Juneau and vicinity,	Wis.	Rev. D. C. Smith, Craig and Fairfax,	Mo.
Rev. B. H. Idsinga, Holland of Milwaukee,	"	Rev. J. S. Grimes, D.D., Eureka,	Kan.
Rev. G. Boesard, Manitowoc,	"	Rev. N. D. Bristol, Le Roy and Big Creek,	"
Rev. C. L. Carhart, Grand Rapids and La Prairie,	Minn.	Rev. A. Axline, Arlington,	"
Rev. C. G. Miller, Brainerd,	"	Rev. W. N. McHarg, Blue Rapids,	"
Rev. W. B. Greenshields, Hinckley and Sandstone,	"	Rev. J. H. Cooter, Glendale and Fort Scott, 2d,	"
Rev. O. Berg, mission work among the Scandinavians,	"	Rev. T. N. Buchanan, Oskaloosa,	"
Rev. W. T. Hall, Madelia,	"	Rev. S. S. Wallen, Russell and Fairport,	"
Rev. J. H. Clark, Pipestone,	"	Rev. W. B. Vincent, Baileyville,	"
Rev. S. A. Jamieson, Luverne,	"	Rev. J. Patterson, Wilson,	"
Rev. C. C. Christianson, Swedish, 1st, of Minneapolis,	"	Rev. J. S. Reed, Chanute,	"
Rev. J. F. Montman, Howard and Winsted,	"	Rev. T. W. Harris, Westminster of Topeka,	"
Rev. H. A. Noyes, Buffalo and Rockford,	"	Rev. W. Campbell, Seymour, Sedalia and Bala,	"
Rev. J. J. Ward, Kasson,	"	Rev. J. W. Bailey, D.D., Lowmont and Meriden,	O. T.
Rev. W. H. Ware, Le Roy,	"	Rev. S. P. Myers, Stillwater, Alfred and vicinity,	"
Rev. J. A. Dodds, Mapleton and Durbin,	"	Rev. W. L. Miller, Oklahoma City,	Ind. Ter.
Rev. J. M. Miller, Edinburg, Mount View and Glenwood,	N. Dak.	Rev. J. Dyer, Mountain Fork,	"
Rev. W. Mullins, West Park and station,	"	Rev. E. E. Mathea, Antioch, Dwight, Fairview and Walnut Grove,	"
Rev. G. Lockhart, Hyde Park and Neche,	"	Rev. M. F. Williams, Muscogee,	"
Rev. W. T. Gibson, Bottineau,	"	Rev. S. S. Haines, Menardville and stations,	Tex.
Rev. J. S. Butt, Grotton,	"	Rev. J. Anderson, St. Joe and Adora,	"
Rev. T. Bayne, Uniontown and Richland,	S. Dak.	Rev. M. H. Kerr, Wichita Falls,	"
Rev. W. F. S. Nelson, Sturgis, Pleasant Valley and stations,	"	Rev. B. F. Stone, Baird, Windham and vicinity,	"
Rev. M. Bowman, St. Lawrence,	"	Rev. J. A. Lowe, Las Cruces,	N. Mex.
Rev. C. Loudon, Stanley and vicinity,	"	Rev. H. J. Furneaux, Lordsburg and vicinity,	"
Rev. C. H. Johnson, Pierre,	"	Rev. J. D. Mondragon, El Rancho de Taos,	"
Rev. M. McLeod, White and stations,	"	Rev. J. McGaughey, Raton (Spanish work),	"
Rev. E. Brown, Wolsey and Wessington,	"	Rev. V. F. Romero, Taos,	"
Rev. A. Kalohn, Germantown (German),	"	Rev. J. P. Ortega, El Rito, Agua Negra,	"
Rev. A. S. Peck, Pease Valley and Olive,	"	Rev. A. A. Maes, Ocate,	"
Rev. G. A. Macintosh, Mitchell,	"	Rev. I. T. Whittemore, Florence,	Ariz.
Rev. T. McNinch, Kimball,	"	Rev. C. H. Cook, Sacaton, 1st, Indian,	"
Rev. A. S. Elliott, Adair and Casey,	"	Rev. F. R. Wotring, Rawlins and Saratoga,	Wyo.
Rev. J. S. Dunning, Le Clare,	"	Rev. T. E. Bliss, D.D., Golden,	Col.
Rev. A. B. DeLong, Yorktown and Norwich,	"	Rev. T. Crowl, Salida,	"
Rev. J. B. Taylor, Imogene,	"	Rev. J. Gaston, Ouray,	"
Rev. H. Dunning, Delmar, Elwood and Wheatland,	"	Rev. J. Thompson, Springfield and Richmond,	Utah.
Rev. A. M. Heizer, Bethany of Des Moines,	"	Rev. C. M. Shepherd, Smithville,	"
Rev. M. W. Simpson, Derby and Humeston,	"	Rev. C. J. Goddard, Malad City,	Idaho.
Rev. S. Ollerenshaw, South Des Moines,	"	Rev. T. J. Lamont, Centenary of Spokane Falls,	Wash.
Rev. J. B. Kaye, Manchester,	"	Rev. I. Wheeler, Prescott,	"
Rev. E. Schnette, D.D., Rowley (German),	"	Rev. J. M. C. Warren, Pasco,	"
Rev. J. Stickel, Lohrville and Churdan,	"	Rev. A. J. Canney, Seattle and vicinity,	"
Rev. W. Weaver, Coon Rapids and Dedham,	"	Rev. S. C. Head, Roslyn and Cle Elum,	"
Rev. N. Feather, Alta,	"	Rev. B. B. Dilworth, Snohomish,	"
Rev. A. McMillan, Oxford and Union,	"	Rev. J. A. Hanna, Nooksack City and Nooksack Crossing,	"
Rev. P. Read, Albion,	"	Rev. J. A. Stayt, Blaine,	"
Rev. J. N. Hick, Superior,	Neb.	Rev. G. A. Hutchison, Baker City,	Oreg.
Rev. D. F. Williams, Scotia,	"	Rev. C. Cox, Lostine and Enterprise,	"
Rev. B. T. Bell, Holdrege,	"	Rev. S. Sayre, Clatsop Plains and stations,	"
Rev. H. Bentz, Glenville and Mt. Pleasant (German),	"	Rev. J. A. Townsend, Pleasant Grove, Marion and Octorara,	"
Rev. C. F. Graves, Green Valley,	"	Rev. J. C. Sylvanus, Clackmas, 1st, Springwater and Bethel,	"
Rev. A. Ashton, Emerson and Pender,	"	Rev. A. Marcellus, Lebanon,	"
Rev. A. Vosburg, Valentine,	"	Rev. W. Travis, Knappa,	"
Rev. W. O. Mussey, Marland and stations,	"	Rev. T. J. May, Helena, 2d,	Mont.
Rev. H. O. Guthe, Kearney (German),	"	Rev. J. Reid, Jr., Great Falls,	"
Rev. G. Bray, Shelton,	"	Rev. H. T. Dobbins, Bolinas,	Cal.
Rev. M. Wittenberger, Campbell (Ger.) of Blue Hill,	"	Rev. J. M. Smith, Grizzly Bluff and Field's Landing,	"
Rev. J. A. Bardill, Buffalo Grove and Salem,	"	Rev. W. Baesler, Inglewood,	"
Rev. L. V. Nash, North Loup and Wilson Memorial,	"	Rev. J. B. Andrews, Carpenteria,	"
Rev. W. Meyer, Birdseye Ridge and stations,	Mo.	Rev. J. M. Boal, Antelope Valley,	"
Rev. C. W. Hays, West Port of Kansas City,	"	Rev. J. A. Mitchell, Los Alamos and Ballards,	"
Rev. J. F. Martin, Bolivar, Mt. Zion and Grand Prairie,	"	Rev. R. H. Hartley, Calvary of Riverside,	"
Rev. R. T. McMahan, Salem, Preston and Irwin,	"	Rev. R. Dodd, Glendale and Burbank,	"
Rev. S. J. Martin, Shelbyville,	"	Rev. S. H. Weller, Santa Monica,	"
Rev. E. E. Stringfield, Unionville,	"	Rev. R. S. Symington, Cambria,	"
Rev. J. Kirkwood, Grant City and Knox,	"	Rev. J. F. Cherry, San Leandro and vicinity (Portuguese),	"
Rev. W. H. Roberts, Ironton, Marble Hill and Cornwall,	"	Rev. S. Slocombe, Cayucos and Paso Robles,	"
		Rev. A. H. Croco, Sonora and Columbia,	"

MINISTERIAL NECROLOGY.

[All notices, etc., with reference to deceased ministers should be sent to Rev. W. H. Roberts, D.D., Lane Theological Seminary, Cincinnati, O.]

FINDLEY, SAMUEL—born in West Middletown, Pa., October 26, 1818; graduated at Franklin College, New Athens, O., 1839, at Allegheny Theological Seminary, Associate Reformed Church, 1842; ordained by the Second Presbytery of Ohio, October, 1842; labored as home missionary at Lafayette, Ind., one year; pastor at Troy, O., two years; principal of Edinburg (O.) Academy, 1845-48; associate principal Chillicothe (O.) Academy and principal Chillicothe Female Seminary, 1848-52; president Madison College, Antrim, O., 1852-55, when he united with Zanesville Presbytery of the O. S. Presbyterian Church; pastor, Sixth Church, Pittsburgh, Pa., 1857-61; he then became professor of logic and rhetoric in the Pennsylvania Western University, and from 1863-65 conducted a classical and mathematical school in Pittsburgh; pastor, Fourth Church, Dayton, O., and chaplain and professor in Western Military Academy, 1865-70; pastor, New Jersey Church, Carlisle, O., 1870-78; stated supply at Collinsville and Somerville, O., 1879-84; pastor, Concord Church, Chillicothe Presbytery, 1884-89; died of paralysis, November 2, 1889. Married, Miss Rebecca Hanson of New Concord, O., May 31, 1842, who died March 15, 1887. Four children survive them. From 1859-62 he edited an educational monthly, *The Educator*. In 1874 he was made corresponding member of Entomological Society; was author of "Rambles among Insects," published by the Presbyterian Board of Publication in 1878. Received the degree of D.D. from Franklin College, 1875.

LORD, EDWARD NAHUM—born at Sharon, Whiteside county, Ill., September 27, 1849; graduated at Knox College, 1871, McCormick Seminary, 1876; ordained by the Presbytery of Ottawa, 1879; labored in mission fields in the West; died at North Ontario, Cal., March 23, 1890.

MCAFFEE, JOHN ARMSTRONG, D.D.—born in Marion county, Mo., December 12, 1831—the first infant baptized by Rev. Dr. David Nelson in the state; received into New Providence church, August 19, 1844; graduated at Westminster College, 1859; studied theology under the care of Palmyra Presbytery; licensed by that presbytery, August 26, 1865, and ordained, April 1, 1866. Believing he was called to teach, he was never settled as a pastor, though he did much pastoral work and was very successful in revivals. He had charge of Watson Seminary, Ashley, Mo., 1860-1867; Pardee College, Louisiana, Mo., 1867-1870; professor of Greek in Highland University, Kan., 1870-1875. Thence he removed with a little band of students to Parkville, Mo., and established "a training-school for Christian workers," which developed into Park College, of which he was president. Died of heart trouble the night of Commencement Day, June

12, 1890, after having attended the commencement exercises and given the diplomas to the graduating class. He received the degree of D.D. from Westminster College, 1886. Married to Miss Anna W. Bailey, August 23, 1859, who survives him with five sons and one daughter.

WELCH, RANSOM BETHUNE, D.D., LL.D.—born in Greenville, N. Y., January, 1824; prepared for college in Greenville Academy; graduated from Union College in 1846; taught at Red Hook and in Jonesville Academy, 1846-48; united with the Bleeker Street Presbyterian Church, New York city, 1848; Andover Theological Seminary, junior and middle years, 1848-50; Auburn Theological Seminary, middle and senior years, 1850-52; Presbyterian (now Congregational) church, Oswego, N. Y., 1852-53; work of American Tract Society in southern states, 1853-54; ordained and installed at Gilboa, N. Y., by Classis of Schoharie, December, 1854; Gilboa, 1854-56; Catskill, 1856-59; in Europe and the Holy Land, 1859-60; Albion, N. Y., 1860-61; married to Miss Lydia G. Kennedy, of Clifton Park, N. Y., June 5, 1861; resident at Clifton Park, in ill health, but studying, writing for publication and travelling, 1861-66; professor of logic, rhetoric and English literature, Union College, 1866-76; professor of Christian theology, Auburn Theological Seminary, 1876-90; died at Healing Springs, Va., June 29, 1890. His wife survives him. They had no children. Published, 1859-65, many articles on literary subjects and on his travels in the United States and abroad in many papers and magazines; four articles on the Greek Church in *Methodist Quarterly Review*, 1865-67; literary articles in the *Watchword*, Albany, and in the *Union College Magazine*, 1867-77; "Faith and Modern Thought," 1876, second edition, 1880; "Outlines of Christian Theology," 1881; many and important articles in the *American Church Review*, the Proceedings of the University Convocation, the Centennial Discourses, Reformed Dutch Church, the *Princeton Review*, the *Presbyterian Review*, the *Presbyterian and Reformed Review*, the *Homiletic Review*, the *Old and New Testament Student* and other periodicals or in pamphlet form, 1874-90. D.D. from Rutgers College, 1868; D.D. from University of the City of New York, 1868; LL.D. from Maryville College, 1872. He was one of the editors of the *Presbyterian Review*, and afterward of the *Presbyterian and Reformed Review*. He was one of the representatives of the American Presbyterian Church in the Pan-Presbyterian Council in Belfast, and again in that in London. He was a member of the Assembly's committee on the revision of the proof texts of the Confession and of the committee of conference concerning the organic unity of the Christian Church.

CHILDREN'S CHURCH AT HOME AND ABROAD.

CHINESE IDOLS.

This picture is made from a photograph sent to us from Tungechow, China, by Rev. Ellsworth G. Ritchie. He writes that it is a picture of some idols in that city, and he wishes our readers to see it set in contrast with the picture, on the opposite page, of a school under Dr. Corbett's supervision, in Chefoo. He says:

Such gods are numbered by hundreds in every city in China, but it is no easy thing to get their portraits. Not that the gods will not stand still, but because the priests will not stand aside and let you throw a magic spell over their gods. I was fortunate in catching these poor gods without any protectors. There are dozens of schools like the one represented in the other picture, under our Board of Foreign Missions, in which boys and girls are taught. Many of them become earnest Christians and go to spread the Christian influence, teaching other schools, preaching, etc.

Let us think a little more about the contrast, of which Dr. Corbett speaks, between what is represented by this picture and what is represented by the picture on the next page. Queer and ugly as these idols look to you who read these pages, millions of Chinese children are taught by their mothers to worship them and make sacrifices to them. Do you think that worshipping such images and believing in such gods as they are believed to be images of can make people better or wiser or happier? All that the missionaries tell us of that people shows that their religion is the great hindrance to their enlightenment and improvement. They find them a very interesting people, capable of becoming as prosperous and happy, probably, as the people of the United States; and when they learn the gospel and accept it, as many of them have done, they are very faithful and lovely

CHINESE MISSION SCHOOL.

Christians. When all the hundreds of millions of people in that great empire know that these idols are nothing worth worshipping or keeping; when they break them in pieces, or burn them up, or throw them "to the moles and the bats;" when they learn that the true God is only One, and that he cannot be seen, and no image can be like him; when they learn that he is a Spirit, and learn to worship him in spirit and in truth, and to love and trust and obey him,—what a noble and happy nation they will be! "Happy is that people whose God is Jehovah."

Rev. Dr. Happer went to China as a missionary forty-six years ago, and is still there, doing most important missionary work. Writing of the time of his arrival in China, he says:

At that time there were thirty missionaries in Hongkong, a few in a little section of Amoy, a few in a section of Ningpo and in a small part of Shanghai. All else in China was utterly closed. Now there are more than twelve hundred missionaries, or, as compared with then, forty times as many.

Then there were only six native converts, mostly those who had come from other places to Hongkong; now there are 37,000 who have embraced the Christian faith. Missionaries can go through the length and breadth of the land, in any part of the eighteen provinces and in Manchuria, and have an open door.

You can see from this that so wise a man as Dr. Happer, after living and laboring there so many years, has good hope of the mission work going on to complete success. If you read the article by Dr. Happer in this number on *The General Missionary Conference in China*, which you can easily find by looking for its title and page on the first page of the cover, you will be surprised, I guess, to find how many good missionaries are laboring in China, and how much success God is giving them.

When you look at this other picture, and see so many children with neat dresses and pleasant faces, and know that they are all taught, in a Christian mission school, the same lessons which you are taught, not only in geography and arithmetic and history,

but in the Bible and Catechism; when you read what Dr. Corbett says, that many of these children become earnest Christians and go to teach other schools and to preach, are you not glad that already there are many such schools in China? And do you not wish to earn and save as much money as you can to sustain more such schools? And do not some of you resolve to study

your own lessons very faithfully, and try to become well educated as soon as you can, and then go, if God will permit you, to help the missionaries in such schools or in whatever kind of missionary work you may find yourselves best fitted for? Talk this over with your mothers and in your mission bands, and ask God to show you, in his own time and way, what he would have you do about it.

A JAPANESE GIRL'S LETTER.

Rev. Frederick J. Stanley, who sends us this letter from Tokyo, in Japan, says:

The following letter is from one of the young Christian girls in one of our schools here in Tokyo. It will show our young readers of *THE CHURCH AT HOME AND ABROAD* two things: first, what the love of God does for the heart of little girls here in Japan; and second, how earnestly they pray and labor to bring their parents and friends to Christ. Surely "a little child shall lead them." This young girl has studied English less than two years, and she is writing to her first English teacher back in her native town, four hundred miles distant. She handed it to us to correct before mailing; and we herewith give an exact copy—spelling, punctuation and paragraphing. They learn our language so rapidly. The thought and logical order of the letter are both remarkable. May God bless this to many souls reading it!

TOKYO, —, 1890.

MY DEAR TEACHER:—On the evening of last Sunday, when I was eating the supper all together with boarding scholars, I received three letters. One was yours, and another was father's and friend's. Then there was no one in all the school so happy as I was.

I give up my supper, although my stomach want to eat it, but I do not wish, because there were very precious things for me from my dears.

I rushed out of the dining-room with loudly cry in convulsions of great joy. I sprung up the stairway into my room, so soon as if a fairy brought me there. I sat down with very happy manner on my body, and began to read one by one, with very joyful smile on my face.

On the first, I have read my father's, it was

very short one, but brought me a greatest happy, for it was told me that he will come to Tokyo on the month's last (meaning last of this month). On the second there was yours, I took up on my hand and wept without reading because I was very much influenced for your kindness, and I know that although I am not never unkind for you and never, never forget you, but I was very lazy (not) to write you, while you was write me so often.

In a fact, I was trying to write you a long, long while but I could not so soon, because the English letter harder than Japanese one, so please excues me for my laziness. I am very glad to hear from you about my dear friends, I am pray to God always that he shall caull my friends and parents of my old country (province, she means) to live under his blessing. And I believe he will answer mine if I will pray with trueness.

Before many months, when your kind letter and present hat came to me, I was very glad and had thanked for your kind and also your precious present. I soon write a letter for my parents and put in your present book and I send them, hoping they will believe on heavenly Father by them, and day or night I am having the prayer about them with all my heart.

Now here is any (one) thing, that I will tell you; in last month I had received from my mother, in it I found this words. "I wish I can find the God, and I believe that if there is the God true, we all mankind must believe him and must wish the many blessing from him.

But I cannot find him now, but I think if I will search about gospel, finally I can find him. So I resolved to learn about God and began to go to the church sometimes."

When I read this, I felt very much about God's love, and I think that a little prayer in the trueness, is very powerful thing, and since then I am praying much more faithful.

Since than I left my dearest old town that my dear parents, teachers, and friends, live in there, now six months are gone over. On this long while I never forgot the old country (province, she means), and I cannot spent a day without feeling homesick. It is little feel in the day when I am very busy with many my lessons; but when comes on the night the silence reigned with all the world and the gentle moonlight shining upon my face through the window. I have nothing in my heart but the thought of old town, then I become haunted by the home sick which have the power over me. Then my heart become very lonely and the tear coming into my eyes, at last I go to sleep quite worn out.

But I am waite for a night every day for this tow (two) objects, that is I dreamed for country, so just as I was before, and another is, that when gone a night nearer coming the vacation which I will enter into a great joy with meeting of my parents, teachers, and friends, again. I will aske you, why are the steps of the sun so

more slowly than ever was? I think his legs became weary because he is running through his right way without resting for a long, long year, and his age is older than Adam, so must is (be) weakened.

I am meeting every to my parents or friends in the photographs, but I have not yours so I cannot; if you sent me yours and Miss D——'s I will be very much happy, and I think I will take one on next month, if I did I will soon gladly sent you.

On the last I must replie for you, books which you did sent my grand father, its one was "hand organ." Another I did forgot its name. I will ask my mother with letter and soon I write you again.

I received a letter from Miss *Yoshimatsu* and I have wrote often, and I will try to tell her about God's blessing. Now, she is (at) Kobe, but she is hoping to come to Tokyo, so I am waiting her arrived.

Your loving scholar,
M—— A——.

MATCHES IN CHINA.

REV. E. G. RITCHIE.

Articles of foreign manufacture are scattered abroad over China. Cheap, useful articles from abroad are found not in the seaboard towns alone, but in the remotest towns of the interior—such as candles, soap, hand-mirrors, lamps, clocks, guns, umbrellas, cotton cloth, aniline dyes, buttons, etc. Some foreign products of the soil have become so naturalized that many Chinamen do not know they are foreign. Such are Indian corn, sweet potatoes, tobacco, etc. Opium has become a Chinese product and a Chinese curse, but they have not forgotten that it is foreign, and they blame foreigners largely for the evil it works. It may well be classed with the whisky of Africa, and called a second "devil's missionary enterprise."

Further scattered than any of these and better known as a foreign product is "foreign fire," as the Chinese know our matches. Probably no city or town of any considerable size throughout the empire does not have matches for sale on the street. These are sold in little pasteboard boxes having English letters on them; so the people who

have never seen foreigners use the products of "the outside kingdom." These little messengers tell their story distinctly, that there are people who are not Chinamen who are ingenious enough to make articles which Chinamen do not know how to make. They thus give us a favorable introduction, and do something to soften the haughty contempt for outsiders. This Chinese pride is hard to explain to those who have not come in contact with it. It is aggravating to have upstart Chinamen swagger by you with a contemptuous smile. Students of Confucius never cease to be sophomores. It is even harder to have the poor people laugh you to scorn, ridiculing your skimp dress and undignified gait. Yet where Chinamen have known missionaries for years they learn to respect and even reverence them.

Is it not suggestive that matches should go before us to light our way into the dark regions of heathenism, while we follow, striving to carry the light which shineth in darkness? and though the darkness is slow, very slow, to comprehend it, the light must

and will shine on further and further, brighter and brighter, until "the day dawn and the shadows flee away." Send more and more spiritual matches and scatter them as far and as wide as their little forerunners.

Let them be consecrated matches, willing to be burnt up themselves if they may only kindle the fire of the Spirit which shall burn up all dross, and warm hearts with the Saviour's love.

A little girl came to her mother with the question, "Which is worse, to tell a lie or to steal?" The mother, taken by surprise, replied that they were both so bad that she could not say which was the worst. "Well," said the little one, "I've been thinking a good deal about it, and I think it is worse to lie than to steal. If you steal a thing you can take it back, unless you've eaten it, and if you have eaten it, you can pay for it. But," and there was a look of awe in the child-face, "a lie is forever."—*Occident*.

WHAT EDUCATION DOES.—"Have you ever thought," said young Mr. Lunkhead, just home from the university, "how the processes of evolution have adapted everything in nature and art with exquisite adjustment to everything else?"

"I do' know as I git hold 'f exactly what you're drivin' at," said his father.

"Well," said young Mr. Lunkhead, "I will illustrate the matter so as to bring it down to your comprehension. For instance, behold how admirably adapted one's legs are for wearing

trousers. If we had had but one leg, we should all have to pin the extra trousers-leg up on one side."

"Sho! now, I never'd 'a' thought o' that."

"The same way, of course, with boots. If nature had provided us with only one foot, what a dreadful waste of shoe leather there would have been!"

"Sure enough."

"Yes. Take it all around us now. How ridiculous all the bridges would have been, if nature hadn't provided the streams to run under them!"

The old man seemed lost in thought, and gazed at his son with a wondering expression, scratching his head gently meanwhile.

"And consider," young Mr. Lunkhead went on, "what an immense amount of good metal and jewels would have been absolutely wasted in rings if men and women had not been made with fingers to wear them."

The old gentleman was overcome with admiration.

"Ye see, now, Sarah," he said, turning to his wife, "what it is to hev a college eddication!"—*Youth's Companion*.

RECEIPTS.

Synods in SMALL CAPITALS; Presbyteries in *italic*; Churches in Roman.

It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e. g.*, *Pastor, Treasurer, Miss or Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, JUNE, 1890.

BALTIMORE.—*New Castle*—Zion, 10. *Washington City*—Washington City Covenant, 138 28; — Metropolitan, 28; — Unity, 6 94. 183 22

COLORADO.—*Boulder*—Boulder Valley, 16 cts. *Pueblo*—Alamosa 1st, 15. 15 16

COLUMBIA.—*Olympia*—Tacoma 2d, 18. *Puget Sound*—Seattle 2d, 8; Vashon, 1 37. 27 37

ILLINOIS.—*Alton*—Chester, 4. *Chicago*—Chicago 6th, 113 58; — Belden Ave., 11 37; Hyde Park, 54 20; Lake Forest, 164 73;

River Forest, 5. *Mattoon*—Pana, 76 cts. *Peoria*—French Grove, 3. *Rock River*—Aledo (incl. sub-sch., 2 80), 7; Morrison, 29 85. *Schuyler*—Salem Ger., 15. *Springfield*—Springfield 1st, 66 89. 475 38

INDIANA.—*Logansport*—La Porte, 63 91; Remington, 3 45. *Muncie*—Peru, 13; Wabash, 2. *New Albany*—Jeffersonville, 22 85. 105 31

INDIAN TERRITORY.—*Muscogee*—North Fork, 20. IOWA.—*Cedar Rapids*—Cedar Rapids 1st, 70 14; Lyons, 5; Watkins, 5; Wyoming, 7 52. *Council Bluffs*—Randolph, 80

cta. *Des Moines*—Mariposa, 7. *Iowa*—Mt. Pleasant Ger., 10.
Iowa City—Columbus Junction (incl. sab-sch., 2 22), 9 01.

114 47
KANSAS.—*Emporia*—Emporia 1st, 12 25. *Highland*—Holton 1st, 16 15; Irving, 2. *Larned*—Pratt, 8. *Neosho*—Carlyle, 48 cts.; Humboldt, 4 61.
MICHIGAN.—*Flint*—Morrice, 6. *Saginaw*—Saginaw Immanuel, 6. 12 00

MINNESOTA.—*Duluth*—Hinckley, 2. *St. Paul*—Minneapolis Stewart Memorial, 18 05; *St. Paul Westminster* (incl. sab-sch., 1 83), 4 83. 24 88

MISSOURI.—*Kansas City*—Clinton 1st, 9 25; *Kansas City* 1st, 27 84; *Montrose*, 2. *Ozark*—Springfield 2d, 8 90. *St. Louis*—Pleasant Hill, 1. 43 99

NEBRASKA.—*Kearney*—North Platte, 19 40. *Niobrara*—Norden, 4; Ponca, 5. *Omaha*—Grandview, 7 50. 35 90

NEW JERSEY.—*Elizabeth*—Metuchen, 7 25; *Plainfield* Crescent Ave., 211; *Roselle*, 15 15. *Monmouth*—Lakewood, 35 55; *Oceanic*, 4. *Morris and Orange*—Madison, 7 40; *Morris Plains*, 10; *Myersville* Ger., 2; *Rockaway*, 36. *Newark*—Newark South Park, 58 04. *New Brunswick*—Frenchtown, 16; *Trenton* 2d, 20 23; — 4th, 75. 497 64

NEW YORK.—*Albany*—Charlton, 9. *Boston*—Newburyport 1st, 19 65. *Genesee*—Leroy, 37 50; *Wyoming*, 4 73. *Geneva*—Seneca, 28 80. *Hudson*—Good Will, 1 60; *Greenbush*, 6 14. *Long Island*—Setauket, 25. *Lyons*—Sodus Centre, 2. *New York*—New York 14th St., 28 84; — Westminster, 57 28. *St. Lawrence*—Hammond, 11. *Syracuse*—Amboy, 4. *Troy*—Hoosick Falls, 23 46; *Waterford*, 34 55. *Utica*—Westernville (Estate Geo. N. Wiggins), 50. *Weahester*—New Rochelle, 51 05; *Rye*, 141 65. 543 32

NORTH DAKOTA.—*Fargo*—Sheldon, 11 60
OHIO.—*Cincinnati*—Cincinnati 2d, 113 10. *Cleveland*—Gullford 1st, 54. *Columbus*—Westerville, 5 50. *Dayton*—Oxford, 28 65; *Springfield* 1st, 42. *Lima*—Rockport, 3 50. *Maumee*—Toledo 1st, 83 45. *St. Clairsville*—Crab Apple, 6 70. *Steubenville*—Carrollton, 10; *New Harrisburg*, 9; *Potter* Chapel, 8. *Zanesville*—Roseville, 4 05. 327 60

OREGON.—*East Oregon*—Cleveland, 2; *Klikitat* 2d, 2. 4 00

PACIFIC.—*San Francisco*—San Francisco Calvary, 60 00

PENNSYLVANIA.—*Allegheny*—Plains, 2 75; *Pleasant Hill*, 8; *Tarentum*, 9 35. *Butler*—Butler, 28 15. *Oriskany*—Newport, 7. *Erie*—Warren, 95 79. *Huntingdon*—Clearfield (including sab-sch., 6), 24 87; *Spring Creek*, 7 50. *Kittanning*—Slate Lick, 9 50. *Lackawanna*—Great Bend, 4; *Harmony*, 37. *Lehigh*—Catsaqua Bridge St., 14. *Northumberland*—Shiloh, 2. *Philadelphia*—Philadelphia Calvary, 53 54; — Mariner's, 6 23; — West Spruce St., 238 95. *Philadelphia Central*—Philadelphia Cobocksink, 61 79; — Olivet, 40 63; — Richmond, 4. *Philadelphia North*—Newtown, 61 30; *Thompson Memorial* (including New Hope ch., 8 27), 19 27. *Pittsburgh*—Pittsburgh 3d, 210 80; — East Liberty, 24. *Shenango*—Little Beaver, 2 14; *Westfield*, 21. *Washington*—Upper Buffalo, 39 29. *Wellsboro*—Wellsboro, 3 68. 1021 61

TENNESSEE.—*Holston*—Davidson's River, 1. *Union*—Tabor, 2. 3 00

UTAH.—*Montana*—Dillon, 7. *Wood River*—Caldwell, 18. 25 00

WISCONSIN.—*Winnebago*—Oxford, 5 00

Total from churches and Sabbath-schools..... \$5379 99

OTHER CONTRIBUTIONS.

C., Pa., 4; Miss Kate Comstock, Pana, Ill., 16 cts.;
John Ferguson, Worcester, N. Y., 5; J. L. Jacob

bus, 25 cts.; M. and G., Hallstead, Pa., 25 cts.; J.
B. Davidson, Newville, Pa., 10; Cash, Hoboken,
N. J., 50 cts..... 20 16

MISCELLANEOUS.

Premiums of insurance, 217 68; Partial loss collected, 7..... 224 68

SPECIAL DONATIONS.

NEW YORK.—*New York*—New York Madison Ave. sab-sch., 15 00
Wm. A. Booth, New York, N. Y., 20 00
Mrs. M. Montford, Buffalo, Pa., 10 00
W. Van Norden, New York, N. Y., 10 00
Mr. and Mrs. Chas. G. Wilson, Roschill, Fla., 10 00
A friend, 50 00
A friend, 4 00
119 00

Total..... \$3943 83

Church collections and other contributions,
3 months, April—June, 1890..... \$9379 25
1889..... 9752 36

MANSE FUND.

BALTIMORE.—*Baltimore*—Baltimore Bound-ary Ave., 20 00
INDIANA.—*Vincennes*—Petersburg, 3 00
OHIO.—*Maumee*—Toledo 1st, 3 00
John Ferguson, Worcester, N. Y., 5 00
Wm. E. Dodge, New York, 200 00
Mrs. E. W. B. Hildreth, Coldwater, Mich., 5 00
Mrs. H. B. Williams, Choconut, N. Y., 1 00
Newton, N. J., 50 00
D. E. F. Troy, N. Y., 20 00
E. A. D. Pittsburgh, 10 00
Two ladies, Youngstown, O., 15 00
Threescore and twelve, 20 00
A friend in Princeton, N. J. (see also below), 410 00
762 00

MISCELLANEOUS.

Installments on loans, 455 09; Interest, 6; Premiums of insurance, 15 75..... 476 84

SPECIAL DONATIONS.

NEW YORK.—*Buffalo*—Buffalo 1st, Women's Circle, 50 00
NEW JERSEY.—*West Jersey*—Bridgeton 1st, 10 00
Women's Executive Committee, through Board of Home Missions, 300 00
A friend in Princeton, N. J. (see also above), 190 00
550 00

Total..... \$1788 84

If acknowledgment of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the secretary of the Board, giving the number of the receipt held, or, in the absence of a receipt, the date, amount and form of remittance.

ADAM CAMPBELL, Treasurer,
53 Fifth Avenue, New York.

CONTRIBUTIONS FOR SYNODICAL HOME MISSIONS

WITHIN THE SYNOD OF NEW JERSEY, FROM APRIL 1, 1890, TO JULY 1, 1890.

Elizabeth—Bayonne City 1st, 20; Bethlehem, 7; Clarksville, 4; Dunellen, 12 87, sab-sch., 50 89; Elizabeth 3d, 20; — 1st Ger., 10; — Madison Ave., 10 50; Lower Valley, 10; Metuchen, add'l, 18 33; Perth Amboy, 50; Plainfield 1st, 32 18; — Crescent Ave., 250; Rahway 2d, 30; Roselle, 75 25; Springfield, add'l, 36. 688 02

Jersey City—Carlstadt, 17; Claremont, 8; Jersey City 2d, 22 10; — Scotch, 50; — Westminster, 38 30; Passaic, 25 39, sab-sch., add'l, 12 42; Paterson 2d, 184 72; — 1st Ger., 14; — Church of the Redeemer, 100; — East Side, 17; Rutherford sab-sch., 50 67; West Hoboken, 60; West Milford, 20. 604 60

Monmouth—Bordentown, 15; Cranbury 1st, 81 60; Jamesburg, 50; Lakewood, 22; Manasquan, 30 20; Ocean Beach, 10; Sayreville Ger., 20; South Amboy, 5. 233 80

Morris and Orange—Dover Welsh sab-sch., 5 53; Mendham 1st, add'l, 20; Morris Plains, add'l, 40; Morristown South St., 169 35; Mt. Freedom, add'l, 5; Myersville Ger., 5; New Vernon, 18 35; Orange 2d, add'l, 91 65; Hillside, 61 80; St. Cloud, 30; Wyoming, 6 80. 408 38

Newark—East Newark Knox, 13 80; Montclair Trinity, 60; Newark 1st, 250; — 2d, 100; — Bethany, 25; — Memorial, 12 25. 460 75

New Brunswick—Amwell 1st (Reaville), 7; — 2d (Mt. Airy),

3 80; — Untied 1st (Ringoes), 2; Dayton, 20 09; Ewing, 25; Holland, 10; Princeton 1st, add'l, 10; — Witherspoon St., 1; Stockton, 15; Titusville, 5; Trenton 1st, 298 28, sab-sch., 5 38; — 2d, 35; — Prospect St., add'l, 60 58. 497 58

Newton—Beatystown, 2; Deckertown, 80; Harmony, 25; Lafayette, 11; Mansfield 2d, 3; Oxford 1st (Belvidere), 20; 2d (Oxford), 5; Phillipsburg 1st, 38 65, sab-sch., 11 35; Westminster, 11. 157 00

West Jersey—Absecon sab-sch., 6; Atco sab-sch., 2 30; Bridgeton 1st sab-sch., 25; — West, 5, sab-sch., 16 40; Cedarville 2d, 2; Elmer sab-sch., 4 20; Gloucester City, 10, sab-sch., 15; Haddonfield sab-sch., 1 85; Janvier sab-sch., 1 74; May's Landing, 3, sab-sch., 10; Millville sab-sch., 7 81; Pleasantville, 4 95, sab-sch., 5 05; Tuckahoe sab-sch., 1; Williamstown sab-sch., 5 20; Holly Beach Mission sab-sch., 4 66. 131 16

Received in three months..... \$3,181 29
Previously acknowledged..... 4,405 62

Received since October 1, 1889..... \$7,586 91

ER EWING GREEN, Treasurer,
P. O. Box 143, Trenton, N. J.

RECEIPTS FOR COLLEGES AND ACADEMIES, JUNE, 1890.

BALTIMORE.— <i>New Castle</i> —Green Hill, 2; Zion, 3. <i>Washington City</i> —Washington City Covenant, 60.	65 00
COLORADO.— <i>Boulder</i> —Boulder, 12.	12
COLUMBIA.— <i>Idaho</i> —Wallia Walla, 8. <i>Puget Sound</i> —Port Townsend, 70; Vashon, 1 03. <i>Oregon</i> —East Portland Mission, 3.	14 93
ILLINOIS.— <i>Coiro</i> —Cobden, 4 46. <i>Chicago</i> —Chicago 6th, 187 26. <i>Freeport</i> —Fana, 57 cts. <i>Rock River</i> —Aledo, 2 40, sab-sch., 2 10. <i>Schuyler</i> —Mt. Sterling, 21 25; Salem Ger., 6.	173 04
INDIANA.— <i>Crawfordsville</i> —State Line, 1. <i>Muncie</i> —Wabash, 1 75. <i>White Water</i> —Greensburg, 13, sab-sch., 3.	18 75
IOWA.— <i>Cedar Rapids</i> —Wyoming, 8 64. <i>Council Bluffs</i> —Randolph, 60 cts. <i>Iowa</i> —Winfield, 7 02.	13 26
KANSAS.— <i>Neosho</i> —Carlyle, 32 cts. <i>Topeka</i> —Kansas City 1st, 16 68.	17 00
MICHIGAN.— <i>Detroit</i> —Northville 1st, 7; Pontiac, 29 78.	36 78
MISSOURI.— <i>Kansas City</i> —Rich Hill, 1 15. <i>Ozark</i> —Springfield 2d, 3 75.	4 90
NEBRASKA.— <i>Nebraska</i> —Norden, 1 00.	1 00
NEW JERSEY.— <i>Elizabeth</i> —Plainfield 1st, 16 71; Roselle, 11 36. <i>Morris and Orange</i> —Madison, 5 55; Myersville, 2.	74 13
NEW MEXICO.— <i>Rio Grande</i> —Albuquerque, 2 00.	2 00
NEW YORK.— <i>Albany</i> —Kingsboro', 5. <i>Brooklyn</i> —Brooklyn South 2d St., 70 16. <i>Cayuga</i> —Genoa 1st, 11 50; Ithaca, 9 03. <i>Hudson</i> —Good Will, 1 20. <i>New York</i> —New York 1st, 73 60; West 51st St., 3. <i>Troy</i> —Waterford, 8 07.	282 56
OHIO.— <i>Cincinnati</i> —Cincinnati 2d, 143 15. <i>Huron</i> —McCutcheonville, 2 90.	146 05
PACIFIC.— <i>Benicia</i> —Kelseyville, 95 cts. <i>Sacramento</i> —Sacramento Westminster, 15.	15 95
PENNSYLVANIA.— <i>Butler</i> —Prospect, 2. <i>Erie</i> —Erie Chestnut St., 3 79. <i>Lackawanna</i> —Scranton 1st, 69; —2d, 143 14. <i>Philadelphia</i> —Philadelphia Tabor, 43. <i>Philadelphia North</i> —Norristown Central, 25. <i>Pittsburgh</i> —Pittsburgh East Liberty, 51. <i>Wellboro'</i> —Wellboro', 2 74.	339 67
SOUTH DAKOTA.— <i>Central Dakota</i> —Huron, 21 79; Woonsocket, 5.	26 79
TENNESSEE.— <i>Birmingham</i> —Thomas 1st, 1. <i>Union</i> —Tabor, 1.	2 00

Total receipts from churches and Sabbath-schools. \$1,213 93

PERSONAL.

William M. Findley, Altoona, Pa., 5; "Cash," Port Allegany, Pa., 5; Contribution from Workers at Tucson, Indian Training School, 2 75; "C," Pa., 3; Miss Kate Comstock, Panama, Ill., 12 cts.	15 87
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Total amount received for June.....	\$1,229 80
Previously reported.....	2,349 72

Total received to July 1, 1890..... \$3,579 52

DIRECT DONATIONS

Made to institutions under the care of the Board and by them officially acknowledged to the Board.

[For other similar donations made during the ecclesiastical year 1889-90, see report in April number. The details here added complete the official acknowledgments received by the Board for that year, and are fuller than those printed in the Board's annual report.]

To Galeville University, Wis.—Church collections for current expenses: Portage, 4 17; Baraboo, 3 66; West Salem, 1 76; La Crosse, 7; Beloit, 6 75. Gifts made to trustees' fund for clearing all indebtedness: Mrs. L. Withro, 200; Isaac Clark, 100; Gilbert & Myhre, 37 50; A. H. Odell, 10; Wilson Davis, 20; A. J. Seaworth, 15; A. H. Kneeland, 10; A. A. Arnold, 25; Mrs. Stewart Vaughn, 250; Dr. Ellis, 60; John Johnson, 50; William Plankinton, 50; J. L. Mitchell, 100; Willard, Merrill, 100; John Quinn, 25; H. B. Smith, 56 62; Rev. J. Irwin Smith, D.D., 83 61; D. Kennedy, 10. 1166 06

To Highland University, Kan.—For current expenses: Highland ch., 10. For printing-press: John Irwin, Galeville, Ill., 100; Ladies of Highland, Kan., 50. 160 00

To Bellevue College, Neb.—For current expenses: Columbus, 7 50; Hebron, 8 21; Fremont, 50 71; Omaha Knox, 1 25; 1st, 128 65; 2d, 12 63; Nebraska City, 24; Blackbird Hills, 5; Craig, 6 50; Blair, 4; Plattsmouth 1st, 27 50; Beatrice, 14 50; W. O. Riddell, 10; Rev. W. J. Oliver, 5; J. B. Finley, L.L.D., 800; Rev. J. T. Baird, 100; Rev. T. L. Sexton, D.D., 10. 1215 85

To Hastings College, Neb.—For current expenses: Hastings, 415 50; Hansen, 9 35; Meriden, 22 75; Edgar, 16 80; Aurora, 15 35; Superior, 58 50; Beaver City, 4 02; Blue Hill, 6 50; Campbell, 2; Central City, 34; Grand Island, 19 50;

Fullerton, 14; Lexington, 16 10; Clontibret, 2; Omaha Westminster, 1; Plattsmouth Ger., 2; North Platte, 53 40; Fairmont, 8; Berg and Cherry Creek, 3 16; Hanover Ger., 43 40; J. R. Clark, Lincoln, 50; W. M. Clark, Lincoln, 5; T. L. Sexton, Seward, 10; Judge Garland, Alma, 50; W. S. Hubbard, Indianspolis, Ind., 100; Mrs. William Thaw, Pittsburgh, Pa., 500. 1457 88

To Emporia College, Kan.—For current expenses: Emporia 1st, 140; Quenemo 9 08; Halstead, 1; Manhattan, 30; Fort Scott 1st, 25; Topeka North, 26; Kansas City 1st, 148; Oak Hill, 5; Salina, 107 78; Burlingame, 50; Princeton, 4; Richmond, 1; El Dorado, 20; Busy Bees, 5; Ladies' Foreign Miss. Soc., 5; Belleville, 5; Ellsworth, 5; Wichita Oak St., 10; Leavenworth 1st, 100; Peabody, 25; Reece, 1; Hamilton, 1 25; Neal, 2 25; Wichita West Side, 14 41; Topeka Highland Park, 5; Minneapolis, 40; Spearville, 5; Burrton, 7 10; Cawker City and Glen Elder, 7; Hiawatha, 25; McPherson, 15; Winfield, 81; Lawrence, 15; Florence, 5; Cedar Point, 10; Walton, 1; Topeka Westminster, 19 51; Waverly, 85; Wamego, 22 63; Lyndon, 25; Humboldt, 12 56; Abene, 7 35; Coffeyville, 1; Vinland, 5 80; Columbus, 27 75; Yates Centre, 1 92; Norton, 10; Marian, 25 25; Ottawa, 55 89; McCune, 2; Clifton, 8. New Salem 1st, 2 07; Belle Plaine 1st, 8; Clements, 5; Maryville, 3; Conway Springs, 15; Beloit, 25 25; Emporia 2d, 10 65; Clay Centre, 25; White City, 10; Wilsey, 3; Hutchinson, 100; Rosaville, 5; Osage City, 51 76; Osborne, 10; Blue Rapids, 10; Clinton, 10; Cottonwood Falls, 25; Manhattan, 6 81; Central City, 1 50; Mineral, 50 cts.; Wanneta, 5; Parallel, 8; Samuel Insalee, New York, 100; Spencer Trask, Brooklyn, 20; Rev. Joseph Platt, 100. 1948 97

To Pierre University, South Dakota.—For current expenses: Miss F. L. Spencer, Erie, Pa., 10; Robert Laidlaw, Cincinnati, O., 25; Rev. S. J. Jones, Nekimi, Wis., 185; Rev. J. S. Williamson, Greenwood, S. D., 20; Rev. A. C. Macauley, Bridgewater, S. D., 5; Rev. J. Y. Ewart, Miller, S. D., 5; Rev. T. B. Boughton, Parker, S. D., 5; Rev. H. P. Carson, Scotland, S. D., 25; Rev. W. M. Blackburn, D.D., Pierre, S. D., 150; Bible class, Washington, D. C., 65; Sab-sch., Salisbury, N. Y., 38. 483 00

To Presbyterian College of the Southwest, Del Norte, Cal.—For current expenses: Del Norte, 15 00

To Oswego College, Kan.—For mortgage debt: Glendale, 1 80; Oswego, 30. For interest on mortgage debt: Presbyterian Ladies' Soc., 358 87. 393 67

To Jamestown, North Dakota.—For current expenses: Tower City, 32; Hillsboro', 23; La Moure, 4 69; Goose Lake, 20; Galesburg, 3; Elm River, 28; Emerado, 10; Bismarck, 10. 130 69

To Princeton Collegiate Institute, Ky.—For current expenses: Louisville 4th, 6; Warren Memorial, 42 85; Kuttawa, 7. Rooms were furnished by Rev. F. C. Monfort, D.D., Cincinnati, O., and Ex-Gov. Anderson. 55 85

To Union Academy of Southern Illinois.—For endowment fund: Mrs. C. Shiek, Reading, Pa., 100; Mrs. Mary Magill, Clinton, Iowa, 10; Mrs. M. Haldeman, Clinton, Iowa, 10; H. D. Watson, Clinton, Iowa, 5; L. T. Linnell, Colden, Ill., 15; Miss Martha E. Hervey, Dunlap, Ill., 4; Estate of J. K. Walton, Anna, Ill., 20; Jacob Hileman, Anna, Ill., 20; H. P. Tutthill, Anna, Ill., 5; Mrs. W. W. Wiley, Anna, Ill., 1. 190 00

To Scotland Academy, South Dakota.—For current expenses: Rev. A. S. Peck, Hurley, 9; Rev. T. B. Bouton, Parker, 7; G. S. Conklin, Parker, 5; Rev. A. C. Macauley, Bridgewater, 10; Rev. H. P. Carson, Scotland, 25; Rev. S. L. Tate, Sioux Falls, 100. 156 00

To Salda Academy, Col.—For current expenses: Hon. J. A. Louttit, 10; Mrs. Kate Bender, 67 50; J. A. Davis, 105 50. 182 50

To Lewis Academy, Wichita, Kan.—For current expenses: J. D. McMullen, 50; Rev. L. D. Calkins, 50; Mrs. L. D. Calkins, 50; Wm. Holliday (C. Morgan estate), 200. 350 00

To Butler Academy, Mo.—For paying debt to teachers: Members of Board of Trustees, 367 85. For paying interest, 80. 447 85

To Brookfield College, Mo.—For scientific apparatus: A friend in St. Louis, 500. Material for reading-room by a friend in Troy, N. Y. 500 00

To Glen Rose Collegiate Institute, Texas.—For current expenses: Glen Rose, 12 70

To Park College, Mo.—For current expenses: Penn Yan, N. Y., 20, sab-sch., 10; Romulus, N. Y., 6. For furnace: A member of 2d ch., Kansas City, 25. 85 00

To College of Montana.—For current expenses: Deer Lodge, 20 30

Total of direct donations..... \$3971 82
Total since May 1, 1889..... 9698 80

CHARLES M. CHARNLEY, Treasurer,
P. O. Box 294, Chicago, Ill.

RECEIPTS FOR EDUCATION, JUNE, 1890.

BALTIMORE. — <i>New Castle</i> —Zion, 10. <i>Washington City</i> — <i>Washington City</i> Covenant, 120. 130 00	
COLORADO. — <i>Boulder</i> —Boulder Valley, 10. 10	
COLUMBIA. — <i>Puget Sound</i> —Tacoma 2d, 2 00	
ILLINOIS. — <i>Alton</i> —Litchfield sab-sch., 4. <i>Chicago</i> —Chicago 8th, 42 11; Covenant, 120 60. <i>Madison</i> —Pana, 47 cts.; Pleasant Prairie, 5 50. <i>Ottawa</i> —Plato, 2 25. <i>Rock River</i> —Aledo (ch., 3, sab-sch., 1 75), 4 75. <i>Schuyler</i> —Salem Ger., 5. 186 68	
INDIANA. — <i>Crawfordsville</i> —Beulah, 3; Dayton, 14 69; Eugene, 3 76; Marshallfield, 2; Newtown, 10. <i>Muncie</i> —Wabash, 1 25. 84 70	
IOWA. — <i>Cedar Rapids</i> —Wyoming, 4 70. <i>Council Bluffs</i> —Diagonal, 1; Randolph, 50 cts. <i>Fort Dodge</i> —Grand Junction, 11 35. <i>Iowa City</i> —Deep River, 2; Ladora, 3; Mt. Union, 2 20; Princeton sab-sch., 3 80. 28 55	
KANSAS. — <i>Emporia</i> —Sedan, 5 50. <i>Neosho</i> —Carlyle, 27 cts. <i>Solomon</i> —Belleville 4. <i>Topeka</i> —Kansas City 1st, 16 68. 26 45	
KENTUCKY. — <i>Ebenezer</i> —Greenup, 2 00	
MICHIGAN. — <i>Detroit</i> —Brockway, 2; Detroit 1st, 103 29; Jefferson Ave., 145. 250 29	
MISSOURI. — <i>Platte</i> —Parkville, 11 22. <i>St. Louis</i> —Kirkwood, 5; Pleasant Hill, 4. 20 22	
NEBRASKA. — <i>Hastings</i> —Nelson, 85 cts. <i>Nebraska City</i> —Table Rock, 3. <i>Niobrara</i> —Norden, 1. 4 85	
NEW JERSEY. — <i>Elizabeth</i> —Roselle, 9 47. <i>Monmouth</i> —Oceanic, 11. <i>Morris and Orange</i> —Madison, 4 63; Mendham 2d, 16. <i>Newark</i> —Newark Park, 18 45; —South Park, 144 33. <i>New Brunswick</i> —Flemington, 31 15; Trenton Prospect St., 48 67. <i>Newton</i> —Blairtown ch., 67 80, sab-sch., 10 29—78 09. <i>West Jersey</i> —Haddonfield, 10. 371 79	
NEW YORK. — <i>Brooklyn</i> —Brooklyn Throop Ave., 51; —Westminster, 102 10. <i>Champlain</i> —Port Henry, 31. <i>Chemung</i> —Meeklenburg, 10. <i>Hudson</i> —Good Will, 1. <i>New York</i> —New York 1st, 50; —4th Ave., 65 71; —W. 51st St., 3. <i>Niagara</i> —Niagara Falls ch. and sab-sch., 22 38. <i>Rochester</i> —Mt. Morris, 7 73. <i>Steuben</i> —Andover, 8 75. <i>Troy</i> —Waterford, 8 07. <i>Westchester</i> —Yonkers 1st, 91 98. 452 72	
OHIO. — <i>Cincinnati</i> —Cincinnati 2d, 33 50. <i>Columbus</i> —Westerville, 5. <i>Maioning</i> —Kinsman, 7. <i>Steubenville</i> —Yellow Creek, 5. <i>Wooster</i> —Orville, 2 69. <i>Zanesville</i> —Roseville, 1. 54 19	
PACIFIC. — <i>Stockton</i> —Visalia, 8 00	
PENNSYLVANIA. — <i>Butler</i> —Butler, 95 08; Plain Grove, 15. <i>Carlisle</i> —Harrisburg Pine St., 102 67; Upper Path Valley, 6. <i>Huntingdon</i> —Clearfield (ch., 18 75, sab-sch., 8), 26 75; Shireleysburg sab-sch., 3; Spring Creek, 12. <i>Lackawanna</i> —Wilkesbarre 1st, 231 82. <i>Northumberland</i> —Jersey Shore, 40; Muncy, 6. <i>Philadelphia</i> —Philadelphia Woodland, 163 08. <i>Philadelphia Central</i> —Philadelphia Richmond, 4. <i>Philadelphia North</i> —Chestnut Hill Trinity, 8; Germantown 2d, 82 76. <i>Pittsburgh</i> —Pittsburgh East Liberty, 51. <i>Shenango</i> —Mt. Pleasant, 7. <i>Washington</i> —Claysville, 20; Waynesburg, 8. <i>Wellsboro</i> —Wellsboro, 2 28. 882 94	
TENNESSEE. — <i>Union</i> —Taber, 1 00	
UTAH. — <i>Utah</i> —Salt Lake City 1st, 6 00	
WISCONSIN. — <i>Lake Superior</i> —Newberry, 4 05. <i>Winnebago</i> —Stevens Point sab-sch., 7 41. 11 46	
Receipts from churches in June, 1890.....	\$2,442 10
Receipts from sab-schs. in June, 1890.....	26 84
Total receipts from churches in June, 1890.....	\$2,468 94
LEGACIES.	
Residue from estate of J. A. Jacobs, dec'd, Ky., 7168 94; From estate of Mrs. Camilla M. Northrop, Newark, N. J., 100: From estate of Hannah E. Hope, Mt. Jackson, Pa., 400.....	7,668 94
INTEREST FROM INVESTMENTS.	
37 50; 225; 838 50; 75.....	1,176 00
REFUNDED.	
Rev. G. Burlingame, on account.....	40 00
MISCELLANEOUS.	
C., Pa., 2; Miss Kate Comstock, Pana, Ill., 10 cts.; Cash, 25.....	27 10
Total receipts in June, 1890.....	\$11,380 98
Total receipts from April 16, 1890.....	21,123 19
JACOB WILSON, Treasurer, 1334 Chestnut St., Philadelphia, Pa.	

RECEIPTS FOR THE BOARD OF FOREIGN MISSIONS, JUNE, 1890.

BALTIMORE. — <i>Baltimore</i> —Baltimore Boundary Ave., 33; Bel Air, for debt, 12; Churchville, 13 84; Fallston, for debt, 2; Franklinville, 5. <i>New Castle</i> —Pitt's Creek, for debt, 9 75; Zion, 27. <i>Washington City</i> —Falls Church, Balston Branch, 5. 107 59	
CATAWBA. — <i>Catawba</i> —Biddle University sab-sch., for support of Rev. B. F. Perry, Liberia, 7 46	
COLORADO. — <i>Boulder</i> —Boulder, 66 cts. <i>Pueblo</i> —Pueblo, 21 88. 22 54	
ILLINOIS. — <i>Alton</i> —Chester 1st Y. P. S. C. E., 10. <i>Cairo</i> —Murphysboro, 4 50; Nashville Y. P. S. C. E., 1 40. <i>Chicago</i> —Chicago 2d, 930; —3d, 18 26; —8th Y. P. S. C. E., for Syria, 24; —Covenant, 276 29; —Scotch, 17; Joliet 1st, 20; Lake Forest ch., 1021 86, sab-sch., 25—1046 86. <i>Freeport</i> —Freeport 1st, for support of Miss Mary Tack, Zahleh, 35 45. <i>Ottawa</i> —Plato, 21 60. <i>Peoria</i> —Delavan, 7 65. <i>Rock River</i> —Aledo Y. P. S. C. E., for support of two native helpers in Chenango, China, 25; Morrison, for debt, 37 50; Princeton sab-sch., 5. <i>Schuyler</i> —Perry, for debt, 5 80. <i>Springfield</i> —Brush Creek, 2; Murryville, 15; Plagah, 7 25; Unity, 2 88. 2632 64	
INDIANA. — <i>Crawfordsville</i> —Prairie Centre, for debt, 1; Rockville, for debt, 15 50. <i>Indianapolis</i> —Indianapolis Tabernacle Y. P. S. C. E., for support of native preacher under Rev. A. A. Fulton, Kwong Tunk, China, 26. <i>Muncie</i> —Portland, for debt, 1 25; Wabash, 16 53. <i>New Albany</i> —Antioch sab-sch., 2 36. <i>Vincennes</i> —Royal Oak, 4 21. <i>White Water</i> —College Corner, 10; Harmony, 9; Shelbyville German, Mrs. Mary Deprez, 10. 95 02	
IOWA. — <i>Cedar Rapids</i> —Bethel, 3; Scotch Grove, 5. <i>Dubuque</i> —Independence 1st, 103 43; Pleasant Grove, for debt, 4; Waukon Ger., for debt, 25. <i>Iowa</i> —Fairfield sab-sch., 15 50; Middletown, 3 30. <i>Waterloo</i> —Marshalltown, 2; Salem sab-sch., 5. 166 23	
KANSAS. — <i>Emporia</i> —El Paso, for debt, 3; Elmendorf, 3; Hamilton, 5 10; Madison, 5 04; Neal, 4 55; Peotone, for debt, 5; Quenemo, 10 17; Reece, 2 05; Wileke, Mr. H. Armstrong, for debt, 2 50. <i>Highland</i> —Hiawatha ch., 6 50, sab-sch., 11 60—18. <i>Larned</i> —New City, 3; Sterling, for debt, 5. <i>Topeka</i> —Mulberry Creek Ger., 6 50. 72 91	
KENTUCKY. — <i>Ebenezer</i> —Greenup, 5; Maysville, for debt, 10 25. <i>Louisville</i> —Louisville Warren Memorial, 77 35. <i>Transylvania</i> —Harlan, 3. 95 60	
MICHIGAN. — <i>Detroit</i> —Milford United sab-sch., for scholarship at Oromiah, Persia, 15. <i>Lansing</i> —Marshall, 11. <i>Monroe</i> —Monroe, 32. <i>Saginaw</i> —Covenant, for debt, 4; Ithaca, 5 02; St. Louis, 16 39. 83 41	
MINNESOTA. — <i>Mankato</i> —St. Peter's Union, 28 50; Winnebago City, 5. <i>St. Paul</i> —St. Paul House of Hope sab-sch., 11 81. <i>Winona</i> —Kasson, 7 80. 53 11	
MISSOURI. — <i>Ozark</i> —Golden City, 5; Springfield 2d sab-sch., Children's Day, 6 50. <i>Platte</i> —Albany, 4 37. <i>St. Louis</i> —Kirkwood sab-sch., 20; Salem Ger. (for debt, 6), 25; St. Louis 2d ch., 907 05, sab-sch., 57 10—964 15; Webster Grove, 12 80. 1037 82	
NEBRASKA. — <i>Kearney</i> —Wilson Memorial, 4 75. <i>Nebraska City</i> —Nebraska City, 3 25. <i>Niobrara</i> —Wayne, for debt, 4 50. <i>Omaha</i> —La Platte, for debt, 2; Omaha 1st sab-sch., for salary of Dr. McMillan, 10. 114 50	
NEW JERSEY. — <i>Elizabeth</i> —Pluckamin Washington Valley sab-sch., 2 66. <i>Jersey City</i> —Carlstadt Ger., 4; Jersey City 1st, 121 50. <i>Monmouth</i> —Delanco, for debt, 5; Farmingdale, 95; Manassaug, for debt, 60. <i>Morris and Orange</i> —East Orange 1st, 939 77; —2d, 258 25. <i>Newark</i> —Caldwell, 175; Newark Woodside, 16. <i>New Brunswick</i> —Lawrenceville, 51; Princeton 1st, add'l, 50; Trenton 3d, for debt, 41 73; —Prospect St., 47 81. <i>Newton</i> —Asbury, 80; Belvidere 1st, for debt, 25; Oxford 2d, 2 54. <i>West Jersey</i> —Cedarville 1st, 6 36; Cold Spring Cape sab-sch., 17; Desfield sab-sch., 10 87. 1409 59	
NEW MEXICO. — <i>Rio Grande</i> —Albuquerque 1st, 7 21	
NEW YORK. — <i>Albany</i> —Albany 2d, 867 47; —State St., for debt, 180; Greenbush, 8 44; Menands Bethany, 40; Stephentown, for debt, 3. <i>Boston</i> —New Bedford, 11 08; Somerville Union Square, 20. <i>Brooklyn</i> —Brooklyn Lafayette Ave., for debt, 500 50; —S. 3d St., 88 22; —Throop Ave. Y. M. M. B., 5. <i>Mass.</i> —Soc., 50—53. <i>Buffalo</i> —Lancaster, 50; Portville, for debt, 15. <i>Chemung</i> —Watkins, 60. <i>Genesee</i> —Pike, for debt, 5 45. <i>Geneva</i> —Geneva 1st, 34 96; Romulus, 10. <i>Hudson</i> —Good Will, 5 94; Middletown 2d ch., 14 14, sab-sch., for debt, 11—25 14; Port Jervis sab-sch., 27; Ridgebury, 2; Stony Point, for debt, 16 11. <i>Long Island</i> —Bridgehampton ch., for Syria, 30, for work in Chili, ch., 37 69, sab-sch., 12 31—80; Shelter Island sab-sch., 5. <i>Lyons</i> —Lyons, for Kolhapur, 6; Newark, 41 05. <i>Nassau</i> —A pastor, 7 50. <i>New York</i> —New York 1st sab-sch., 35 17; —1st Union, 15; —Chalmers, 40; —Covenant Chapel sab-sch., for boys' sch., Sangli, India, 100; —Harlem sab-sch., for Joseph Abteyeh, Syria, 45; —Madison Square, 100; —Riverdale, 118 26. <i>North River</i> —Lloyd sab-sch., 25; Newburg 1st, 80; —Calvary, 9 72; Pough-	

keepsie, 66 51; Wappinger's Creek, for debt, 100. *Otego*—Springfield, Rev. H. T. Scholl, 15. *Rochester*—Pittsford, 36; Sweden, 21 27. *Syracuse*—Constantia Y. P. S. C. E., 1; Cozenwood sab-sch., for boys' sch., Zahleh, Syria, 40; Skaneateles, 14 64. *Troy*—Cohoes, for debt, 40; Troy Woodside sab-sch., 90 62. *Utica*—Little Falls, 35; Sauquoit (for debt, 5), 20. *Westchester*—New Rochelle sab-sch., Mollie dime fund, 18 06; Peekskill 1st, 43 90; — 2d, for debt, 5; Poundridge, 64; White Plains, for debt, 15 39; Youkers 1st, 118 70; — Westminster, King's Sons Royal Workers, for sup. of student at Kahazawa, 40. 2898 10

NORTH DAKOTA.—*Fargo*—Lisbon, 8 70
OHIO.—*Bellefontaine*—Bellefontaine, 12 22. *Chillicothe*—Mt. Pleasant, 3 38. *Cincinnati*—Cincinnati 2d, 302 23; — 7th, for debt, 21 77; — Central, 101 50; Pleasant Ridge sab-sch., 12 50; Venice sab-sch., 14 40. *Dayton*—Midletown sab-sch., 36 30; Xenia, for debt, 10. *Lima*—New Salem, 2; West Union, 6. *Mahoning*—Ashtabula 1st sab-sch., 25; Massillon 2d ch., 18 87, sab-sch., 10, for debt—28 87; Youngstown 1st, 270 41. *Maumee*—Weston, 13 20. *Portsmouth*—Hanging Rock, 5. *S. Clairville*—Bethel, 5. *Steubenville*—Bloomfield, 6; Toronto, 4 50; Yellow Creek, 10. *Wooster*—Doylestown, for debt, 3 95; Marshallville, for debt, 75 cts. *Zanesville*—Granville 1st, 81 14; Homer, 13 50; Pataskala, for debt, 5. 994 62

OREGON.—*East Oregon*—Cleveland, 1; Klitkat, 1. *Oregon*—Marion, 4; Pleasant Grove, 8; Octorara, 5. 19 00
PACIFIC.—*Benicia*—Fulton, 12; Healdsburg, 2 95. *Los Angeles*—Pomona, 14 84. *Sacramento*—Elk Grove, 9. *San Jose*—Watsonville, 5. *Stockton*—Columbia sab-sch., 2 25; Jeffersonville sab-sch., for debt, 2; Sonora sab-sch., for debt, 3. 61 04

PENNSYLVANIA.—*Allegheny*—Allegheny North, for debt, 153 69. *Butler*—Centreville, 28; Pleasant Valley W. M. Soc., 4. *Carlisle*—Fayetteville, 2; Lebanon 4th St., 45 83. *Chester*—Media, 18. *Clarion*—Beech Woods, 75 23; Mill Creek, 2 54; Mt. Tabor, 4 08. *Erie*—Cambridge, for debt, 4; Cool Spring, 23 42; Erie 1st, for support Mr. Landis, Japan, 600; 600; Mill Village, 4 78; Titusville, 173 05. *Huntingdon*—Hubersburg, for debt, 83 cts.; Lick Run, for debt, 83 cts.; Milesburg, for debt, 84 cts.; Spring Creek, 77 75. *Kittanning*—Jacksonville, 10. *Lackawanna*—Rome, 1; Tunkhannock, 30 90. *Lakely*—Pottsville 1st, 38 02. *Northumberland*—Pennsada, 2; Trout Run, 2; Williamsport 2d, 31 20. *Philadelphia Central*—Philadelphia Cohocksink sab-sch., 12 55. *Philadelphia North*—Chestnut Hill Trinity, 8 25; Falls of Schuylkill ch., 5, sab-sch., for boys' sch., Tabriz, Persia, 15—20; Germantown 2d, 728 55; Norristown Central sab-sch., 30. *Pittsburgh*—Midletown, 56; Monongahela City sab-sch., 20; Pittsburgh East Liberty, 132; — Shady Side, 53 19. *Shenango*—Rich Hill, 20; West Middlesex, 6 29. *Washington*—Limestone, for debt, 3; Upper Buffalo sab-sch., 8 16. *Wellsboro*—Covington, 4; Tioga, 4. 2448 50

SOUTH DAKOTA.—*Southern Dakota*—Kimball, 3 17
TENNESSEE.—*Holston*—Mt. Bethel sab-sch., 7; Tabernacle, 1; Timber Ridge, 3 50. *Union*—Eusebia, 12 16. 23 66
TEXAS.—*North Texas*—Henrietta, 3; Leonard, 1 50; Valley Creek, 1 50. 6 00
UTAH.—*Montana*—Helena 1st sab-sch., Children's Day, 17 85; White Sulphur Springs, for debt, 5. *Utah*—Malad City ch., 2 60, sab-sch., 40 cts.—8. 25 85
WISCONSIN.—*Lake Superior*—Marquette, 85 08; Negaunee Y. P. S. C. E., to educate Japanese student, Kanazawa, Japan, 25. *Madison*—Cottage Grove, 3 29. *Winnebago*—Merrill, 5. 118 32

WOMAN'S BOARDS.

Woman's Board of Foreign Missions, New York, 1999 91; Woman's Foreign Miss. Society, Philadelphia, 592 55; Woman's Board of the North-

west, 2500; Woman's Foreign Missionary Soc., Philadelphia, 79 38..... 5,171 84

LEGACIES.

Legacy of Mrs. M. K. Kelly, dec'd, Port Royal, Pa., 500; Interest on bequest of Samuel Utter, dec'd, 30; Legacy of Conrad Knackstead, Sherill's Mound, Iowa, 200; Legacy of Nancy Wiggins, dec'd, of the Westerville Presbyterian ch., 100; Legacy of Henry D. Harvey, dec'd, 1462 50; Estate of Oscar F. Davis, dec'd, 1000; Will of Hannah E. Hope, dec'd, Mt. Jackson, Pa., 400..... 3,692 50

MISCELLANEOUS.

A Sister in Christ, 1; C. F. Goodwin, Rochester, N. Y., 50; Miss Emily C. Blackburn, Moutrose, Pa., 1; Rev. W. L. Tarbet and wife, 4 20; Religious Contribution Society of Princeton Theol. Sem., 75 07; C. Pa., 22; Golden wedding off., 6; Wm. Schrammer, Kearney, Neb., 6 60; Mrs. Calphartha A. Hannon, Ellicottville, N. Y., 10; Paul Babcock, Jr., Montclair, N. J., 50; E. Sterling Ely, Buffalo, N. Y., 100; Latrobe, Pa., 15; Students in Princeton College, for support of Rev. John N. Forman, India, 700; Rev. Willis C. Gaylord, Rochester, N. Y., 5; Missionary Soc. in Union Theol. Sem., for support of Rev. F. E. Hoskins, Syria, 700; Charles G. Wilson, Rose Hill, Fla., 10; Associate Reformed ch. of Monongaupe Valley, N. Y., 36 40; J. H. and F. J. N., for debt, 25; W. Wapiloo, for Siam, 200; Princeton Theol. Sem., for support of Mr. Taylor, Siam, 600; Herbert S. Wilbur, Saratoga, N. Y., for debt, 80; Box 187, Sparta, Ill., 10; Rev. J. Edwards, Meadville, Pa., 4; Mr. John Ferguson, Worcester, N. Y., 60; R. G. Porter, Potosky, Mich., 15; Elder Lewis Shoup, Kittanning, Pres., 5; A friend, 20; Rev. John S. Hanna, Chicago, Ill., 20; Rev. J. H. Byers, Emporia, Kan., 5; Mrs. R. V. Quackenbush, Hoochick Falls, N. Y., 200; S. K. Willard, New York, N. Y., 25; Miss Isabella Morris, Newburg, for Arabic-speaking races, 25; W. H. Perdomo, M.D., Sag Harbor, N. Y., 10; Alexander B. MacGowen, U. S. A. Fort Sully, Dak., 10; Rev. W. Cummings Waverly, Baltimore, Md., for debt, 10; Mary Allen Sem., Girls' Miss. Soc., for support of girl at Kangwe, 21 54; Cash, for support of Mr. Moffatt, Korea, 450; James W. Smith, Doniphan, Neb., 20; Mr. J. D. Thompson, San Francisco, Cal., for debt, 2000; R. Doak, 10; Emma M. Lott, Holt, Mich., 10; Lora M. Gere, 1; A friend, 5; A widow's mite, 1; Francis E. Butler, Milroy, Pa., for debt, 5; Rev. W. A. Miles and wife, for debt, 25; A friend, 10; "R. B.", for debt, 100; Mr. M. F. Wise, Santa Cruz, Cal., 30; M. A. Buchanan, Honeybrook, Pa., 25; M. C. O., Zancaveville Pres., 50; Washington and Jefferson College, for salary of Mr. E. K. Johnson, India, 340; Weston Theol. Sem., for salary of Mr. E. K. Johnson, India, 344 90; Rev. H. N. Payne, Atlanta, Ga., for debt, 5; Mr. E. J. Hill, Brest, Mo., for Rev. Hunter Corbett's school at Chefoo, China, 5; Rev. E. P. Dunlap, 5..... 6,348 71

Total receipts for June, 1890..... \$27,615 64
Total receipts from May 1, 1890, to June 30, 1890... 46,985 88
Total receipts from May 1, 1889, to June 30, 1889... 62,357 35

WILLIAM DULLES, JR., Treasurer.

53 Fifth Ave., cor. Twelfth St., New York, N. Y.

RECEIPTS FOR FREEDMEN, JUNE, 1890.

ATLANTIC.—*Atlantic*—Grace, 2. *Knox*—Antioch, 2. 4 00
BALTIMORE.—*New Castle*—Green Hill, 3; Zion, 3. 6 00
CATAWBA.—*Yadkin*—Germantown, 1 00
COLORADO.—*Boulder*—Boulder Valley, 10
COLUMBIA.—*Puget Sound*—Vashon, 85 cts. *Southern Oregon*—Ashland, 5. 5 85
ILLINOIS.—*Bloomington*—Mackinaw, 8 65. *Chicago*—Chicago 10th, 12. *Mattoon*—Pana, 47 cts. *Rock River*—Aledo (sab-sch., 1 75), 4 75; Woodhull, 5. *Schwytzer*—Salem Ger., 5. 35 87
INDIANA.—*Crawfordsville*—State Line, 1. *Fort Wayne*—Ligonier, 6 80. *Muncie*—Peru, 11; Wabash, 1 25. *White Water*—Rising Sun, 5. 25 05
INDIAN TERRITORY.—*Chickasaw*—Atoka, 14 47
IOWA.—*Oedar Rapids*—Wyoming, 4 70. *Council Bluffs*—Randolph, 1 50. 6 20
KANSAS.—*Nesha*—Carlyle, 26 cts. *Topeka*—Lawrence sab-sch., 12 50. 12 76
MICHIGAN.—*Detroit*—Detroit 1st, 86 16. *Kalamazoo*—Richland, 15 35. *Monroe*—Blissfield, 12. 113 51

MINNESOTA.—*Duluth*—Two Harbors, 5. *Mankato*—Blue Earth City, 2; St. Peter's Union Miss. Soc., 25. 32 00
MISSOURI.—*St. Louis*—Pleasant Hill, 1; St. Louis Westminster, 6 80. 7 80
NEBRASKA.—*Niobrara*—Norden, 1 00
NEW JERSEY.—*Elizabeth*—Elizabeth 1st, 3; Roselle, 1 97. *Jersey City*—Carlstadt Ger., 3. *Morris and Orange*—East Orange 1st sab-sch. Miss. Soc., 50; Madison, 4 63; Mendham 1st, 33 96; Schooley's Mountain, 25; Summit Central, 100 19. *Newton*—Marksboro', 5; Phillipsburg 1st, 21. *West Jersey*—Cold Spring, 5; Woodbury, 40. 292 75
NEW YORK.—*Albany*—Amsterdam 2d, 110. *Boston*—Bedford, 5 70. *Buffalo*—Tonawanda, 60. *Hudson*—Good Will, 1; Greenbush, 4. *Long Island*—Cutchogue, 6 65. *Lyons*—Palmyra, 19 26. *New York*—New York 4th, 181 68; — 1st Union, 35 26; — 14th St. sab-sch. Infant class, birthday off., 3 40; — Westminster sab-sch., 25. *Niagara*—Lewiston, 10. *Rochester*—Mount Morris, 12 05. *Syracuse*—Cazenovia, 24 46. *Troy*—Lansingburg 1st, 26 12; Waterford, 94 97. *Utica*—Westerville, legacy George N. Wiggins, 50. 619 57

OHIO.—*Cincinnati*—Cincinnati 2d, 143 04. *Cleveland*—Akron, 6. *Portsmouth*—Decatur, 4 30. *Steubenville*—Solo, 10; Yellow Creek, 8 50. 171 84
 PACIFIC.—*San Francisco*—San Francisco Calvary, 70 50
 PENNSYLVANIA.—*Blairsville*—Johnstown, 15 50. *Butler*—Harrisburg, 8; Prospect, 3. *Curtis*—Newport, 7. *Chester*—Dilworthtown, 4 11. *Ciarion*—Mill Creek, 1; Mt. Tabor, 2 06. *Lackawanna*—Langley, 16. *Northumberland*—Williamport 3d, 12 61. *Philadelphia*—Philadelphia Southwest, 9 75. *Philadelphia Central*—Philadelphia Gaston Memorial, 18 25; —Memorial, 29 20. *Shenango*—Neshannock, 12. *Washington*—Hookstown, 5. *Wellsboro*—Wellsboro, 2 28. 145 76
 SOUTH DAKOTA.—*Southern Dakota*—Buffalo, 41 cts.; Yankton Agency, 2. 2 41
 TENNESSEE.—*Union*—Tabor, 1 00
 UTAH.—*Montana*—Deer Lodge, 6 35. *Utah*—Salt Lake City 1st, 6. 12 35

Total from churches..... \$1,591 69

MISCELLANEOUS.

G. B. Bosworth, Treasurer Frick Coke Company, stock commissions donated, 125; Mrs. Myron Phelps, Lewistown, Ill., 50; Mrs. M. E. Boyd, Treas. Woman's Executive Committee, 473 44;

"M. C. O.", 50; Charles G. Wilson, Ocala, Fla., 5; Mrs. G. W. Vanderpool, New York, 25; William E. Dodge, New York, 139; Daniel Ogden, Martinsburg, Iowa, 9 95; John Ferguson, Worcester, N. Y., 60; "A friend", 10; Miss Bertha L. Ahrens, from Choctaw Nation, 124 60; W. L. Johnson and wife, Orangeburg, S. C., 2; George M. Grant, New York, N. Y., 10; Capt. Alexander McGowan, 10; Sammie Ward, Emporia, Kan., 2; J. D. Thompson, San Francisco, Cal., 500; Jas. W. Smith, Doniphan, Neb., 15; Chas. W. Stewart, Doakesville, Ind. Ter., 1 25; W. T. Miller, Oak Park, Ill., 1; S. P. Harbison, Pittsburgh, Pa., 500; "C.", Pa., 8; Miss Kate Comstock, Paus, Ill., 10 cts. 2,121 34

DIRECTS.

Sent to Rev. Lewis Johnston, Pine Bluff, Ark., from McDougal Society, 2d ch., Albany, N. Y..... 25 00

Total receipts for June, 1890..... \$3,728 13
 Previously reported..... 9,069 01

Total receipts to date..... \$12,797 14

J. T. GIBSON, Treasurer,
 516 Market St., Pittsburgh, Pa.

RECEIPTS FOR HOME MISSIONS, JUNE, 1890.

BALTIMORE.—*Baltimore*—Baltimore Grace, 10; Churchville sab-sch., 8; Zion, 27. *New Castle*—Green Hill and sab-sch., 10; Port Deposit, 10. *Washington City*—Falls Church, Balston Branch, 5; Georgetown West St. Boys' Home Miss. Soc., 30. 100 00

COLORADO.—*Boulder*—Boulder Valley, 60 cts.; Fort Morgan sab-sch., 15. *Denver*—Denver South Broadway, 7 42. 23 02

COLUMBIA.—*Idaho*—Prescott, 11. *Puget Sound*—Nooksack, 5; Tacoma 2d, 10; Vashon, 3. 29 00

ILLINOIS.—*Bloomington*—Elm Grove, 2 20; Wenona, 11. *Quincy*—Nashville, 10. *Chicago*—Chicago Jefferson Park, 2 01; Du Page, 30; Lake Forest 1st, 15. *Freeport*—Freeport 2d, 25 03. *Maitoon*—Pana, 2 85; Tuscola, 19 40. *Ottawa*—Morris sab-sch., 8. *Rock River*—Aledo (sab-sch., 10 50), 24 50; Morrison sab-sch., 4 38. *Schuyler*—Burton Memorial sab-sch., Children's Day offering, 4; Camp Point sab-sch., 4; Salem Ger., 20. 182 40

INDIANA.—*Logansport*—Remington sab-sch. (Children's Day off, 272), 7 87. *Muncie*—Muncie Y. P. S. C. E., 15; Wabash, 7 50. *Vincennes*—Claiborne, 5; Royal Oak, 5 62; Salem, 4. 35 14

INDIAN TERRITORY.—*Muscogee*—North Fork, 5; Rev. R. C. McGee and children, 2. 7 00

IOWA.—*Oedar Rapids*—Linn Grove, 8; Wyoming, 33 20. *Council Bluffs*—Randolph, 3. *Fort Dodge*—Ramsey Ger., 5 32. *Waterloo*—East Friesland Ger., 33 86; Tama City sab-sch., Children's Day offering, 5. 88 38

KANSAS.—*Emporia*—Eureka, 12; Wellington, 7 48; Wichita 1st, 10. *Highland*—Irving, Charles Preston, 5; Marysville Memorial, 6; Washington, 20. *Larned*—Liberal, 26; Rev. M. S. Riddle, 5. *Neosho*—Clarke, 1 66; Erie, 7; Lone Elm, 4 42; McCune, 2; "Tithe", 2 50. *Osborne*—Kill Creek, 2 50. *Solomon*—Wilson sab-sch., Children's Day offering, 4. *Topeka*—Mulberry Creek Ger., 12. 127 56

KENTUCKY.—*Eden*—Greenup, 5. *Louisville*—Louisville Warren Memorial, 176 41. *Transylvania*—Junction City Boyle, 5 07. 186 48

MICHIGAN.—*Flint*—Linden, 2 50. *Kalamazoo*—Kendal, 10. *Saginaw*—Caledonia, 5; East Saginaw 1st, Boys' Band, 5; Oshtemo, 5; Saginaw Immanuel, 9. 36 50

MINNESOTA.—*Duluth*—Hinckley, 4. *Red River*—Argyle, 5; Mendenhall Memorial, 2 32; Warren, 5. *St. Paul*—Farmington, 5; St. Paul House of Hope sab-sch., 12 15; Vermillion, 6 65. 89 12

MISSOURI.—*Kansas City*—Appletown City sab-sch., barrel coll., 10 40. *Ozark*—Irwin, 2; Jasper, 2; Monett, 5; Preston, 2; Springfield 2d sab-sch., Children's Day offering, 6 50. *Palmira*—Edina, 9; Macon, 5 25. *Platte*—Albany, 4; Gallatin, 5 41. *St. Louis*—Kirkwood, 5; Nazareth Ger. (L. M. S.), 9 35; Zion Ger. (L. M. S.), 5 7. 72 91

NEBRASKA.—*Healing*—Bloomington, 5; Nelson, 8 35; Superior, 4. *Nebraska City*—Alexandria sab-sch., 1 75; Meridian Ger., 6; Tecumseh sab-sch., Children's Day offering, 5. *Niobrara*—Norden, 7. *Omaha*—Omaha Castellar St., 6 65. 40 75

NEW JERSEY.—*Elizabeth*—Bethlehem sab-sch., 10; Pluckemin, Washington Valley Union sab-sch., 2 66; Roselle, 13 69. *Jersey City*—Carlstadt Ger., 2. *Monmouth*—Beverly, 13 28; East Burlington sab-sch., 5 94; Farmingdale, 47 50. *Morris and Orange*—Madison, 55 92; Morris Plains, 25; Morristown 1st, 132 46; —South St., in part, 743 46; Orange 1st, 750. *Newark*—Newark 5th Ave., 88 48; —Park, 59 80. *New Brunswick*—Hamilton Sq., 6 96; Kirkpatrick Memorial, 7;

Princeton 1st, @, 50; Trenton Prospect St., 53 41. *Newton*—Oxford 2d, 2 61. *West Jersey*—Deerfield sab-sch., 10 87. 2075 53

NEW MEXICO.—*Rio Grande*—Albuquerque Indian sch., 7 11

NEW YORK.—*Albany*—Amsterdam 2d, 150. *Boston*—Lynn, 30; South Ryegate, 10. *Brooklyn*—Brooklyn Lafayette Ave., non. con., 19 63; —Throop Ave. (Y. M. M. Band, 5, sab-sch. Miss. Soc. 50), 116; Woodhaven, 2 50. *Buffalo*—Buffalo West Ave., 15 19; Lancaster, 20. *Cayuga*—Ludlowville, 15. *Champlain*—Mooers, 1 50. *Genesee*—Seneca Falls, 93 70. *Hudson*—Good Will, 6. *Long Island*—Bridgehampton, 25; Greenport, 70; Southold, 34 50. *Lyons*—Wayne sab-sch., Children's Day off, 5. *New York*—New York Adams Memorial (King's Daughters Miss. Soc., 20), 30; —Chalmers, 29; —Dodge Memorial, 3; —University Place sab-sch., 87 40; —West End, 67 94; —Westminster W. 23d St. sab-sch., 25. *North River*—Pleasant Valley, 30 20. *Oswego*—Cooperstown, 87 35; Worcester, John Ferguson, 60. *St. Lawrence*—Ox Bow, 15. *Syracuse*—Azenova, 56 21; Onondaga Valley, 10. *Troy*—Cambridge, 18 70; Schaghticoke, 23 11; Troy Woodside sab-sch., Children's Day off, 90 02; Waterford, 16 15. *Utica*—Holland Patent, 38; Westerville, legacy of Nancy Wiggins, dec'd, in part, 100. *Westchester*—Thompsonville, 202. 1588 71

NORTH DAKOTA.—*Pembina*—Bay Centre, 20; Woodbridge, 5. 25 00

OHIO.—*Chillicothe*—Mt. Pleasant, 3 38. *Cincinnati*—Cincinnati 2d, 69. *Cleveland*—Kingville, 5 36. *Dayton*—Middletown sab-sch., 36 29; New Carlisle Olive Branch sab-sch., Easter off, 4 09; Springfield 2d, 140 81. *Mahoning*—Youngtown 1st, 197 54. *Portsmouth*—Decatur, 8; Hanging Rock, 5; Ironton, 6; West Union, 1; Wheat Ridge, 2. *St. Clairsville*—Rock Hill, 20 65. *Steubenville*—East Liverpool 1st, 102 20; Toronto, 4 50; Wellsville 1st sab-sch., 38; Yellow Creek, 9. *Waco*—Ashland, 14 43. *Zanesville*—Madison, 32; Roseville, 1 25. 700 50

OREGON.—*East Oregon*—Lostine, 4 20; Shiloh, 3 10. *South Oregon*—Jacksonville, W. M. S., 25; Linkville, 14 20; Roseburg, 5. 51 50

PACIFIC.—*Bentley*—Point Arena, 10. *Los Angeles*—Inglewood, 6 65; Santa Ana, W. M. S., 11 60. *Sacramento*—Ione, 10; Kirkwood, 4; Placerville sab-sch., 7; Tehama, 6. *San Joaquin*—Watsonville, 5. 60 15

PENNSYLVANIA.—*Allegheny*—Plains (L. M. S., 11 10), 16 10; Rochester, 7. *Blairsville*—Cross Roads, 10 50. *Butler*—North Washington, 19 78; Scrub Grass, 42; Sunbury, 32. *Curtis*—Fayetteville, 2; Harrisburg Pine St. sab-sch., 200; McConnellsburg, 4 60. *Clarksburg*—Du Bois, 38; Edenburg, 33. *Huntingdon*—Hollidaysburg (sab-sch., 4 37), 69 43; Spring Creek, 33 75. *Kittanning*—Rural Valley, 6. *Lackawanna*—Canton, 20. *Lehigh*—Audenried (Y. P. S. C. E., 10 35), 54 35; Pottsville 1st, 88 02; Stroudsburg, 8 70. *Northumberland*—Hartleton, Children's Day off, 2 60; Milton, 165; Sunbury, 91. *Philadelphia*—Philadelphia 9th, 37 43; —Walnut St., 30. *Philadelphia Central*—Philadelphia Chockotank sab-sch., 12 10; —Richmond (sab-sch., 16), 20. *Philadelphia North*—Chestnut Hill Trinity, 8 50; Falls of Schuylkill, 12 50; Norristown Central sab-sch., 30; Westminster, 30. *Pittsburgh*—Monongahela City sab-sch., 20; Pittsburgh East Liberty, 82; —Lawrenceville, 42 29; Swisale, 10. *Piedmont*—Sewickley, 9. *Washington*—Limestone, 2 75. *Wellsboro*—Wellsboro, 13 71. 1513 99

SOUTH DAKOTA.—*Aberdeen*—Doland, 8. *Black Hills*—Rev.

W. S. Peterson, 24 80. <i>Central Dakota</i> —Okobojo, 5. <i>Southern Dakota</i> —Harmony, 4 50.	37 30
<i>TENNESSEE</i> .— <i>Holston</i> —Beech,	2 00
<i>TEXAS</i> .— <i>Austin</i> —Austin 1st, 21 50. <i>North Texas</i> —Galnesville Lindsay Ave., 15.	36 50
<i>UTAH</i> .— <i>Montana</i> —Corvallis, 10; Grantsdale, 5; White Sulphur Springs, 15. <i>Utah</i> —Nephi, 8; Spanish Fork, 5 85; Springville (sab-sch.), 1 93, 9 89.	53 74
<i>WISCONSIN</i> .— <i>Chippewa</i> —Chippewa Falls, 20. <i>Lake Superior</i> —Pickford, 5 25. <i>Milwaukee</i> —Milwaukee Calvary, Rev. A. A. Kieble, 25. <i>Winnebago</i> —Stevens Point, 10.	60 25
Woman's Executive Committee of Home Missions (457 47 balance from 1889-90).....	15,371 51
	<hr/>
Less amount transferred to New York Synodical Aid Fund.....	100 00
Total received from churches, June, 1890.....	<hr/> \$22,462 05

LEGACIES.

Legacy of Sarah Lawrence, dec'd, late of Green Castle, Pa., \$1 76; Bequest of Mrs. Camilla M. Winthrop, dec'd, late of Newark, N. J., 100; Andrew H. Campbell, dec'd, late of Rochester, N. Y., 500; Legacy of Sarah Pease, dec'd, late of Westfield, Union Co., N. J., 100; Wm. Shaw, Jr., dec'd, late of Cumberland, O., 100; Mrs. Edith Randall Dowd, dec'd, late of Stoughton, Wis., 100; Miss Anna May Randall, dec'd, late of Stoughton, Wis., 100; Hannah E. Hope, dec'd, late of Mt. Jackson, Pa. (in part), 400; Henry D. Harvey, dec'd, late of Baltimore, Md., 2412 50; Luther Weston, dec'd, late of Salem township, Wayne Co., Pa., 152 60; Legacy in part of Oscar

F. Davis, dec'd, late of Omaha, Neb., 2d division, 1000.....	5,996 86
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MISCELLANEOUS.

Anonymous, Latrobe, Pa., 15; Elliott F. Shepard, N. Y., 50; J. D. Lynde, Haddonfield, N. J., 100; E. Sterling Ely, Buffalo, N. Y., 38 75; Rev. Willis C. Gaylord, Rochester, N. Y., 5; Charles G. Wilson, Rose Hill, Fla., 10; "S. B.," 5; Box 187, Sparta, Ill., 10; F. W. Van Wagenen, Washington, D. C., 25; "Charlie Little," 5; "C.," Pa., 14; Mrs. Myron Phelps, Lewistown, Ill., 75; Miss Kate Comstock, Pana, Ill., 60 cts.; Mrs. Catharine Craig, Lime Springs, Iowa, 1; Alexander B. MacGowan, Captain 12th U. S. Infantry, Fort Sully, S. Dak., 10; R. Doak, Livonia, Ind., 15; Lora M. Gere, Halstead, Pa., 1; William H. Perdomo, M.D., Sag Harbor, N. Y., 5; "A friend," 25; Congregation of Metamora Christian Union, Ill., 4 90; "A friend," 10; "A friend," Marine City, Mich., 2 50; Sab-sch. of Biddle University, N. C., 7 47; Rev. W. S. Nelson, Syria, 4; Rev. H. P. Carson, D.D., Scotland, S. Dak., 19 20; Mrs. P. Leenhouse, 8; T. L. Harrison, N. Y., 10; Dr. Ellis, Ashland, Wis., 5; "Unknown donor," 2 50; Interest on Permanent Fund, 1016 25; Interest on Lyon Trust, 250; Interest on John C. Green Fund, 398 75.....	2,133 92
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Total received for Home Missions, June, 1890.....	\$30,582 83
Total received for Home Missions from April 1, 1890.....	95,139 61
Amount received during same period of last year.....	145,500 44

O. D. EATON, Treasurer,
58 Fifth Ave., New York.

Box L, Station D.

RECEIPTS FOR SUSTENTATION, JUNE, 1890.

<i>BALTIMORE</i> .— <i>Baltimore</i> —Zion, 3. <i>Washington City</i> —Washington City Covenant, 24 60.	27 60
<i>COLORADO</i> .— <i>Boulder</i> —Boulder Valley,	02
<i>COLUMBIA</i> .— <i>Idaho</i> —Walla Walla,	1 00
<i>ILLINOIS</i> .— <i>Maitoon</i> —Pana, 10 cts. <i>Rock River</i> —Aledo (sab-sch., 35 cts.), 75 cts.	85
<i>IOWA</i> .— <i>Cedar Rapids</i> —Wyoming, 94 cts. <i>Council Bluffs</i> —Randolph, 10 cts. <i>Waterloo</i> —Cedar Falls 1st, 6 40.	4 44
<i>KANSAS</i> .— <i>Emporia</i> —Cottonwood Falls, 2; Wellington, 7 43. <i>Solomon</i> —Minneapolis, 8 46.	17 89
<i>KENTUCKY</i> .— <i>Ebenezer</i> —Greenup,	5 00
<i>MINNESOTA</i> .— <i>St. Paul</i> —Stillwater 1st,	4 00
<i>NEBRASKA</i> .— <i>Hastings</i> —Bloomington, 1. <i>Nebraska City</i> —Humboldt, 10.	11 00
<i>NEW JERSEY</i> .— <i>Morris</i> and <i>Orange</i> —Madison,	93
<i>OHIO</i> .— <i>Huron</i> —McCutchenville, 3 90. <i>Steubenville</i> —Yellow Creek, 5.	8 90

<i>WISCONSIN</i> .— <i>La Crosse</i> —La Crosse 1st (sab-sch., 2 36), 5 36	
Amount received from churches.....	\$89 99

LEGACY.

Bequest of Mrs. Camilla M. Northrop, dec'd, late of Newark, N. J.....	100 00
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MISCELLANEOUS.

Miss Kate Comstock, Pana, Ill.....	02
Total received for Sustentation, June, 1890.....	\$190 01
Total received for Sustentation from April 1, 1890.....	701 50
Amount received during same period of last year.....	2711 38

O. D. EATON, Treasurer,
58 Fifth Ave., N. Y.

Box L, Station D.

RECEIPTS FOR NEW YORK SYNODICAL AID FUND, JUNE, 1890.

<i>Albany</i> —Ballston Centre, 6 50; Schenectady 1st, 118 94. <i>Binghamton</i> —Masonville, 7. <i>Brooklyn</i> —Woodhaven, 2 50; Brooklyn Classon Ave. sab-sch., 19 02. <i>Cayuga</i> —Genoa 1st, 21 75. <i>Columbia</i> —Windham Centre, 15. <i>Geneva</i> —Penn Yan, 92 68. <i>Hudson</i> —Haverstraw 1st, 4; Good Will, 20 cts. <i>Long Island</i> —Southold, 25. <i>Lyons</i> —Newark, 23 41. <i>New York</i> —New York West 51st St., 3; —Dodge Memorial, 2; —University Place, 100. <i>North River</i> —Newburg 1st, 34. <i>St. Lawrence</i> —Canton, 30; Heuvelton, 13 94. <i>Syracuse</i> —Cazenovia, 35 24; Wampsville, 3 50; Oneida Valley, 2. <i>Troy</i> —Green Island, 10; Cambridge, 31; Troy Woodside, 60; —Waterford, 8 07. <i>Westchester</i> —Hartford, 17; Somers, 6 19.	690 99
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MISCELLANEOUS.

"A friend of missions," Washington county, N. Y.	25 00
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Total received for N. Y. Synodical Aid Fund, June, 1890.....	\$715 99
Total received from April 1, 1890.....	2725 22
Amount received during same period of last year.....	2711 38

O. D. EATON, Treasurer,
58 Fifth Ave., New York.

Box L, Station D.

RECEIPTS FOR HOME MISSIONS, DEBT ACCOUNT, JUNE, 1890.

<i>ATLANTIC</i> .— <i>East Florida</i> —Crescent City (Ladies' Aid Soc., 10) 14 08; Green Cove Springs, 7 33.	21 41
<i>BALTIMORE</i> .— <i>Baltimore</i> —Frostburg, 3 79; Hampden sab-sch., 4; Belair 1st, 12; Fallston, 2. <i>New Castle</i> —Pitts Creek, 9 75. <i>Washington City</i> —Washington City New York Ave., 161 75.	193 29
<i>COLORADO</i> .— <i>Boulder</i> —Fort Morgan L. M. S.,	20 00
<i>COLUMBIA</i> .— <i>Idaho</i> —Coeur d'Alene,	2 50
<i>ILLINOIS</i> .— <i>Chicago</i> —Chicago Scotch, 17. <i>Freeport</i> —Galena 1st, 13 85. <i>Maitoon</i> —Dudley, 3 50. <i>Rock River</i> —Buffalo Prairie, 8 32; Morrison, 37 50.	80 17
<i>INDIANA</i> .— <i>Crawfordsville</i> —Crawfordsville Centre, 15; Prairie Centre, 1; Rockville, 16 50. <i>Fort Wayne</i> —Ligonier, 4. <i>Muncie</i> —Portland, 1 25. <i>New Albany</i> —Paoli L. M. S., 8 53.	46 28
<i>IOWA</i> .— <i>Dubuque</i> —Pleasant Grove, 4; Waukon Ger., 25. <i>Fort Dodge</i> —Cherokee, 5. <i>Waterloo</i> —Salem sab-sch., 6 89 00.	
<i>KANSAS</i> .— <i>Emporia</i> —Caldwell, 2 85; El Paso, 3; Peotone	

sab-sch., 5; Wilsey H. Armstrong, 2 50. <i>Highland</i> —Hiawatha 1st (sab-sch., 11 96), 18. <i>Larned</i> —Neas City, 18; Sterling, 5. <i>Solomon</i> —Coal Creek Station, 1. <i>Topeka</i> —Idana, 6 61 35.	
<i>KENTUCKY</i> .— <i>Ebenezer</i> —Maysville,	10 25
<i>MICHIGAN</i> .— <i>Detroit</i> —Milford United, 16 53. <i>Grand Rapids</i> —Tustin, 2 25.	18 78
<i>MINNESOTA</i> .— <i>Mankato</i> —Winnebago City, 4 50. <i>Winona</i> —Claremont, 2 71.	7 21
<i>MISSOURI</i> .— <i>Platte</i> —Albany, 4 88. <i>St. Louis</i> —Hot Springs Central, 10; St. Louis Glasgow Ave., 7 50.	21 88
<i>NEBRASKA</i> .— <i>Hastings</i> —Nelson, 2 29. <i>Nebraska City</i> —Tobias, 70 cts. <i>Niobrara</i> —Wayns, 4 50. <i>Omaha</i> —Bellevue, 5 01; La Platte, 4 80.	17 10
<i>NEW JERSEY</i> .— <i>Elizabeth</i> —Elizabeth Siloam, 5 25; Pluckamin, 15. <i>Monmouth</i> —Barnegat, 4; Delanco, 5; Forked River, 5. <i>Morris</i> and <i>Orange</i> —Orange 2d, 258 25. <i>Newark</i> —Caldwell Y. P. S. C. E., 25. <i>New Brunswick</i> —Trenton 3d, 41 73. <i>Newton</i> —Belvidere 1st, 25.	884 23

NEW YORK.—*Albany*—Albany State St., 160; Johnstown, 15. *Boston*—Portland 1st sab-sch., 10. *Brooklyn*—Brooklyn Cumberland St., 5 50; Lafayette Ave., 500 50. *Buffalo*—Buffalo, North, 180 95; Portville, 15. *Geneva*—Romulus, 10. *Hudson*—Stony Point, 16 11. *Nassau*—Springfield, 12 53. *New York*—Riverside, 50; A friend, through the pastor of University Place ch. (1000 of which for N. Y. Synodical Aid Fund), 5000. *St. Lawrence*—Watertown Stone St., 7 50. *Syracuse*—Fulton sab-sch., 80. *Troy*—Cohoes, 40. *Utica*—Little Falls, 87; Lowville, H. S. Wilbur, 30. *Wadchester*—White Plains, 15 40; Yonkers 1st, 118 70. 6254 21
NORTH DAKOTA.—*Bismarck*—Glencoe, 2 50. *Fargo*—Elm River, two sab-schs., 8 80. 11 80
OHIO.—*Cincinnati*—Cincinnati 7th, 21 78. *Cleveland*—Cleveland Woodland Ave. sab-sch., (Children's Day offering, 215. *Dayton*—Xenia, 10. *Mahoning*—Massillon (sab-sch., 10), 28 87. *Steubenville*—Leesville, 8 40; New Hagerstown, 6 82. *Zanesville*—Pataskala, 5. 290 37
PACIFIC.—*Los Angeles*—Elsinora, 5. *Stockton*—Jeffersonville mission sab-sch., Children's Day, 2; Sonora sab-sch., Children's Day, 8; Visalia, 5. 15 00
PENNSYLVANIA.—*Allegheny*—Allegheny 1st, 84 71; —North, 153 68. *Erie*—Cambridge, 4. *Huntingdon*—Bedford sab-sch., 10; Houtzdale sab-sch., 4 80; Hublersburg, 75 cts.; Lick Run, 62 cts.; Milesburg, 1 13. *Lackawanna*—Susque-

hanna 1st, 9. *Washington*—Upper Buffalo, 8 80; Wheeling 1st, 27. *Willsboro*—Covington, 4; Mansfield, 6. 814 45
WISCONSIN.—*Chippewa*—Hudson, 5 00

Total received from the churches, June, 1890..... \$7,813 82
 MISCELLANEOUS.

A thank-off., 5; Rev. John Mensaul, Laguna, N. M., 2 70; Rev. W. B. Chamberlin, Coffeyville, Kan., 1; Rev. J. Martin, Hartington, Neb., 5; Rev. H. Kelgwin, St. Augustine, Fla., 10; Mrs. Mary B. Johnston, Lebanon, Pa., 5; Mrs. C. D. S., 2 50; Rev. M. A. Williams, Medford, Oregon, 10; Mrs. J. B. Bailey, Mendota, Ill., 50; J. D. Thompson, San Francisco, Cal., 2000; E. M. Boughton, Troy, N. Y., 2; Germantown, Philadelphia, Pa., 100; T. H. W., 2 50; Rev. H. N. Payne, Atlanta, Ga., 6; W. A. W., 5; Rev. W. Cumming, Waverly, Md., 5; Mrs. F. E. Butler, Milroy, Pa., 5; Rev. W. A. Niles and wife, Binghamton, N. Y., 23..... 2,240 70

Total received for the home mission debt, June, 1890..... \$10,054 52

O. D. EATON, Treasurer,
 Box L, Station D. 53 Fifth Ave., N. Y.

RECEIPTS FOR MINISTERIAL RELIEF, JUNE, 1890.

BALTIMORE.—*New Castle*—Green Hill, 2; Zion, 20. *Washington City*—Washington Covenant, 207. 229 00
CATAWBA.—*Yadkin*—Germantown, 1 00
COLORADO.—*Boulder*—Boulder Valley, 18
COLUMBIA.—*Idaho*—Walla Walla, 2. *Oregon*—Independence Calvary, 5. *Puget Sound*—Vashon, 1 55. 8 55
ILLINOIS.—*Alton*—Litchfield sab-sch., 6. *Mattoon*—Pana, 86 cts. *Peoria*—Delavan, 16 75. *Rock River*—Aledo (3 15 from sab-sch.), 7 75; Peniel, 8. *Schuyler*—Monmouth, 31 50; Salem Ger., 10. 80 86
INDIANA.—*Crawfordsville*—Montezuma, 2; State Line, 1. *Logansport*—Altona, 2 27. *Muncie*—Anderson sab-sch., 5 75; Wabash, 2 25. 18 27
IOWA.—*Cedar Rapids*—Cedar Rapids 1st, 79 45; Wyoming, 10 46. *Council Bluffs*—Randolph, 90 cts. *Iowa City*—Davenport 1st, 43 81; Mt. Union, 2 20; Princeton sab-sch., 3 80. 140 62
KANSAS.—*Emporia*—Conway Springs, 2 16. *Highland*—Horton, 6 14. *Neosho*—Carlyle, 48 cts. 8 78
MICHIGAN.—*Lansing*—Marshall, 11 00
MINNESOTA.—*Duluth*—Duluth 3d, 12. *St. Paul*—Minneapolis 1st Swedish, 3. 15 00
MISSOURI.—*St. Louis*—Kirkwood, 37; Pleasant Hill, 8. 40 00
NEBRASKA.—*Nebraska*—Norden, 1 00
NEW JERSEY.—*Elizabeth*—Basking Ridge, 45; Elizabeth 2d, 103 73; Roselle, 17 04. *Jersey City*—Jersey City 1st, 96 50. *Morris and Orange*—Madison, 140 96; Myersville German, 6. *Newark*—Newark Park, 18 82; —Roseville, 186 21. *West Jersey*—Cold Spring, 10; Haddonfield, 10. 632 28
NEW YORK.—*Albany*—Albany 2d, 114 76. *Brooklyn*—West New Brighton Calvary, 18 30. *Buffalo*—Lancaster, 20; Portville, 56. *Geneva*—Seneca Castle, 1 60. *Hudson*—Good Will, 1 80. *Lyons*—Wolcott 1st, 8 09. *Nassau*—Babylon 1st, 6 35. *New York*—New York 4th Ave., add'l, 100; —W. 51st St., 3. *North River*—Marlborough, 32 82. *Rochester*—Rochester Brick, 150. *Syracuse*—Aubury, 5; Skaneateles, 8 35. *Troy*—Troy Woodside, 20; Waterford, 8 07. *Utica*—Little Falls, 21; Utico Bethany, 12 16; Wolcott Memorial, 14. 601 30
OHIO.—*Cincinnati*—Cincinnati 2d, 62 50. *Columbus*—Columbus 1st, 76. *Mahoning*—Kinsman, 8. *Steubenville*—Yellow Creek, 5. *Zanesville*—Roseville, 2 46. 153 96
PACIFIC.—*Bentonia*—Kelseyville, 1 95
PENNSYLVANIA.—*Blairsville*—Fairfield, 17. *Chester*—Chester 1st, 30; Lansdowne 1st (20 from sab-sch.), 58 75.

Clinton—Greenville, 8; Mill Creek, 1 68; Mt. Tabor, 3 32. *Lackawanna*—Honesdale 1st, 56 27. *Philadelphia*—Philadelphia Evangel, 14. *Philadelphia Central*—Philadelphia Richmond, 4; —West Arch St., 185 35. *Philadelphia North*—Ashbourne, 10; Trinity, 8 30. *Pittsburgh*—Pittsburgh East Liberty, 86. *Shenango*—Unity, 13. *Wellsboro*—Wellsboro, 4 12. *Westminster*—Leacock, 16 46. 510 25
SOUTH DAKOTA.—*Southern Dakota*—Sioux Falls, 965; Tyndall sab-sch., 5. 14 65
TENNESSEE.—*Union*—Eusebia, 5 63; Tabor, 2. 5 63
UTAH.—*Utah*—Salt Lake City 1st, 6 00

From the churches..... \$2,475 18

FROM INDIVIDUALS.

Rev. W. C. Cattell, D.D., 50; Guest money at Perth Amboy, 128; "Thank-offering from O. P. H." 2 50; Thank-offering from Mr. Burchard, 25; Charles G. Wilson, Fla., 10; "L. P. S." 300; John Ferguson, N. Y., 5; Mrs. Henry D. Riley, Pa., 5; "From a young lady, per Rev. W. H. Miller," 20; Capt. Alex. B. MacGowan, S. Dak., 10; Rev. John Pingry, N. J., 5; "From a friend," N. Y., 25; Mrs. D. S. Stanley, Texas, 10; "A friend," S. Dak., 3; "A friend," 5; Miss Annie Waln, Pa., 100; C. N. Douglass, Kan., 1 50; "A friend," Philadelphia, 10; "Friend," N. Y., 5; Mrs. John Kidd, Ill., 3; "C. Pa.", 6; Miss Kate Comstock, Ill., 18 cts. 729 18
 Interest from permanent fund..... 850 00
 Interest on deposits..... 337 46

Total for current fund..... \$4,301 82

PERMANENT FUND.

(Interest only used.)

Donation from Mrs. John Stevenson, Murphysville, Ky., 5; From Cincinnati 2d ch., 2; Legacy of Henry D. Harvey, Baltimore, Md. (less tax), 1950..... 1,957 00

Total for June, 1890..... \$6,348 82

Total current fund from April 1, 1890..... 26,250 15

W. W. HEBERTON, Treasurer.

RECEIPTS FOR SABBATH-SCHOOL WORK, JUNE, 1890.

ATLANTIC.—*Atlantic*—St. Paul sab-sch., 3 05; Zion sab-sch., 8 25. *East Florida*—Candler sab-sch., 4; St. Andrew's Bay sab-sch., 1 52. *Fairfield*—Carmel sab-sch., 2; Cheraw sab-sch., 3 25; Congruity sab-sch., 5 60; Ebenezer sab-sch., 8 20; Hebron sab-sch., 4 10; Hopewell sab-sch., 4 63; Lebanon sab-sch., 8 88; Macedonia sab-sch., 3 12; New Haven sab-sch., 6; Olivet sab-sch., 1 03; Shiloh 2d sab-sch., 2 93; Tabor sab-sch., 7. *Knox*—Antioch sab-sch., 3; Riceboro sab-sch., 2. *McClintock*—Calvary Chapel sab-sch., 4 33; Mattoon sab-sch., 21; Mt. Zion sab-sch., 8 15; Pleasant View sab-sch., 4 24; Salem sab-sch., 2; Walker's Chapel sab-sch., 1 48. *South Florida*—Bartow sab-sch., 16 17; Crystal River sab-sch., 2 85; Eustis sab-sch., 14 53; Sorrento sab-sch., 8; Tarpon Springs sab-sch., 14 10. 167 48
BALTIMORE.—*Baltimore*—Annapolis sab-sch., 25 88; Balti-

more 1st sab-sch., 46 80; —2d sab-sch., 62; —Fulton Ave. sab-sch., 5; —La Fayette Sq. sab-sch., 13 63; Bethel sab-sch., 14; Churchville sab-sch., 23 51; Emmittsburg sab-sch., 18 57; Franklinville sab-sch., 15 70; Froetburg sab-sch., 9 04; Granite sab-sch., 2; Hagerstown sab-sch., 7; Hampden sab-sch., 7; Havre de Grace sab-sch., 33 80; Lonaconing sab-sch., 12 10; Zion, 5. *New Castle*—Blackwater sab-sch., 6 50; Bridgeville sab-sch., 6 66; Christiansa sab-sch., 10 52; Cool Spring sab-sch., 6; Federalsburg sab-sch., 6 39; Felton sab-sch., 9 03; Georgetown sab-sch., 4; Grace sab-sch., 9 12; Head of Christiansa sab-sch., 10; Lewes sab-sch., 29 28; Manokin sab-sch., 35 30; New Castle (sab-sch., 36 32), 61 32; Palmetto sab-sch., 10; Pencader, 10; Port Deposit sab-sch., 24 42; Port Penn sab-sch., 4 92; Rehoboth (Del.) sab-sch., 9 20; —(Md.) sab-sch., 3 25; Smyrna sab-sch., 13; Wilmington Central (sab-

sch., 100; 187 87; — Hanover St. sab-ech., 24 60; — Olivet sab-ech., 4 81; Rodney St. (sab-ech., 16 50), 31 64; Worton sab-ech., 7 32; Zion sab-ech., 21 17. *Washington City*—Falls Church sab-ech., 38 50; Georgetown West St. sab-ech., 75; Lewinsville sab-ech., 13; Neelville sab-ech., 13; Washington City 1st sab-ech., 46 60; — 4th ch. and sab-ech., 67 67; Covenant, 25; — Metropolitan sab-ech., 42 39; — New York Ave. sab-ech., 42; — North sab-ech., 55; — Gurley Memorial sab-ech., 35 43. 1267 94

CATAWAHA.—*Cape Fear*—Bethany sab-ech., 1 78; Mt. Pleasant sab-ech., 2; Pollockville sab-ech., 3 49; Raleigh Davy St. sab-ech., 8; Simpson Mission sab-ech., 1; Westminster sab-ech., 1 50; Wilmington Chestnut St. sab-ech., 3 10; — *Yadkin*—Concord sab-ech., 2; Davidson College sab-ech., 3 25; Ebenezer ch. and sab-ech., 3 75; Huntersville sab-ech., 2 10; Love's Chapel sab-ech., 55 cts.; Shiloh sab-ech., 1 45; Wadesboro' sab-ech., 6. *South Virginia*—Albright sab-ech., 1 50; Bethesda sab-ech., 4 75; Big Oak sab-ech., 2 50; Danville sab-ech., 2; — Holbrook St. sab-ech., 3; Ebenezer sab-ech., 2; Mt. Hermon sab-ech., 34 cts.; Petersburg Central sab-ech., 4 73; Russell Grove sab-ech., 10. *Yadkin*—Lexington sab-ech., 10 10; Mocksville 2d sab-ech., 10; St. James sab-ech., 5. 97 89

COLORADO.—*Boulder*—Boulder Valley, 6 cts.; Brush sab-ech., 2 47; Laramie, 15. *Denver*—Denver Central, 91 80; — Capitol Ave. sab-ech., 43 36; Idaho Springs sab-ech., 6; Littleton sab-ech., 6 11; Otis sab-ech., 2. *Gunnison*—Aspen sab-ech., 10; Poncha Springs sab-ech., 5 40. *Pueblo*—Alamosa (sab-ech., 24 53), 35; La Veta sab-ech., 7 35; Las Animas (sab-ech., 4 26), 7; Monument sab-ech., 4 22. 235 77

COLUMBIA.—*End Oregon*—Kilkitt 1st sab-ech., 5. *Idaho*—Coeur d'Alene sab-ech., 3 50. *Oregon*—East Portland 1st (sab-ech., 13 46), 21 38; — Misspah ch. and sab-ech., 38; Independence Calvary (sab-ech., 8 30), 13 30; Marion, 1; Mehama sab-ech., 6 87; Octoraia, 1; Pleasant Grove, 2; Portland 1st, 80 78; Salem sab-ech., 20 15; Spring Valley sab-ech., 5. *Puget Sound*—Cowlitz Co. 1st sab-ech., 7 25; Montesano sab-ech., 8 50; Olympia sab-ech., 20; Kenton sab-ech., 4 73; Seattle 2d sab-ech., 20; Sumner sab-ech., 10; Tacoma 2d, 2; Westminster (sab-ech., 1), 5 55. *Southern Oregon*—Ashland sab-ech., 5; Eagle Point sab-ech., 4 95. 280 96

ILLINOIS.—*Alton*—Butler ch. and sab-ech., 2; Chester, 3; Greenfield sab-ech., 7; Greenville sab-ech., 13 60; Hillsboro' sab-ech., 8 91; Litchfield sab-ech., 10; Nokomis sab-ech., 10 06; North Alton sab-ech., 4 35; Plainview sab-ech., 5; Raymond sab-ech., 6 10; Shipman sab-ech., 3; Troy sab-ech., 5; Virden sab-ech., 5 73. *Bloomington*—Bement sab-ech., 19 42; Bloomington 1st sab-ech., 32; — 2d sab-ech., 18 55; Cerro Gordo sab-ech., 5 46; Chenoa sab-ech., 35 83; Clarence sab-ech., 5; Clinton sab-ech., 31 58; Covell sab-ech., 4 73; Fairbury sab-ech., 4 50; Farmer City sab-ech., 5; Homer sab-ech., 5; Onarga sab-ech., 10; Paxton sab-ech., 4 08; Piper City sab-ech., 9 69; Sidney sab-ech., 3; Tolono sab-ech., 7 13; Towanda sab-ech., 6; Urbana sab-ech., 8 35; Watseka sab-ech., 5 44; Wayneville sab-ech., 7. *Carro*—Anna sab-ech., 30; Bridgeport sab-ech., 14 07; Cairo sab-ech., 18 30; Carbondale sab-ech., 7 70; Carmi sab-ech., 10 55; Carterville, 3; Cobden sab-ech., 11 31; Enfield sab-ech., 10; Equality sab-ech., 2 50; Galum sab-ech., 6 70; Mt. Vernon sab-ech., 9 90; Nashville sab-ech., 9; Olney sab-ech., 8 83; Saline Mines sab-ech., 5; Union sab-ech., 7 20; Wabash sab-ech., 14 55. *Chicago*—Bloom sab-ech., 16; Braidwood sab-ech., 37 20; Brookline sab-ech., 16 16; Chicago 2d sab-ech., 2 50; — 3d sab-ech., 50 28; — 6th, 62 81; — Belden Ave. (sab-ech., 5), 11 31; — Campbell Park sab-ech., 5 64; — Central Park sab-ech., 13 85; — Covenant sab-ech., 21; — Onward Mission sab-ech., 14 96; — Scotch sab-ech., 6; — West sab-ech., 7 68; Du Page sab-ech., 6; Highland Park sab-ech., 31 90; Hyde Park, 36 47; Itaska sab-ech., 5; Nanteno sab-ech., 14 87; Oak Park sab-ech., 35; Peotone, 19 21; Pullman sab-ech., 32 76; River Forest, 5 02; Wilmington ch. and sab-ech., 20 50. *Freeport*—Belvidere sab-ech., 13; Cedarville sab-ech., 1 09; Freeport 1st sab-ech., 12 87; Galena 1st sab-ech., 4 34; Ridgefield sab-ech., 7 34; Rockford Westminster (sab-ech., 2 26), 10 32; Winnebago sab-ech., 14 50; Woodstock sab-ech., 17. *Mattson*—Arcola sab-ech., 3; Ashmore sab-ech., 10, 15; Casey sab-ech., 1 95; Chikman sab-ech., 3; Edinham sab-ech., 5 19; Grandview sab-ech., 11 50; Kansas sab-ech., 8 20; Mattson (sab-ech., 6 13), 15 79; Morrisville sab-ech., 12 30; Mowqua sab-ech., 6 05; New Hope sab-ech., 10; Oakland sab-ech., 3 70; Palestine sab-ech., 10; Pana (sab-ech., 10), 10 28; Pleasant Prairie sab-ech., 13 48; Shelbyville sab-ech., 12 29; Tower Hill sab-ech., 10; Tuscola ch. and sab-ech., 10; Vandalia sab-ech., 11 01; Walnut Prairie sab-ech., 1. *Ottawa*—Au Sable Grove sab-ech., 11 04; Aurora sab-ech., 10; Sreator Park sab-ech., 36 83. *Peoria*—Altona sab-ech., 18 61; Astoria sab-ech., 4 25; Canton, 7 60; Elmira ch. and sab-ech., 16 08; Elmhurst sab-ech., 7 07; Eureka sab-ech., 7 15; French Grove sab-ech., 9; Ipava sab-ech., 8 50; Lewistown sab-ech., 75; Peoria 1st sab-ech., 30 37; — Calvary sab-ech., 25 26; Washington sab-ech., 7 55; Yates City sab-ech., 11 65. *Rock River*—Albany sab-ech., 1 30; Aledo (sab-ech., 10), 13 25; Alexis (sab-ech., 18), 24; Ashton sab-ech., 16 73; Buffalo Prairie sab-ech., 8; Centre (sab-ech., 5 80), 16 80; Edginton

sab-ech., 8 30; Garden Plain sab-ech., 5; Geneseo sab-ech., 11 79; Milan sab-ech., 23 15; Munson sab-ech., 8 40; Newton sab-ech., 15; Norwood sab-ech., 23; Peniel sab-ech., 9; Perryton sab-ech., 4 75; Rock Island Broadway sab-ech., 15; — Central (sab-ech., 11 29), 20; Sterling sab-ech., 28 26. *Schuyler*—Brooklyn, 4 32; Barton Memorial sab-ech., 6; Bushnell ch. and sab-ech., 10 80; Camp Point sab-ech., 8; Chili sab-ech., 8 08; Elvaston sab-ech., 15; Fountain Green (sab-ech., 8 58), 11 13; Hamilton sab-ech., 7 13; Harman (sab-ech., 5), 11; Kirkwood sab-ech., 14 60; Liberty sab-ech., 8; Macomb, 19; Mt. Sterling sab-ech., 19 44; Olive sab-ech., 3 36; Salem, 5; Wythe sab-ech., 11 50. *Springfield*—Bates sab-ech., 8 87; Brush Creek sab-ech., 4 75; Chatham (sab-ech., 1 75), 4; Greenview ch. and sab-ech., 13; Irish Grove sab-ech., 25; Jacksonville sab-ech., 9 66; — United Portuguese ch. and sab-ech., 14 31; Lincoln sab-ech., 8 90; Maroa sab-ech., 10; Mason City sab-ech., 13 65; Murraysville sab-ech., 10; North Sangamon sab-ech., 10 40; Petersburg sab-ech., 20 37; Sweet Water sab-ech., 5. 2051 79

INDIANA.—*Crawfordsville*—Crawfordsville 1st sab-ech., 13; — Centre sab-ech., 25; Delphi (sab-ech., 10 64, 15 44; Elizaville sab-ech., 4 50; Frankfort, 8; Hopewell sab-ech., 6; Judson sab-ech., 4 56; Lebanon sab-ech., 8; Montezuma sab-ech., 3 47; Rock Creek sab-ech., 3 90; Rockfield sab-ech., 4 86; Russellville sab-ech., 6 04; State Line, 2; Waveland sab-ech., 14. *Fort Wayne*—Bluffton sab-ech., 7 20; Decatur sab-ech., 10 25; Fort Wayne 1st, 31 79; Huntington sab-ech., 14 42; La Grange sab-ech., 7 40; Waraw (sab-ech., 4 06), 14 90. *Indianapolis*—Bethany, 7 40; Greenwood sab-ech., 11 60; Hopewell sab-ech., 21 63; Indianapolis 12th, 4 30; Southport (sab-ech., 4 06), 6 35; White Lick sab-ech., 14. *Lafayette*—Crown Point (sab-ech., 8 75), 13 41; Goodland sab-ech., 9; Hebron sab-ech., 10; Lake Prairie sab-ech., 13 40; La Porte sab-ech., 26 17; Michigan City sab-ech., 20 18; Monon sab-ech., 6 34; Rochester sab-ech., 2 50; South Bend 1st sab-ech., 100; Union sab-ech., 7. *Muncie*—Anderson sab-ech., 8 56; Hartford City (sab-ech., 20), 35 71; Hopewell ch. and sab-ech., 7; Muncie sab-ech., 25 38; Noblesville sab-ech., 10; Portland sab-ech., 6 65; Wabash, 75 cts.; Winchester sab-ech., 17 52. *New Albany*—Bedford sab-ech., 2 50; Charlestown sab-ech., 16 22; Crothersville sab-ech., 6 50; Hanover, 5 58; Lexington sab-ech., 5 67; Madison 1st sab-ech., 27 32; New Albany 1st (sab-ech., 11 57), 20 77; New Philadelphia sab-ech., 2 73; Pleasant Township sab-ech., 8 50; Salem sab-ech., 8; Vevay sab-ech., 9. *Vincennes*—Evansville 1st Ave. ch. and sab-ech., 12 26; — Grace sab-ech., 67 40; Mt. Vernon sab-ech., 3 10; Petersburg, 4; Rockport (sab-ech., 10 31), 14 31; Smyrna sab-ech., 13 30; Terre Haute Central sab-ech., 8 50; — Moffat St. (sab-ech., 12 82), 14 32; Washington sab-ech., 9; Worthington sab-ech., 5 34. *White Water*—Aurora sab-ech., 5; Cambridge City sab-ech., 12; Cold Spring sab-ech., 10; Connersville 1st sab-ech., 10; Ebenezer sab-ech., 8 50; Knightstown sab-ech., 10 37; Lawrenceburg sab-ech., 16 50; Liberty sab-ech., 11 37; Richmond, 13 50; Rising Sun sab-ech., 5; Shelbyville sab-ech., 24 75; Sparta sab-ech., 9; Versailles, 5. 991 09

INDIAN TERRITORY.—*Cherokee Nation*—Elm Spring sab-ech., 3 80; Eureka sab-ech., 3 30; Park Hill (sab-ech., 9 35), 12 35; Pheasant Hill sab-ech., 2 40; Pleasant Valley sab-ech., 3; Tahlequah (sab-ech., 2 75), 5; Vinita sab-ech., 5 55; Woodall sab-ech., 4 35. *Muscogee*—Muscogee ch. and sab-ech., 37; Red Fork sab-ech., 3. 79 25

IOWA.—*Cedar Rapids*—Anamosa sab-ech., 5 75; Andrew sab-ech., 12 50; Blairtown sab-ech., 17; Cedar Rapids 1st sab-ech., 28; — 2d sab-ech., 50 17; Centre Junction sab-ech., 6 25; Lyons ch. and sab-ech., 11; Marion sab-ech., 10 38; Mechanicsville sab-ech., 12 47; Monticello sab-ech., 6; Scotch Grove, 5; Springville sab-ech., 4 30; Vinton ch. and sab-ech., 15; Wheatland sab-ech., 17 50; Wyoming, 2 32. *Council Bluffs*—Alton sab-ech., 15 69; Atlantic sab-ech., 37 38; Audubon sab-ech., 6 70; Arbordale sab-ech., 3 50; Bedford sab-ech., 18 78; Conway sab-ech., 6; Griswold sab-ech., 3 95; Lenox (sab-ech., 9 58), 16 68; Norwich sab-ech., 9 35; Pilot Grove sab-ech., 20 68; Platte Centre sab-ech., 4 65; Prairie Star sab-ech., 1 40; Rippledale 90 cts.; Sharon sab-ech., 19 18; Sharpsburg, 1 90; Villisca sab-ech., 5; Walnut sab-ech., 9 75. *Des Moines*—Ade sab-ech., 9 37; Albia sab-ech., 11; Chariton sab-ech., 20 04; Dexter sab-ech., 3 92; English, 5 70; Leon sab-ech., 9; Newton sab-ech., 10 50; Humeston sab-ech., 11 37; Perry sab-ech., 11 30; Ridgedale sab-ech., 3 66; Dubuque 1st (sab-ech., 14), 25; — 3d (sab-ech., 33, 38; — German sab-ech., 16; Jessup sab-ech., 9 80; Lansing 1st sab-ech., 15 61; Maynard sab-ech., 5 15; Pine Creek sab-ech., 11; Rowley sab-ech., 5 30. *Fort Dodge*—Battle Creek sab-ech., 8 25; Bethel sab-ech., 14; Coon Rapids sab-ech., 3 10; Denison sab-ech., 7 59; Ida sab-ech., 12; Le Mars sab-ech., 7; Lohrville sab-ech., 5 50; Meriden, 1 70; O'Brien Co. Scotch sab-ech., 9 80; Odebolt sab-ech., 8; Paton sab-ech., 9 70; Pomeroy sab-ech., 6 38; Rippey sab-ech., 3 05; Sac City (sab-ech., 15), 20; Schaller, 7 29; Spirit Lake sab-ech., 7; Vail sab-ech., 15 86. *Jowa*—Bentonsport sab-ech., 1 22; Birmingham sab-ech., 5 25; Burlington 1st sab-ech., 24 55; Fairfield ar-ech., 27; East End sab-ech., 4 50; Kossuth, 3 80; Mediapolis sab-ech., 18 41; Mt. Pleasant 1st sab-ech., 8 78; Oakland sab-ech.,

8; Ottumwa (sab-ech., 35 08), 44 08; Troy sab-ech., 7 95; Union sab-ech., 2 52; Wapella sab-ech., 6; Winfield sab-ech., 19 10. *Iowa City*—Atalissa sab-ech., 12; Brooklyn sab-ech., 5 60; Ladora sab-ech., 12; Le Claire sab-ech., 5; Marengo sab-ech., 15 03; Montezuma (sab-ech., 6 12), 15 72; Oxford sab-ech., 18 27; Princeton sab-ech., 12; Red Oak Grove sab-ech., 19 33; Scott sab-ech., 10 99; Sigourney sab-ech., 7 50; Summit sab-ech., 14; Tipton (sab-ech., 16 32), 22 35; Union sab-ech., 7 38; Washington sab-ech., 31 61; West Branch sab-ech., 11 06; West Liberty sab-ech., 17 25; Williamsburg sab-ech., 9; Wilton sab-ech., 13. *Waterloo*—Ackley sab-ech., 40; Cedar Falls (sab-ech., 13 75), 21 15; Clarksville, 6; Greene sab-ech., 5; Grundy Centre (sab-ech., 22 85), 38; Holland Ger. sab-ech., 14; Janesville ch. and sab-ech., 10; La Porte City sab-ech., 9 25; Marshalltown sab-ech., 16; Morrison (sab-ech., 13), 17; Salem sab-ech., 14; State Centre sab-ech., 7; Tama City (sab-ech., 4), 5; Toledo (sab-ech., 8 71), 13 51; Tranquility sab-ech., 11 30; Williams sab-ech., 9 63.

1427 92

KANSAS.—*Emporia*—Agricola ch. and sab-ech., 5 35; Argonia sab-ech., 9 35; Big Creek sab-ech., 3 25; Caldwell sab-ech., 11; Calvary sab-ech., 3 19; Cottonwood Falls ch. and sab-ech., 3; Eldorado (sab-ech., 3 73), 12 51; El Paso, 2; El-mendador sab-ech., 4 35; Emporia 1st sab-ech., 27; — Arundel Ave. sab-ech., 5 50; Marion, 12; Maxon sab-ech., 3 60; Mayfield sab-ech., 4 60; Mt. Vernon sab-ech., 9; Mulvane sab-ech., 5 30; Oxford sab-ech., 2 53; Silver Creek sab-ech., 3; Slate Valley sab-ech., 1 64; Victor sab-ech., 2 43; White City sab-ech., 2 36; Wichita 1st, 8 09; — Oak St. (sab-ech., 4), 8. *Highland*—Avoca sab-ech., 3 80; Axtel sab-ech., 6 40; Clifton sab-ech., 20; Hiawatha sab-ech., 25 73; Highland sab-ech., 11 04; Horton sab-ech., 13 19; Huron sab-ech., 3 90; Marysville sab-ech., 10; Nortonville sab-ech., 6; Troy sab-ech., 13 75. *Larned*—Anthony sab-ech., 4 63; Burrton, 3 92; Dodge City sab-ech., 15; Harper sab-ech., 3 75; Hugoton sab-ech., 2 53; Hutchinson sab-ech., 42 42; Kingman sab-ech., 2 70; Kinsley sab-ech., 7; McPherson sab-ech., 17 01; Medicine Lodge sab-ech., 12 80; Sterling, 5. *Neosho*—Carlyle 16 cts.; Central City sab-ech., 3 75; Chanute (sab-ech., 65 cts.), 5 16; Cherryvale sab-ech., 10; Coffeyville, 4; Colony sab-ech., 4 25; Fort Scott 1st sab-ech., 9 92; Girard sab-ech., 3 64; Glendale sab-ech., 4; Lake Creek sab-ech., 1 60; Lane Elm sab-ech., 4 31; Louisville sab-ech., 9 50; McCune sab-ech., 5 60; Mineral Point, 90 cts.; Neosho Falls sab-ech., 4 44; Osage 1st sab-ech., 31 25; Oswego sab-ech., 35; Ottawa, 10 62; Paolo sab-ech., 26 43; Parsons sab-ech., 13 91; Pittsburgh sab-ech., 1 20; Princeton (sab-ech., 6 20), 9 70; Richmond (sab-ech., 3 70), 6 70; Toronto sab-ech., 4; Yates Centre sab-ech., 10 70. *Osborne*—Kill Creek sab-ech., 2 40; Long Island sab-ech., 4; Norton sab-ech., 5 40; Oberlin sab-ech., 3 41; Smith Centre sab-ech., 3 45. *Solomon*—Bashan, 2 31; Bennington sab-ech., 9 50; Clyde sab-ech., 14 67; Culver sab-ech., 8 75; Delphos sab-ech., 7 07; Elsworth sab-ech., 10; Glasco sab-ech., 4 56; Hope sab-ech., 5 98; Mankato sab-ech., 11 75; Miltonvale sab-ech., 2 56; Salina sab-ech., 14 25; Scotch Plains sab-ech., 1 50. *Topeka*—Auburn, 1 20; Black Jack sab-ech., 11 90; Clay Centre sab-ech., 3; Clinton sab-ech., 6 46; Edgerton sab-ech., 7 37; Gardner sab-ech., 5 60; Junction City sab-ech., 50; Leavenworth, 60; Mission Centre ch. and sab-ech., 6 60; Olathe sab-ech., 5 37; Spring Hill sab-ech., 4 70; Topeka 1st, 75 08; — Westminster, 3; Wamego sab-ech., 5 13.

947 12

KENTUCKY.—*Ebeneser*—Flemingsburg sab-ech., 27 63; Greenup (sab-ech., 10 50), 12 50; Pikeville sab-ech., 21; Williamstown sab-ech., 4 50. *Louisville*—Hopkinsville sab-ech., 11 03; Louisville 4th sab-ech., 16 15; — Warren Memorial, 34 36; Pewee Valley sab-ech., 12. *Transylvania*—Barbourville sab-ech., 3 89; Columbia sab-ech., 6 45.

149 51

MICHIGAN.—*Detroit*—Alpena sab-ech., 4 25; Ann Arbor (sab-ech., 23 84), 49 55; Birmingham sab-ech., 10; Detroit 1st, 42 69; — 2d Ave. sab-ech., 12 60; — Central sab-ech., 7 27; — Fort St. sab-ech., 50; — Hamtramck sab-ech., 8 68; — Jefferson Ave., 35; East Nankin sab-ech., 2; Fort Griott sab-ech., 22; Holly sab-ech., 7; Howell sab-ech., 19 60; Marine City sab-ech., 15 34; Plainfield sab-ech., 14 45; Pontiac (sab-ech., 36 13), 75 20; Fort Huron sab-ech., 25 60; Saline sab-ech., 15 12; Stony Creek sab-ech., 6; Wyandotte sab-ech., 28 63. *Grand Rapids*—Ferryburg sab-ech., 2; Grand Rapids Westminster sab-ech., 37 38; Muir sab-ech., 6 30; Spring Lake sab-ech., 11 22; Tustin sab-ech., 11 25. *Kalamazoo*—Dexter sab-ech., 20 36; Edwardsburg sab-ech., 9 61; Plainwell sab-ech., 1; Richland (sab-ech., 13 69), 19 17; Schoolcraft, 4 41; Sturgis sab-ech., 4 73; Three Rivers sab-ech., 13 45. *Lansing*—Brooklyn sab-ech., 5 20; Homer ch. and sab-ech., 18 60; Jackson sab-ech., 25 63; Stratford sab-ech., 6 69; Clayton—Blissfield sab-ech., 13; California sab-ech., 10 34. *Monroe*—Blissfield sab-ech., 10 24; Coldwater sab-ech., 41 77; Quincy sab-ech., 12 13; Raisin (sab-ech., 5 71), 11 33; Tecumseh, 31. *Petokey*—Elmira sab-ech., 2 26; Lake City sab-ech., 15. *Saginaw*—Bay City sab-ech., 14 11; Brookfield sab-ech., 11 2; Covenant sab-ech., 11 15; East Saginaw Washington Ave. sab-ech., 5 51; Emerson sab-ech., 7 58; Flushing sab-ech., 30 43; Gaines sab-ech., 2 54; Gladwin 1st sab-ech., 1 45; Linden ch. and sab-ech., 6 40; Maple Ridge sab-ech., 7 70; Midland City sab-

ech., 12 46; Morrisce sab-ech., 3 60; Mt. Pleasant sab-ech., 2 25; Mundy ch. and sab-ech., 6; Port Austin sab-ech., 3 20; Saginaw Grace sab-ech., 4; Sand Beach sab-ech., 11 53; Vassar sab-ech., 10 40; Westminster sab-ech., 27 38.

MISSOURI.—*Duluth*—Duluth 2d (sab-ech., 13 65), 25 20; Rice Lake sab-ech., 1 74. *Montana*—Beaver Creek sab-ech., 9; Jackson sab-ech., 11; Kimbora sab-ech., 6 11; Kasota, 17 30; Le Sauer sab-ech., 10 79; Luverne sab-ech., 4; Lyons sab-ech., 3 60; Mankato sab-ech., 39 58; Tracy ch. and sab-ech., 9 16; Wells sab-ech., 13; Woodstock sab-ech., 2 07; Worthington Westminster sab-ech., 17 45. *Red River*—Argyle sab-ech., 9 49; Crookston sab-ech., 7 60; Hallock sab-ech., 15; Maine sab-ech., 6 50; Maplewood sab-ech., 2 08; Mendenhall Memorial sab-ech., 8 39; Moorhead sab-ech., 7 14; Scotland sab-ech., 4 70. *St. Paul*—Crystal Bay sab-ech., 4 33; Howard sab-ech., 7 90; Maple Plain sab-ech., 17 52; Minneapolis 1st, 14 35; — Franklin Ave. (sab-ech., 14 62), 17; — Highland Park sab-ech., 6 35; — House of Faith sab-ech., 8 64; — Shiloh sab-ech., 26 20; — Stewart sab-ech., 27 07; North St. Paul sab-ech., 4; Oak Grove ch. and sab-ech., 6 25; Rockford, 4 15; Rush City sab-ech., 9; St. Paul Arlington Hills sab-ech., 9; — Central sab-ech., 19 80; — House of Hope sab-ech., 154 61; — Westminster sab-ech., 9 66; Warrendale sab-ech., 5 40; Willmar sab-ech., 9 48. *Winona*—Austin ch. and sab-ech., 6 38; Caledonia sab-ech., 2; Fremont sab-ech., 15 50; Hokah sab-ech., 1 85; Kasson sab-ech., 10; La Crescent, 7 50; Preston (sab-ech., 3 93), 8 93.

MISSOURI.—*Kansas City*—Clinton, 5 25; Eldorado sab-ech., 2 92; Knob Noster sab-ech., 6 60; Montrose sab-ech., 9 23; Osceola sab-ech., 6; Raymore sab-ech., 16 98; Scudalia Broadway ch. and sab-ech., 27 65; Sharon sab-ech., 10; Sunny Side sab-ech., 3 50; Tipton sab-ech., 5. *Ozark*—Bollivar sab-ech., 8; Joplin sab-ech., 13 40; Mt. Vernon sab-ech., 6 50; Neosho sab-ech., 5; Ozark Prairie sab-ech., 7; Shiloh, 70 cts.; Springfield Calvary sab-ech., 50; White Oak sab-ech., 7. *Palmira*—Bethel sab-ech., 3 80; Brookfield sab-ech., 8; New Providence sab-ech., 13; Unionville (sab-ech., 12), 18 41. *Platte*—Akron sab-ech., 5 52; Breckenridge sab-ech., 11; Cameron sab-ech., 1 45; Craig ch. and sab-ech., 5; Fairfax sab-ech., 6 14; Graham sab-ech., 6 50; Hodge sab-ech., 5 21; King City sab-ech., 10 71; Lathrop sab-ech., 7 68; New Point sab-ech., 10 80; New York Settlement sab-ech., 5; Parkville sab-ech., 10; St. Joseph North sab-ech., 26 46; Union sab-ech., 6 38. *St. Louis*—De Soto sab-ech., 18 16; Elk Prairie sab-ech., 2 97; Emmanuel Ger. (sab-ech., 1 80), 6 70; Jonesboro' sab-ech., 5; Marble Hill sab-ech., 1 55; Pleasant Hill sab-ech., 10; Poplar Bluff sab-ech., 3 05; Rolla sab-ech., 7 40; St. Louis 1st, 84 05; — Carondelet sab-ech., 22; — Cote Brillante sab-ech., 24 37; — Lee Ave. sab-ech., 9 25; — Lafayette Park Gravois Miss. sab-ech., 26; — West sab-ech., 50; Webster Grove (sab-ech., 28 48), 43 48; White Water sab-ech., 5 01; Zoar (sab-ech., 2 10), 7 10.

NEBRASKA.—*Hastings*—Aurora sab-ech., 7; Beaver City sab-ech., 13; Marquette sab-ech., 5 06; Minden sab-ech., 8 94; Nelson, 51 cts.; Osco sab-ech., 2 26; Republican City sab-ech., 1; Superior sab-ech., 8 43. *Kearney*—North Loup (sab-ech., 2 51), 4 51; North Platte sab-ech., 20; Wilson Memorial (sab-ech., 1), 2; Wood River, 3 50. *Nebraska City*—Barnston sab-ech., 10; Diller, 5 09; Fairmount sab-ech., 12 89; Falls City sab-ech., 8 10; Hebron sab-ech., 10 95; Helena sab-ech., 5; Humboldt sab-ech., 6 06; Lincoln 1st sab-ech., 25; Nebraska City, 15 05; Plattsmouth, 9 80; Salem sab-ech., 7 42; Seward (sab-ech., 8 43), 13 05; Table Rock, 8 34; Tamora sab-ech., 8 86; Ute sab-ech., 5. *Niobrara*—Cleveland ch. and sab-ech., 3 40; Emerson sab-ech., 8 65; Hartington sab-ech., 14; Innian sab-ech., 2; Madison sab-ech., 10; Millerboro' ch. and sab-ech., 1 33; Norden, 1; O'Neill sab-ech., 5 50; Ponca sab-ech., 10; Stuart sab-ech., 2 10; Valentine sab-ech., 4 21; Wakefield (sab-ech., 2 87), 7 64. *Omaha*—Belle Centre sab-ech., 1 40; Blair sab-ech., 8 50; Fremont (sab-ech., 43), 53 85; Lyons (sab-ech., 11 55), 14 55; Omaha 1st (sab-ech., 45 66), 67 91; — Ambler l'ace sab-ech., 4 05; — Knox sab-ech., 28 90; — Lowe Ave. (sab-ech., 15 90), 20 05; — Westminster sab-ech., 5 68; Osceola sab-ech., 4; Silver Creek sab-ech., 1 50; South Omaha sab-ech., 8 41; Tekamah ch. and sab-ech., 8 07; Wahoo sab-ech., 5; Waterloo sab-ech., 10. 533 42

NEW JERSEY.—*Elizabeth*—Basking Ridge (sab-ech., 15), 38 64; Clarksville sab-ech., 10 32; Clinton sab-ech., 24 58; Elizabeth 2d, 33 50; — 3d Ave. Chapel sab-ech., 7 03; — Madison Ave. (sab-ech., 17 40), 25 35; — Marshall St. sab-ech., 9 10; Lammington sab-ech., 15 65; Metuchen, 11 80; Perth Amboy sab-ech., 78 75; Plainfield 1st sab-ech., 63 28; Pluckamin sab-ech., 17 70; Roselle, 5 68; Westfield sab-ech., 40. *Jersey City*—Carlstadt Ger., 2; Hackensack sab-ech., 15 68; Hoboken 1st sab-ech., 11 52; Jersey City Claremont sab-ech., 15; — Scotch sab-ech., 27; miss. sab-ech., 6 25; Newfound-land sab-ech., 25; Rutherford sab-ech., 58 08; West Milford sab-ech., 5. *Monmouth*—Allentown sab-ech., 13 10; Asbury Park sab-ech., 27 75; Beverly, 21 43; Columbus sab-ech., 16; Cranbury 2d sab-ech., 23 25; Forked River sab-ech., 9 70; Freehold sab-ech., 33 68; Hightstown sab-ech., 11 09; Jamesburg sab-ech., 23 18; Keyport sab-ech., 4 12; Long Branch sab-ech., 14; Manalapan sab-ech., 11; Manasquan ch. and sab-ech., 41 74; Moorestown sab-ech., 23 52; Oceanic sab-ech.,

14 56; Plumstead (sab-ech., 2), 5; Tennent sab-ech., 32. *Morris and Orange*—Chatham ch. and sab-ech., 18 54; Dover sab-ech., 50; German Valley sab-ech., 5; Hanover sab-ech., 19; Madison, 2 7; Mendham 2d (sab-ech., 1 54), 12; Morris Plains sab-ech., 5; New Providence sab-ech., 7; Orange 1st, 100; Rockaway sab-ech., 24 32; South Orange sab-ech., 37 12; miss. sab-ech., 30; St. Cloud sab-ech., 17 42. *Newark*—Caldwell ch. and sab-ech., 64; Montclair Trinity sab-ech., 61 15; Newark 1st, 36 93; — 3d sab-ech., 23; — Central sab-ech., 10 67; — Park, 10 20; — South Park (sab-ech., 49), 112 65. *New Brunswick*—Alexandria 1st sab-ech., 6 09; Amwell 2d, 8 11; Brookville sab-ech., 8 60; Frenchtown sab-ech., 22 60; Hamilton Square sab-ech., 19 50; Holland, 19 50; Little York sab-ech., 5 50; Lawrenceville sab-ech., 11 25; Milford sab-ech., 32 25; New Brunswick 1st, 31 52; Pennington sab-ech., 11 08; Princeton Witherspoon St. sab-ech., 7; Stockton sab-ech., 7 49; Titusville sab-ech., 21; Trenton 3d sab-ech., 62 02; — 4th sab-ech., 38 60; — Bethany sab-ech., 61 07; — Prospect St. sab-ech., 10 67; — Chapel sab-ech., 20 75. *Newton*—Asbury sab-ech., 20; Danville sab-ech., 7 60; Greenwich sab-ech., 7 65; Harmony sab-ech., 18 60; North Hardiston sab-ech., 10; Oxford 1st sab-ech., 12; Sparta sab-ech., 12 82; Stanhope sab-ech., 8 51. *West Jersey*—Absecon sab-ech., 6; Atlantic City (sab-ech., 27 18), 58 52; Beilin sab-ech., 15; Billingsport sab-ech., 15; Bridgeton 1st sab-ech., 30; — East sab-ech., 2 50; Bunker Hill sab-ech., 4; Cape Island sab-ech., 13 54; Cold Spring sab-ech., 10; Deerfield sab-ech., 18 20; Elmer sab-ech., 2; Gloucester City sab-ech., 5; Greenwich (sab-ech., 18 16), 29 52; Hammononton sab-ech., 21; Leed's Point sab-ech., 6 05; May's Landing sab-ech., 13 20; Millville sab-ech., 21 56; Pleasantville sab-ech., 10; Swedesboro sab-ech., 6 45; Tuckahoe sab-ech., 6; Wenonah sab-ech., 36; Williamstown sab-ech., 13 65; Woodbury (sab-ech., 22 10), 42 10; Woodstown sab-ech., 9 68. 2442 31.

New Mexico—Santa Fé—Raton 1st sab-ech., 10; Santa Fé sab-ech., 7 46.

New York—*Albany*—Albany 6th sab-ech., 43; — Madison Ave. sab-ech., 40; Amsterdam 2d (sab-ech., 21), 68; Carlisle sab-ech., 3; Esperance, 3; Gloversville sab-ech., 32 88; Jefferson (sab-ech., 18), 15; Johnstown sab-ech., 75 07; New Scotland sab-ech., 12 95; Princetown sab-ech., 25 76; Saratoga Springs 2d sab-ech., 17 11; West Galway sab-ech., 8 17. *Binghamton*—Afton sab-ech., 6 13; Bainbridge, 14 76; Binghamton North sab-ech., 42 10; — West sab-ech., 43 86; East Maine sab-ech., 3 05; McGrawville sab-ech., 7 93; Masonville sab-ech., 7; Nineveh, 15 67; Owego sab-ech., 12 12; Smithville Flats sab-ech., 2; Union sab-ech., 15; Waverly sab-ech., 5; Windsor sab-ech., 15 10. *Boston*—Antrim sab-ech., 7 50; Barre sab-ech., 9 57; Holyoke sab-ech., 14; Lonsdale sab-ech., 15; Manchester Westminster sab-ech., 10 15; New Bedford sab-ech., 11; Newport sab-ech., 35; Providence sab-ech., 23 17; South Ryegate (sab-ech., 2), 4; Windham sab-ech., 6 63; Woonsocket sab-ech., 4. *Brooklyn*—Brooklyn Alliance St. sab-ech., 62 53; — South 3d St. sab-ech., 22 91; — Throop Ave. sab-ech., 25. *Buffalo*—Buffalo Covenant sab-ech., 7 75; — Lafayette St. sab-ech., 14; Conewango sab-ech., 5; Ellcottville sab-ech., 6 30; Franklinville sab-ech., 12 79; Panama, 3 60; Sherman sab-ech., 8 50; Silver Creek (sab-ech., 22), 28; Springfield (sab-ech., 12), 16; United Mission ch. and sab-ech., 7. *Cayuga*—Auburn Calvary sab-ech., 20 86; Dryden sab-ech., 13 59; Genoa 1st (sab-ech., 28 30), 38 36; — 3d sab-ech., 7 88; Ithaca (sab-ech., 34 15), 67 57; Owego sab-ech., 12; Sennett sab-ech., 9 35. *Champlain*—Ausable Forks and Black Brook sab-ech., 10 25; Port Covington sab-ech., 26 65; Peristrome sab-ech., 6 40. *Chemung*—Breesport sab-ech., 3 30; Burdett, 4 28; Elmira Franklin St. sab-ech., 5 21; Havana sab-ech., 16; Hector sab-ech., 14 75; Mecklenburg sab-ech., 20; Moreland sab-ech., 3 40; Southport sab-ech., 14 05. *Columbia*—Ancram Lead Mine sab-ech., 8; Canaan Centre sab-ech., 2 40; Centerville sab-ech., 6 25; Windham sab-ech., 20 66. *Genesee*—Bethany Centre sab-ech., 7 50; Byron sab-ech., 10; Castile (sab-ech., 13 59), 22; East Pembroke sab-ech., 4 35; Portageville sab-ech., 7 05. *Geneva*—Branchport sab-ech., 1 55; Canandaigua sab-ech., 13 85; Geneva 1st, 18 35; Gorham sab-ech., 25 44; Manchester sab-ech., 14 32; Oak's Corner, 6; Romulus (sab-ech., 5 90), 16 90; Seneca, 19 15; Seneca Castle sab-ech., 5 75. *Hudson*—Chester sab-ech., 31 32; Circleville ch. and sab-ech., 16 12; Cohecton sab-ech., 23 35; Good Will ch. and sab-ech., 16 20; Hamptonburg (sab-ech., 7), 19; Haverstraw Central ch. and sab-ech., 21; Hopewell sab-ech., 12 55; Livingston Manor sab-ech., 6 75; Milford sab-ech., 17 25; Montgomery sab-ech., 30; Monticello sab-ech., 5; Otisville sab-ech., 6 50; Palisades sab-ech., 5 85; Ridgebury sab-ech., 11 55; Stony Point sab-ech., 14 59; Unionville sab-ech., 22 30; Washingtonville 1st sab-ech., 40; West Town sab-ech., 25; White Lake sab-ech., 1 54. *Long Island*—Amagansett sab-ech., 10 50; Bridgehampton sab-ech., 12 78; Cutchogue sab-ech., 8; Franklinville sab-ech., 6; Greenport sab-ech., 34 55; Middletown (sab-ech., 10), 16 06; Port Jefferson, 10; Selden sab-ech., 2; Yaphank sab-ech., 4 77. *Lynn*—East Falmurra (sab-ech., 3 74), 9 50; Junius sab-ech., 7; Lyons, 17 04; Newark sab-ech., 37 12; Sodus Centre sab-ech., 2. *Nassau*—Glenwood sab-ech., 3 50; Hempstead Christ ch. (sab-ech., 45), 56; Islip sab-ech., 5 70; Ja-

maica sab-ech., 38 22; Newtown sab-ech., 14 96; Northport sab-ech., 12; Oyster Bay sab-ech., 36 32; Roslyn sab-ech., 25; Springfield sab-ech., 47 71. *New York*—New York 1st, 50; — Allen St. sab-ech., 13; — Bethany sab-ech., 42 46; — Brick, 61 13; — Calvary sab-ech., 20; — Central sab-ech., 23 18; — Covenant Chapel sab-ech., 60; — Harlem sab-ech., 80 89; — Madison Ave. sab-ech., 124 12; — Sea and Land sab-ech., 38; — Spring St. ch. and sab-ech., 22 43; — Tremont, 11 41; — University Place sab-ech., 50; — West End, 33 40; — Westminster sab-ech., 100; — W. 51st St. sab-ech., 39 02. *Niagara*—Carlton sab-ech., 1 80; Holley sab-ech., 15 90; Lewiston sab-ech., 13; Middleport sab-ech., 1 85; Youngstown sab-ech., 9 10. *North River*—Amenia ch. and sab-ech., 22; — South sab-ech., 5 25; Cornwall sab-ech., 21; Highland Falls (sab-ech., 22), 31; Lloyd, 15 28; Malden sab-ech., 13 34; Newburg 1st sab-ech., 61; — Calvary sab-ech., 20; Pine Plains sab-ech., 29 10; Pleasant Plains sab-ech., 20 76; Pleasant Valley ch. and sab-ech., 25; Rondout sab-ech., 6 20; Smithfield sab-ech., 7 80; Wappinger's Falls sab-ech., 26. *Oswego*—Buel sab-ech., 7 43; Delhi 1st sab-ech., 16 50; — 2d sab-ech., 29; East Guilford, 8; Gilbertsville sab-ech., 12; Hamden sab-ech., 16 28; Laurens sab-ech., 14; New Berlin, 10 60; Oneonta sab-ech., 15 94; Shavertown sab-ech., 1 50; Springfield sab-ech., 11; Stamford sab-ech., 20 50; Unadilla, 5; Worcester sab-ech., 15. *Rochester*—Avon ch. and sab-ech., 8 59; Brockport (sab-ech., 53 35), 71 02; Caledonia sab-ech., 5; Clarkson sab-ech., 6 80; Dansville sab-ech., 10; Fowlesville sab-ech., 16 72; Genesee 1st sab-ech., 21 70; Genesee Village sab-ech., 60; Lima (sab-ech., 7 19), 12 60; Livonia sab-ech., 12 02; Mt. Morris sab-ech., 16 65; Pittsford ch. and sab-ech., 27 55; Rochester 3d sab-ech., 55 62; — Emmanuel sab-ech., 9 70; — St. Peter's sab-ech., 55 69; — Westminster sab-ech., 20; Sparta 1st sab-ech., 25 70; — 2d, 12 77; Springwater, 4; Victor sab-ech., 20 50; Webster sab-ech., 21 41; Wheatland sab-ech., 6 75. *Rt. Lawrence*—Brownville sab-ech., 6; Cape Vincent sab-ech., 17; Carthage sab-ech., 60 40; Chaumont sab-ech., 7 20; De Kalb Junction sab-ech., 4 50; Dexter sab-ech., 14; Heuvelton sab-ech., 9; Morristown sab-ech., 13 91; Plattsburgh ch. and sab-ech., 3 86; Rosalia sab-ech., 7; Watertown 1st, 66 75. *Schenectady*—Andover sab-ech., 6; Airport sab-ech., 5; Belmont sab-ech., 10; Campbell sab-ech., 16; Hornby sab-ech., 6; Howard sab-ech., 11; Putney sab-ech., 11 50. *Syracuse*—Amboy sab-ech., 18; Camillus sab-ech., 8 75; Canastota sab-ech., 30 27; Collamer sab-ech., 6 28; East Syracuse sab-ech., 11 23; Hannibal sab-ech., 9; Hastings sab-ech., 4; Jordan sab-ech., 16 15; Liverpool sab-ech., 6 58; Manlius sab-ech., 5; Oswego Grace sab-ech., 70 58; Syracuse 1st Waid sab-ech., 50; — Park Central, 33 84; Whitelaw sab-ech., 4 60. *Troy*—Caldwell sab-ech., 13 34; Fort Edward sab-ech., 13 24; Green Island sab-ech., 34 41; Johnsonville sab-ech., 10; Lansingburg 1st sab-ech., 44 50; Melrose sab-ech., 8 41; Sandy Hill sab-ech., 32; Schaghticoke sab-ech., 3; Troy Liberty St. sab-ech., 2; — Oakwood Ave. sab-ech., 15 59; Warrensburg sab-ech., 14 76; Waterford ch. and sab-ech., 81 19. *Ulster*—Alder Creek and Forestport sab-ech., 10; Clayville, 3 10; Holland Patent sab-ech., 9 50; Knoxboro' sab-ech., 12 75; Martinsburg sab-ech., 9 9; Northwood sab-ech., 3; Redfield sab-ech., 3 50; Rome (sab-ech., 13 14), 26 89; Vernon Centre sab-ech., 25; West Camden sab-ech., 9 50; Westernville sab-ech., 6; Whitaboro' sab-ech., 15 21. *Westchester*—Bedford sab-ech., 15; Croton Falls sab-ech., 13 50; Darien sab-ech., 16 25; Gilead, 17; Huguenot Memorial (sab-ech., 62), 72; Katonah (sab-ech., 10), 22; Mt. Kisco sab-ech., 5 06; New Haven sab-ech., 6; New Rochelle (sab-ech., 42 07), 89 63; Peekskill 1st (sab-ech., 65), 95 05; Pleasantville sab-ech., 6; Port Chester sab-ech., 14 46; Poundridge sab-ech., 26 55; Southeast Centre, 3 80; South Salem (sab-ech., 19), 26 55; Yonkers 1st, 95 44; Yorktown sab-ech., 17. 5388 88.

NORTH DAKOTA—*Fargo*—Binghamton sab-ech., 2 40; Buffalo, 5 15; Durbin sab-ech., 6; Fargo ch. and sab-ech., 17 24; Hillsboro' sab-ech., 5 55; Hunter sab-ech., 5; Jamestown ch. and sab-ech., 13 55; Lisbon sab-ech., 20 47; Milnor sab-ech., 2 10; Ripon sab-ech., 4; Sanborn sab-ech., 8 25; Tower City sab-ech., 7 74. *Pembina*—Mona sab-ech., 1; Westminster sab-ech., 15. 113 75.

OHIO—*Athens*—Amesville sab-ech., 10; Athens sab-ech., 15 35; Barlow sab-ech., 2 35; Beech Grove sab-ech., 7; Berea sab-ech., 10; Beverly sab-ech., 13 52; Bristol sab-ech., 6 30; Marietta sab-ech., 18 64; Middletown sab-ech., 21; New Plymouth sab-ech., 5; Watertown sab-ech., 4. *Bellevue*—Belle Centre sab-ech., 20; Crestline sab-ech., 11 79; Dunkirk (sab-ech., 3 20), 6 20; Forest sab-ech., 13; Huntsville sab-ech., 5 70; North Washington sab-ech., 4 50; Spring Hills sab-ech., 14 36; Upper Sandusky sab-ech., 6; West Liberty sab-ech., 9 35. *Chillicothe*—Bloomington, 6 75; Chillicothe 1st sab-ech., 43 75; — 3d sab-ech., 18 60; Frankfort sab-ech., 11 24; Hamden sab-ech., 5 41; Hillsboro' sab-ech., 5; Salem sab-ech., 13 15; Waverly sab-ech., 11 70; White Oak sab-ech., 21. *Cincinnati*—Cincinnati 2d, 27 50; — 3d, 10; — Cumminsville, 6 40; — Poplar St. sab-ech., 17 33; Clifton (sab-ech., 21 41), 34 92; Loveland (sab-ech., 8 74), 18 35; — orwood sab-ech., 6 22; Pleasant Ridge sab-ech., 25 70; Somerset sab-ech., 5; Westwood ch. and sab-ech., 5 61. *Cleveland*—Akron sab-ech., 6; Cleveland Euclid Ave. sab-ech., 60; — Miles Park sab-

sch. 15 11; East Cleveland, 12 56; Guilford, 7 85; Milton sab-sch., 5 25; North Springfield sab-sch., 6 80; Orwell, 10; Rome sab-sch., 17 85; South New Lyme sab-sch., 9; Wiltonby sab-sch., 14 80. *Columbus*—Central College (sab-sch., 18 75; Circleville sab-sch., 16; Columbus 1st sab-sch., 13 50; 5th Ave. sab-sch., 18 02; Grove City sab-sch., 16 50; Lancaster sab-sch., 22 45; Lithopolis (sab-sch., 6 50; 11 08; Milfin sab-sch., 7; Reynoldsburg sab-sch., 13 50. *Dayton*—Blue Ball sab-sch., 11; Camden sab-sch., 12; Clifton sab-sch., 13 25; Dayton 4th, 14; 3d St. sab-sch., 40 50; Monroe sab-sch., 4 49; New Jersey sab-sch., 6 10; New Paris sab-sch., 5; Oxford sab-sch., 18 30; Springfield 1st sab-sch., 76; Xenia (sab-sch., 5 30), 14 82. *Harmon*—Elmore sab-sch., 5 50; Fremont (sab-sch., 9), 38; Milan sab-sch., 4 10; Norwalk (sab-sch., 24 25), 38 58; Olena sab-sch., 5. *Lima*—Columbus Grove sab-sch., 22 52; Rockport sab-sch., 10 50; St. Mary's sab-sch., 5 88. *Mahoning*—Canfield sab-sch., 15 08; Hanover sab-sch., 10; Massillon 2d, 10; Middle Sandy sab-sch., 12; Niles sab-sch., 33 67; Poland sab-sch., 27; Youngstown 1st sab-sch., 22 55. *Marion*—Brown sab-sch., 9; Iberia sab-sch., 18; Jerome, 5; Millford Centre sab-sch., 3 40; Ostrander, 6 25; Pisgah sab-sch., 8 96; Providence, 3 75; Richmond sab-sch., 9; Trenton, 7. *Maumee*—Antwerp sab-sch., 8; Eagle Creek sab-sch., 7; Edgerton sab-sch., 5; Lost Creek sab-sch., 6 70; Toledo 1st (sab-sch., 32 27), 62 80; 5th sab-sch., 9 48; West Bethesda ch. and sab-sch., 20; Weston (sab-sch., 4 51), 7 23. *Portsmouth*—Decatur sab-sch., 7 50; Eckmauville sab-sch., 5 55; Jackson sab-sch., 3 85; Portsmouth 1st sab-sch., 45; Rome sab-sch., 5; Russellville sab-sch., 3. *St. Clairville*—Bethel sab-sch., 18 60; Cadiz sab-sch., 50; Cambridge sab-sch., 16 08; Morristown sab-sch., 22 73; Mt. Pleasant sab-sch., 17 23; Pleasant Valley sab-sch., 16 50; Rock Hill sab-sch., 2 60; St. Clairville sab-sch., 14; Scotch Ridge sab-sch., 12 33; Short Creek (sab-sch., 5), 10; Weege sab-sch., 13; Wheeling Valley sab-sch., 5 75. *Steubenville*—Buchanan Chapel sab-sch., 9; Carrollton sab-sch., 13; Cross Creek sab-sch., 5 80; Dell Roy sab-sch., 5 70; East Liverpool, 8 05; Feed Spring sab-sch., 10; Irontide sab-sch., 11 48; Kilgore sab-sch., 15 15; Linton sab-sch., 7 40; Long's Run (sab-sch., 9 53), 19 24; New Hagerstown sab-sch., 6 52; New Harrisburg sab-sch., 4; New Philadelphia sab-sch., 23; Potter Chapel sab-sch., 43; Scio, 9; Smithfield sab-sch., 11 79; Still Fork sab-sch., 16 50; Toronto sab-sch., 27 30; Waynesburg sab-sch., 17 60; Wellsville, 37. *Wooster*—Apple Creek sab-sch., 44 75; Bellville sab-sch., 6 60; Berlin sab-sch., 3; Creston sab-sch., 4 01; Doylestown, 5 50; Hayesville sab-sch., 14 87; Marshallville, 1; Orrville sab-sch., 7; Perryville sab-sch., 11 09; Plymouth sab-sch., 10; Savannah sab-sch., 20; Shelby sab-sch., 12; West Salem sab-sch., 10 01. *Zanesville*—Granville sab-sch., 45 50; Jersey sab-sch., 19 20; Madison sab-sch., 9; Newark 1st sab-sch., 15 10; 2d sab-sch., 10; Renville sab-sch., 14 09; Roseville sab-sch., 8; Unity sab-sch., 6; Utica sab-sch., 18 05; Waterford sab-sch., 6 21; Zanesville 1st, 17 45, sab-sch., 8 47; Putnam sab-sch., 11 03. 2359 76

PACIFIC—*Bentley*—St. Helena sab-sch., 10 20; San Rafael (sab-sch., 14 25), 37 60; Santa Rosa ch. and sab-sch., 23 60; Two Rocks ch. and sab-sch., 20; Ukiah, 2. *Los Angeles*—Alhambra sab-sch., 9 10; Arlington sab-sch., 26 30; Fillmore sab-sch., 4 50; Grand View (sab-sch., 17 60), 19 35; Los Angeles 3d, 14 26; Spanish sab-sch., 3 50; Orange sab-sch., 4 63; Pasadena 1st sab-sch., 33 40; Pomona sab-sch., 23 75; Redlands, 6; Riverside Calvary sab-sch., 34 37; San Pedro sab-sch., 12; Santa Ana sab-sch., 13; Westcoast sab-sch., 3 75; Tustin ch. and sab-sch., 16 35; Westminster sab-sch., 7; Wilmington sab-sch., 8. *Sacramento*—Colusa sab-sch., 5 05; Elk Grove 2 15; Marysville sab-sch., 31 35; Placerville sab-sch., 7; Vacaville sab-sch., 3. *San Francisco*—Alameda sab-sch., 42 50; Brooklyn sab-sch., 27 85; Concord sab-sch., 7; Danville sab-sch., 24 50; Lebanon sab-sch., 10 61; Oakland 1st, 43 90; San Francisco Memorial, 8 15; Woodbridge sab-sch., 20; San Pablo (sab-sch., 5), 9; Walnut Creek sab-sch., 14; West Berkeley sab-sch., 15 30. *San José*—Pleasant Valley sab-sch., 3; San Luis Obispo sab-sch., 39. *Stockton*—Grayson ch. and sab-sch., 10 45. 656 97

PENNSYLVANIA—*Allegheny*—Allegheny 1st, 68 18; Bellevue sab-sch., 10 50; Emsworth sab-sch., 28 38; Evans City sab-sch., 17; Freedom ch. and sab-sch., 15; Glasgow (sab-sch., 6 07), 9 89; Hilland sab-sch., 13 68; Hoboken sab-sch., 7; Industry sab-sch., 7 47; Plains, 4 75; West Bellevue sab-sch., 29. *Blairsville*—Armagh sab-sch., 18 67; Beulah sab-sch., 22; Black Lick, 2 60; Cross Roads, 5 60; Derry ch. and sab-sch., 32 72; Ebensburg (sab-sch., 15 10), 17 78; Greensburg (sab-sch., 35), 75 87; Harrison City sab-sch., 7; Jeanette ch. and sab-sch., 5 15; Latrobe sab-sch., 44 12; Murrysville sab-sch., 26; New Alexandria (sab-sch., 23 61), 51 72; Pine Run, 10. *Butler*—Harrisburg sab-sch., 12; Harrisville sab-sch., 9 70; New Salem sab-sch., 7 50; North Washington sab-sch., 13 50; Plain Grove sab-sch., 18; Portersville sab-sch., 100; Prospect, 2; Scrub Grass (sab-sch., 8), 19; Westminster sab-sch., 16. *Crittelle*—Big Spring sab-sch., 17; Bloomfield (sab-sch., 10 18), 18 54; Burnt Cabins, 2; Carlisle 2d (sab-sch., 47 30), 56 50; Dauphin sab-sch., 25; Duncannon, 25 20; Gettysburg sab-sch., 40; Harrisburg Calvary sab-sch., 30 98; — Covenant sab-sch., 8 50; — Market Square ch.,

36 06, sab-sch., 21 91; — Pine St., 73 53; — Westminster sab-sch., 30 88; — Olivet sab-sch., 25; James Coleman Memorial sab-sch., 7; Lower Path Valley sab-sch., 14; Mechanicsburg sab-sch., 27 70; Mercersburg sab-sch., 34 86; Newburg sab-sch., 5 88; Newport sab-sch., 27; Robert Kennedy Memorial sab-sch., 8 30; Silver Spring, 7 50; Upper Path Valley (sab-sch., 33 50), 40 50; Wayneboro' sab-sch., 21; Waltonville sab-sch., 19 21. *Chester*—Avondale, 33 34; Chester 8d sab-sch., 18 35; Chichester Memorial sab-sch., 5; Clifton Heights sab-sch., 22; Coatesville, 23 26; Darby 1st sab-sch., 11 55; — Borough sab-sch., 27 60; Doe Run sab-sch., 9 06; Downingtown Central sab-sch., 2 66; East Whiteland sab-sch., 32 45; Honeybrook sab-sch., 22 81; Landsdowne 1st sab-sch., 29 24; London Grove sab-sch., 6; Media sab-sch., 37 52; Middletown ch. and sab-sch., 13 63; New London sab-sch., 32 60; Nottingham sab-sch., 7 52; Phoenixville sab-sch., 25; Pleasant Grove sab-sch., 7; Toughkenamon sab-sch., 14 35; Trinity sab-sch., 30; Unionville sab-sch., 11 07; West Chester 1st, 23 01; West Grove sab-sch., 18 45. *Clarion*—Academia sab-sch., 15 80; Beech Woods sab-sch., 21 06; Brookville ch. and sab-sch., 20 41; Cool Spring sab-sch., 3 20; Du Bois sab-sch., 34 10; East Brady sab-sch., 18 10; Edenburg sab-sch., 30; Emlemont sab-sch., 22 42; Greenville sab-sch., 14 30; Marionville sab-sch., 20 24; New Rehoboth sab-sch., 15 36; Pisgah sab-sch., 20; Scotch Hill sab-sch., 5; Shiloh sab-sch., 6 12; Silgo sab-sch., 12 20. *Erie*—Atlantic sab-sch., 30; Bradford (sab-sch., 24 97), 53 67; Cambridge sab-sch., 8; Cochranton sab-sch., 10; East Greene sab-sch., 10; Erie 1st sab-sch., 25; — Park ch. and sab-sch., 79 55; Evansburg sab-sch., 9; Franklin sab-sch., 74 62; Garland (sab-sch., 17 05), 21 97; Girard sab-sch., 6; Gravel Run sab-sch., 5; Kendall Creek sab-sch., 5 50; Kerr's Hill sab-sch., 5 66; Meadville 1st sab-sch., 31; 2d sab-sch., 25; Mercer 2d sab-sch., 44 64; Miles Grove sab-sch., 12 39; North Clarendon sab-sch., 9 17; Northeast sab-sch., 15; Oil City 1st sab-sch., 51 56; Pittsfield (sab-sch., 9 83), 14 78; Pleasantville sab-sch., 30; Sandy Lake (sab-sch., 5), 8; Springfield sab-sch., 8; Stoneboro', 1 80; Tidewater sab-sch., 34 43; Union sab-sch., 20 84; Utica sab-sch., 14; Wattsburg sab-sch., 5 30; Westminster sab-sch., 15 13. *Huntingdon*—Allensville sab-sch., 7; Alexandria, 9; Altoona 3d sab-sch., 27 50; Bellefonte, 35 61; Beulah sab-sch., 3; Birmingham sab-sch., 22 15; Bradford sab-sch., 3; Clearfield ch. and sab-sch., 27 50; — Mission sab-sch., 7; Curwensville, 8 81; Houtzdale sab-sch., 20; Huntingdon, 16; Irwona sab-sch., 20 05; Kermoor sab-sch., 12 32; Kylertown (sab-sch., 5), 8; Lemont sab-sch., 6 68; Lewistown sab-sch., 26 70; Lost Creek, 13; Lower Turcora sab-sch., 12 05; Milesburg sab-sch., 5 50; Osceola sab-sch., 26 76; Penfield sab-sch., 21 05; Petersburg sab-sch., 20 04; Pine Grove sab-sch., 13 21; Shaver's Creek sab-sch., 12 50; Shireysburg sab-sch., 5; Sinking Valley (sab-sch., 26), 39; West Kishacoquillas sab-sch., 16 50. *Kittanning*—Apollo (sab-sch., 50), 64; Cherry Tree sab-sch., 14 30; Clarksburg sab-sch., 9 44; East Union, 2 52; Elderton sab-sch., 12 16; Harmony sab-sch., 16 50; Homer sab-sch., 7 96; Kittanning 2d sab-sch., 8; Marion sab-sch., 10; Parker City ch. and sab-sch., 10 18; Rural Valley sab-sch., 1 25; Slate Lick, 9; Utah sab-sch., 15 57; Washington sab-sch., 25; Worthington (sab-sch., 9 61), 19. *Lackawanna*—Archbald (sab-sch., 2 75), 4 75; Athens sab-sch., 7 93; Bernice sab-sch., 15; Bethany sab-sch., 10; Brooklyn ch. and sab-sch., 10; Carbonade (sab-sch., 63 50), 112 31; Dunnore sab-sch., 45; Great Bend ch. and sab-sch., 23 60; Hawley sab-sch., 24 81; Honesdale sab-sch., 32 34; Kingston sab-sch., 40; Langely, 42; Me-shoppen sab-sch., 10; Monroe (sab-sch., 44 25), 60 88; Nicholson sab-sch., 4 46; Pittston sab-sch., 34 50; Plains sab-sch., 8 22; Scott sab-sch., 11; Scranton 2d sab-sch., 64 59; — Cedar St. Mission sab-sch., 55; — Green Ridge Ave. sab-sch., 44 72; — Providence sab-sch., 24; Towanda (sab-sch., 66), 93 01; Troy sab-sch., 15 88; Tunkhannock sab-sch., 25 10; Wells and Columbia ch. and sab-sch., 8; Wilkesbarre Westminster sab-sch., 43; Wyoming sab-sch., 3 87; Wyox sab-sch., 5 48. *Lehigh*—Audriened sab-sch., 15; Bangor sab-sch., 11 85; Bethlehem 1st (sab-sch., 15), 25; Catasauqua 1st sab-sch., 15 04; — Bridge St. sab-sch., 17 50; Centralia sab-sch., 9; Lower Mt. Bethel sab-sch., 10; Port Carbon sab-sch., 20; Pottsville 1st sab-sch., 17 96; Reading Olivet sab-sch., 24 43; — Washington St. sab-sch., 8; — Bethany Mission sab-sch., 31 11; Shenandoah sab-sch., 5 75; South Bethlehem (sab-sch., 10 50), 15 50; Summit Hill sab-sch., 119 98; Tamaqua sab-sch., 12 18; Upper Mt. Bethel sab-sch., 10; White Haven sab-sch., 15 65. *Northumberland*—Bald Eagle and Nittany, 6 42; Berwick sab-sch., 4; Bloomsburg, 17 56; Buffalo ch. and sab-sch., 26; Chillisquaque sab-sch., 17; Derry sab-sch., 6 05; Emporium sab-sch., 7 08; Jersey Shore sab-sch., 14 85; Lycoming ch. and sab-sch., 35 75; Milton sab-sch., 15; Montoursville sab-sch., 3 12; New Berlin ch. and sab-sch., 7 60; Shamokin sab-sch., 8 22; Sunbury sab-sch., 38 40; Washington sab-sch., 32 10; Watontown (sab-sch., 11 71), 17 75; Williamsport 3d sab-sch., 22 57. *Philadelphia*—Philadelphia 3d sab-sch., 40 18; 4th sab-sch., 10; — African 1st, 5; — Chambers sab-sch., 32 64; — Southwestern sab-sch., 25 85; — Tabor, 43. *Philadelphia Central*—Philadelphia Alexander sab-sch., 14 10; — Cohock-

sink sab-sch., 72 60; — Columbia Ave. sab-sch., 44 85; — Covenant sab-sch., 78 18; — Mantua 2d sab-sch., 35 56; — Memorial sab-sch., 28 66; — North sab-sch., 5; — N. Broad St. sab-sch., 50; — Northern Liberties 1st sab-sch., 25; — Olivet, 63 10; — Oxford, 71 01; — Princeton sab-sch., 51 62; — Richmond, 4; — Susquehanna sab-sch., 51 17; — Trinity sab-sch., 51 25; — West Park sab-sch., 27 47; — York St. sab-sch., 20. *Philadelphia North-Bristol* (sab-sch., 32 25), 40; Chestnut Hill Trinity, 8 75; Diston Memorial sab-sch., 11 50; Doylestown sab-sch., 32; Edge Hill sab-sch., 8 45; Forestville sab-sch., 9; Fox Chase sab-sch., 15 77; Germantown Market Sq. sab-sch., 34 18; — Redeemer (sab-sch., 12 48), 34 93; Hermon sab-sch., 33 87; Jenkintown sab-sch., 12 75; Leverington sab-sch., 42 45; Mt. Airy sab-sch., 23 17; Neshaminy of Warminster sab-sch., 32; Newtown sab-sch., 43 12; — Edgewood sab-sch., 15 50; Norristown 1st sab-sch., 37 07; Norriton and Providence (sab-sch., 26 75), 42 58; Overbrook (sab-sch., 2 49), 25 32; Pottstown (sab-sch., 18 30), 31 58; Roxborough sab-sch., 11; Thompson Memorial sab-sch., 62 53; Torresdale sab-sch., 16 44; Wissinoming sab-sch., 5. *Pittsburgh* — Bethel sab-sch., 30 20; Cannonsburg (sab-sch., 17), 26 25; — Central sab-sch., 21; Centre, 21 16; Chartiers sab-sch., 24; Crafton (sab-sch., 6), 20; Finleyville sab-sch., 18 60; Hazlewood sab-sch., 31 50; Homestead, 15; McDonald sab-sch., 60 04; Mansfield (sab-sch., 39 13), 56 38; Monongahela City sab-sch., 31 15; Montours (sab-sch., 12 87), 16 87; Mt. Pisgah (sab-sch., 5), 11; Mt. Washington sab-sch., 26 44; Oakdale, 18 25; Phillipsburg sab-sch., 12 02; Pittsburgh 3d, 300 54; — 4th, 51 49; — East Liberty, 26; — Lawrenceville, 74 76; — McCandless Ave. sab-sch., 31 56; — Shady Side sab-sch., 115; — South Side sab-sch., 73 46; Point Breeze sab-sch., 190 35; Swissvale sab-sch., 53 64; Verona sab-sch., 37 54; West Elizabeth sab-sch., 18. *Redstone* — Belle Vernon sab-sch., 10 79; Brownsville, 13; Dunbar (sab-sch., 49), 67; Fayette (City sab-sch., 8 50; Greensboro' sab-sch., 5 60; Little Redstone (sab-sch., 30), 43 74; McKeesport, 20 47; Mt. Pleasant sab-sch., 23 29; New Providence sab-sch., 6 61; Pleasant Unity sab-sch., 21; Rehoboth sab-sch., 18 75; Scottsdale sab-sch., 5 15; West Newton sab-sch., 15. *Schenango* — Clarksville (sab-sch., 23 63), 29 90; Enon (sab-sch., 20), 28; Leesburg, 2; Mahoning sab-sch., 29 25; Mt. Pleasant sab-sch., 18 61; New Castle 2d (sab-sch., 15), 23 75; Rich Hill (sab-sch., 20), 24; Transfer sab-sch., 10 05; Unity sab-sch., 11; Wampum sab-sch., 34 31; Westfield, 14. *Washington* — Bethlehem sab-sch., 6 50; Burgettstown sab-sch., 47 25; Cameron sab-sch., 10; Clayville sab-sch., 43 69; Cross Creek sab-sch., 22; Cross Roads sab-sch., 19 50; Frankfort ch. and sab-sch., 45 28; Lower Buffalo sab-sch., 4 42; Pigeon Creek sab-sch., 7; Upper Buffalo, 20; Upper Ten Mile, 10; Washington 1st sab-sch., 63 77; — 2d sab-sch., 49 40; Weisburg, 14 91; West Alexander sab-sch., 34 43; West Union sab-sch., 12 40; Wheeling 1st sab-sch., 86; — 2d sab-sch., 50. *Wellsboro'* — Allegany (sab-sch., 12 4 cts.), 3 87; Antrim sab-sch., 15 75; Arnot sab-sch., 12; Coudersport sab-sch., 8; Farmington sab-sch., 6; Kane sab-sch., 10 01; Lawrenceville sab-sch., 7 50; Tioga sab-sch., 13 75; Wellsboro', 1 37. *Westminster* — Cedar Grove sab-sch., 5; Centre (sab-sch., 33 73), 41 73; Christiansa sab-sch., 11 25; Hopewell ch. and sab-sch., 22 30; Stewartstown sab-sch., 36 30; Straburg sab-sch., 8 68; Wrightsville ch. and sab-sch., 1 50; York Calvary, 13 21; — Westminster sab-sch., 12 58. *West Virginia* — Calvary sab-sch., 8; Spencer sab-sch., 26. 9191 71. **SOUTH DAKOTA.** — Aberdeen — Brantford, 1 23; Faria sab-sch., 7 12; Groton, 10; Pierpont sab-sch., 3; Raymond sab-sch., 5; Rondell sab-sch., 3 90. *Black Hills* — Whitewood sab-sch., 10. *Central Dakota* — Artesian sab-sch., 3 11; Blunt sab-sch., 10; Howell, 2 25; Huron sab-sch., 5 50; Rose Hill sab-sch., 4 60. *Southern Dakota* — Bridgewater sab-sch., 6; Kimball sab-sch., 3 50; Parker sab-sch., 11 08; Sioux Falls 3 65. 94 99. **TENNESSEE.** — Kingston — Bethel sab-sch., 16 02. *Union* — Hopewell, 1 25; Maryville 2d sab-sch., 2; New Market sab-sch., 3 17; New Prospect sab-sch., 7 40; New Providence sab-sch., 8 41; Tabor (sab-sch., 2), 3. 41 25. **TEXAS.** — Austin — San Antonio Madison Square sab-sch., 26 50. *North Texas* — Denison sab-sch., 28 10. *Trinity* — Terrell sab-sch., 10. 64 60. **UTAH.** — Montana — Boulder sab-sch., 18 90; Deer Lodge sab-sch., 45 75; Dillon sab-sch., 8 20; Helena 1st 50 85; Missoula sab-sch., 33. *Utah* — Benjamin Mission sab-sch., 5 45; Ephraim sab-sch., 11 40; Mantli sab-sch., 10 57; Mt. Pleasant, 1 70; Nephi sab-sch., 3 40; Payson sab-sch., 10; Richfield sab-sch., 12 20; Salt Lake City 1st (sab-sch., 22), 23; Spring City, 60 cts. *Wood River* — Boise City (sab-sch.,), 10; Franklin sab-sch., 6. 256 02. **WISCONSIN.** — Chippewa — Ashland sab-sch., 5; Bayfield sab-

sch., 10 29; Rice Lake sab-sch., 7 34. *La Crosse* — La Crosse 1st (sab-sch., 20 15), 28 39; Salem sab-sch., 2 75. *Lake Superior* — Bessemer sab-sch., 11 29; Escanaba sab-sch., 40; Gladstone sab-sch., 3 27; Marinette sab-sch., 55; Newberry sab-sch., 6 29; Oconto (sab-sch., 22), 34. *Madison* — Baraboo sab-sch., 10 05; Beloit 1st sab-sch., 10; Brodhead sab-sch., 6; Cambria sab-sch., 8 99; Caledonia sab-sch., 7 05; East Fairfield sab-sch., 4 28; Janesville sab-sch., 21 30; Kilbourne City sab-sch., 8; Lodi sab-sch., 10 75; Oregon sab-sch., 9 60; Portage sab-sch., 20 44; Poynette sab-sch., 20 44; Prairie du Sac sab-sch., 26 85; Reedsburg sab-sch., 18 55. *Milwaukee* — Cambridge sab-sch., 7 70. *Winnebago* — Buffalo sab-sch., 3 60; Crandon sab-sch., 4 22; Depere sab-sch., 13 56; Marshfield sab-sch., 12 05; Nasonville sab-sch., 10; Omro sab-sch., 7 22; Oshkosh sab-sch., 9 57; Packwaukee sab-sch., 3 50; Stevens Point sab-sch., 3 78; Stockbridge Indian sab-sch., 5 80. 465 90

Total from churches, June, 1890..... \$6,449 53
Total from Sabbath-schools, June, 1890..... 25,101 22

Total from churches and Sabbath-schools, June, 1890..... \$31,551 05

MISCELLANEOUS.

T. W. Synnot, Wenonah, N. J., 200; Mrs. Myron Phelps, Lewistown, Ill., 75; Charles G. Wilson, Rose Hill, Fla., 6; Wendell Prime, New York City (special), 50; Wassala sab-sch., N. Y., 9; Brooklyn sab-sch., Md., 15 50; Hill City sab-sch., Tenn., 12 83; College St. Miss. sab-sch., Springfield, Ill., 3 07; Hope Institute sab-sch., Baltimore, Md., 9; Lodo sab-sch., N. C., 2 22; Early sab-sch., Iowa, 2 94; Pleasant Grove sab-sch., Mo., 2 30; Lochiel sab-sch., Ind., 4 10; Helmetta sab-sch., N. J., 5 50; Rev. J. Edwards, D.D., Meadville, Pa., 5; R. F. Sulzer, Minn., 6 26; Saida sab-sch., S. Dak., 2; Joseph Brown, Wis., 1 25; Wm. P. Wilson, Mich., 85 cts.; Dewees sab-sch., Neb., 3; Elk sab-sch., Mich., 1 50; G. W. Van Sickle, Fla., 1 50; Thomas H. Haug, S. Dak., 23; Robert Dollar, San Francisco, Cal., 70; Hegewisch Miss. sab-sch., Chicago, Ill., 3 50; Roseboro Chapel sab-sch., Pa., 5 40; Waterford sab-sch., Mich., 5 29; Henderson Memorial Miss. sab-sch., N. C., 1 50; Union sab-sch., Colman, S. Dak., 2 86; West Huntington sab-sch., Pa., 3 06; Naver sab-sch., Cal., 1 35; Beech Glen sab-sch., Wheeling, W. Va., 6 40; Brighton Road Miss. sab-sch., Allegheny, Pa., 4 67; Galeville sab-sch., Ill., 4 19; North Freedom sab-sch., Wis., 3; Cherry Hill sab-sch., Pa., 9 64; Fort Ludlow sab-sch., Wa-h., 6; Mt. Auburn Union sab-sch., Ohio, 1 90; Nebo sab-sch., Ind., 7; Pomona sab-sch., N. Y., 2; "The Barrens" sab-sch., Ind., 57; Newcomb Memorial Miss. sab-sch., Iowa, 5 03; Wauroo sab-sch., Ill., 1 44; Prospect Park Miss. sab-sch., Minneapolis, Minn., 1 63; Rushaba sab-sch., Minn., 3; Highland District sab-sch., 2; Grace sab-sch., Pittsburgh, Pa., 5 76; Capt. A. B. MacGowan, Fort Sully, S. Dak., 10; Des Moines sab-sch., Iowa, 1 23; Germantown sab-sch., N. C., 2; Cumminsville Miss. sab-sch., Washington, 5 70; J. D. Thompson, San Francisco, Cal., 500; Hope Miss. sab-sch., Chicago, Ill., 7 70; Quincy sab-sch., Minn., 5 11; Providence Miss. sab-sch., Minneapolis, Minn., 3 40; North Guilford sab-sch., N. Y., 2; Miss. sab-sch., Hoboken, N. J., 4 16; Cash, 6 cts.; Caustico sab-sch., Minn., 2; Prospect Park Miss. sab-sch., Minneapolis, Minn., 58 cts.; Brighton sab-sch., Wis., 1 50; Pleasant Grove sab-sch., Ill., 1; Whitsons sab-sch., N. Y., 3 50; Interest J. C. Green Fund, 52 50; C. Pa., 1; Miss Kate Comstock, Pana, Ill., 6 cts.; Mrs. P. Le-nhouse, 2; Union Colored Miss. sab-sch., Philadelphia, Pa., 8; Hedgesville sab-sch., N. Y., 3 35; Lander sab-sch., Wyoming, 2 50. 1 194 80

Total receipts, June, 1890..... \$32,745 94
Amount previously acknowledged..... 9,571 35

Total contributions since April 1, 1890..... \$42,317 29

C. T. McMULLIN, Treasurer,
1834 Chestnut St., Philadelphia, Pa.

THE CHURCH AT HOME AND ABROAD.

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The Editor's office is in Room 31, Publication House, 1334 Chestnut Street. He may ordinarily be found in that room from 9 A.M. to 12.30 P.M.; after that time, at his residence, 204 South Forty-first Street, Philadelphia, where he does most of his writing, and where his friends and the friends of THE CHURCH AT HOME AND ABROAD are always welcome.

SUBJECTS FOR MONTHLY CONCERTS.

ABROAD.

JANUARY.—General summary in connection with week of prayer.

FEBRUARY.—China.

MARCH.—Mexico and Central America.

APRIL.—India.

MAY.—Siam and Laos.

JUNE.—Africa.

JULY.—Indians, Chinese and Japanese in America.

AUGUST.—Papal Europe.

SEPTEMBER.—Japan and Korea.

OCTOBER.—Persia.

NOVEMBER.—South America.

DECEMBER.—Syria.

AT HOME.

JANUARY.—The evangelization of the great West.

FEBRUARY.—The Indians of the United States.

MARCH.—Home Missions in the older States.

APRIL.—Woman's work.

MAY.—The Mormons.

JUNE.—The South.

JULY.—The Roman Catholics in our land.

AUGUST.—Our immigrant population.

SEPTEMBER.—The Mexicans.

OCTOBER.—The treasury of the board.

NOVEMBER.—Our missionaries and missionary teachers.

DECEMBER.—Spiritual condition of our country.

ANNUAL CONTRIBUTIONS.

For churches that have not yet adopted the scheme of weekly offerings set forth in the Directory for Worship, chapter vi., it is recommended by the General Assembly that the first Lord's day of the following months be set apart for contributions to the boards:

	MONTH.	SEND COLLECTION TO
1. Foreign Missions,	January,	William Dulles, Jr., <i>Treasurer</i> .
2. Aid for Colleges,	February,	C. M. Charnley,
3. Sustentation,	March,	O. D. Eaton,
4. Sabbath-school Work,	May,	C. T. McMullin,
5. Church Erection,	July,	Adam Campbell,
6. Ministerial Relief,	September,	W. W. Heberton,
7. Education,	October,	Jacob Wilson,
8. Freedmen,	December,	J. T. Gibson,
9. Home Missions,	Whenever deemed advisable,	O. D. Eaton,

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THE CHURCH AT HOME AND ABROAD.

OCTOBER, 1890.

DR. VAN DYCK'S SEMI-CENTENNIAL.

On the second day of April, 1890, Rev. C. V. A. Van Dyck, M.D., D.D., reached the end of a half century of missionary service in Syria. The semi-centennial anniversary was fitly celebrated in Beirut by the missionaries and the Syrian people. The natives of all sects united in their congratulations to him, and expressed their appreciation of his services by presenting him as a testimonial more than two thousand dollars in cash—Moslems, Jews, nominal Christians, Druzes and Protestants joining in the presentation. The sultan sent him a "decoration," for humane, scientific and literary services rendered to his majesty's people. The mission presented him an elegantly-bound and mounted set of his twenty-seven works in Arabic.

On his Jubilee day everybody—rulers and people—called on him to tender their congratulations. Few men are so well known and held in so high esteem by the natives of Syria.

The following address to Dr. Van Dyck was presented to him on the joyful occasion, written by Dr. Eddy at the request of the missionaries and signed by them all. Rarely do we have opportunity to present so interesting a document to the readers of THE CHURCH AT HOME AND ABROAD. It is not only a merited honor to a man who has made rare use of rare gifts. Beyond all that is personal, it is a historic monument.

HONORED AND DEAR BROTHER:—Rarely has any mission enjoyed the privilege, of which we now partake, of congratulating one of their number upon completing fifty years of service.

Allow us, first of all, to congratulate you that Mrs. Van Dyck has been spared to you all these years, to be your companion and support in toil. But for her we little think that we would have a Jubilee to celebrate for you. To her as well as you our congratulations belong, for not without reason is "Sit Julia" a name honored and loved in Syria, and proudly worn by many Syrian girls in memory of the bride of 1842.

We would congratulate you upon *the good degree of health and strength* which you have enjoyed and still possess to use in the Master's service; that you have been spared so long while toiling so laboriously; and that you have been entrusted with such high responsibilities and favored with such rare opportunities for usefulness. Of all the missionaries who welcomed you on your arrival in Syria, not one remains in this land. Three survive in America. You can count seventy-five persons, men and women, of those who have been your associates here, who have dropped out of the arena of conflict in which you still hold your course. Most of these are sleeping their last sleep, and from being crusaders have become crown-wearers. A few from across the sea wave their salutations to you to-day, smiling sadly as they see you still running in the race to which their steps proved unequal.

We can congratulate you upon *the noble*

spirits, from among that sainted band, with whom you were for a time associated, men whom it was a privilege to know, to have been partners with in toil, to have shared erewhile their love and then have them bear it with them beyond the stars to await a blessed renewal.

Where could you have found a more genial companion than the large-hearted, gifted Dr. De Forest? Was it not a privilege to know Dr. Eli Smith, the exact scholar, the able preacher, the patient worker, and to be permitted to take up the burden which he laid down at the Master's bidding, while yet "his eye was not dim, nor his natural force abated"? How blessed were you in the companionship of Dr. E. R. Beadle, of Simeon Calhoun and J. Edwards Ford, who brightened the earth with their presence and left it darkened when they departed! And well do we know that there have been inwoven with the web of your life some precious threads of friendship and companionship spun by Syrian hands. Not to speak of others, you have been favored in sharing the regard of Tannus el Haddad, Dr. Meshaka, Makhail Araman, Butros Bistany and the three brothers Faour, Diebis and Giurgius Abood.

We congratulate you in view of *the changes for the better* which you have seen since you arrived in Syria—changes which you have aided in producing, marking progress in civilization and refinement, in education, in liberty of conscience and of knowledge of the way of salvation—changes by which all sects and branches of society have been lifted into a higher plane of physical, social, intellectual and moral life. What stumbling-blocks in the way of the gospel have been removed! What prejudices dissolved! What arms of persecution stayed! What doors of access for the truth opened and highways cast up for the advance of the chariots of salvation!

We congratulate you upon *the changed relations of Protestantism* which you have witnessed here. When you came Protestants were not recognized as forming a sect, but were at the mercy of the heads of the communities to which they had belonged,

and exposed to the grossest injustice and wrong. Six years after your arrival saw them recognized by the sultan as a community, distinct by itself, with well-defined rights and privileges. In place of the units of 1840 are over four thousand tax-paying Protestants now.

Not until eight years after your arrival was the first evangelical church in Syria formed, and its total membership of those gathered from all parts of the field was only eighteen members; now you see 1627 names on the roll. Then there were three or four preaching places; now they fall little short of a hundred, where five thousand hearers listen to the gospel message. Then there was no Protestant place of worship; now the number of church buildings is above thirty. Then there was only one high school, less than a dozen common schools, and only one school for girls; now there are, under the control of our Board alone, a theological seminary, three female seminaries, nineteen high schools, and one hundred and seventeen common schools with over six thousand scholars, of whom nearly two thousand are girls.

In the Press, which has so largely engaged your labors, what changes do you note! One small hand-press was then doing all the printing for the mission. There was then a painful want of books of science for schools and religious books for moral culture; now (and you well know at what cost of labor many of them were produced) you can point to over four hundred Arabic books on our catalogue, containing what is most needed of elementary, scientific and religious knowledge. You can point to four steam-presses under our control alone, and six hand-presses, and all the apparatus for efficient electrotyping, stereotyping, lithographing, printing and binding, which are producing annually twenty to thirty millions of pages of printed matter, while those that are bound of these pages form each year from fifty to one hundred thousand volumes. Had this department of labor alone engaged your efforts, how much reason would you have to be satisfied with the results that have been reached through your own and others' toil!

Let us congratulate you also upon what you have been enabled to do *in medical work*. As doctor of medicine you came to Syria, and although six years later you became a minister, and other titles added since may seem to have absorbed the original title, yet we have not seen that you have failed in aught to honor the profession of your earliest choice. You have not ceased during these fifty years to keep pace with the improvements of the age in medical science, and you have not relaxed your efforts to perform the duties of a faithful physician even though you were in the whirl of other varied and multitudinous duties. Many have been your ministries of love to your brothers and sisters in the mission. You have soothed their pain, restored their health and prolonged their lives for further labors, and you have mourned with and mourned for those whom your skill and love could not restore. And how many thousand Syrians have you relieved, while living in Abeih and Sidon and Beirut! and in how many cases has the bodily cure from disease prepared the way for the soul finding a cure from sin!

We congratulate you upon what you have been able to do *as an educator*. None of us were here when you were teaching and composing so efficiently in Abeih, but our ears have heard of your work there from others, and our eyes have seen the result in the various scientific works you have produced and in the pupils you have sent forth.

We congratulate you upon *your work as a preacher*, upon the many written discourses that you have prepared in Arabic, and which we would fain see collected together and published for the benefit of those living now and those to come after you.

Twenty-five years ago your brethren then in the mission met in what was then "the Press," but is now the female seminary, to congratulate you upon the completion of the translation of the Bible into Arabic, after eight years of labor. We can repeat to-day all that was then said of joy and gratitude over the completed work, and add our further congratulations in view of the endorsement of that work, by the approval which

it has met in the succeeding quarter of a century. It has been taken up by the British and Foreign Bible Society, as well as by the American at whose expense it was prepared, and sent to distant places of the globe, and over three continents. It is now published in thirty-four editions, and yearly have there gone forth from the press about twenty thousand volumes of whole copies of the Bible or of portions of it, receiving as the years roll on new commendations of its faithfulness to the original and of the excellency of its Arabic rendering. And what blessings have these volumes borne with them!

Warmly as we congratulate you upon the other branches of your work, our choicest congratulations are reserved for this crowning labor of your life, affecting as it does so intimately the glory of God and the salvation of immortal souls. Men love to link their names with that which is permanent and useful. None could crave a higher privilege than you have attained of having your name so closely linked with the word of God "which liveth and abideth forever."

Finally we congratulate you that while you can look back so gratefully and so joyously over the fifty years that are past, in view of the dangers escaped, the difficulties surmounted, the mercies experienced and the good accomplished, you can also see before you so bright an outlook for Syria in the years that are to come, in view of the preparation which has been made and the evident tokens here of the Spirit's presence and power.

May you long live to behold the triumphs of the cross in this land, where that cross was first reared, and where you have sought these fifty years to restore it to its lost position in the hearts of men; and may the triumphs which you shall yet witness be, in comparison with those of the past, as the rich harvests heaped upon the threshing-floors compared with the handfuls of ears of corn plucked for parching.

May you long live to minister healing to us and to others, to cheer us by your presence and words of hope, to aid us by your counsel, your prayers and your efforts, and

thus to hasten on the coming of the great Jubilee of the world's redemption and of Christ's triumph, of which all other jubilees, however joyous, are only dim presages.

Please accept the accompanying set of your works, which we have prepared for

this occasion, as a token of our appreciation of the value of these works and of our regard for their author—a token of love from your brethren and sisters in mission work and those who count it a privilege to call themselves your children.

MISSIONARY CONFERENCE IN SHANGHAI.

A valuable communication from Rev. Dr. Happer concerning this conference has been received, a large part of which has been anticipated by the communication from Rev. B. C. Henry in our September number. We give some extracts which contain additional matter, being quite willing to recall the minds of our readers to so remarkable a convocation, and even to reiterate its reasonable and earnest appeal.

Dr. Happer has the right to speak as one who knows. Forty-six years of missionary service in China entitle him to speak freely and earnestly. Let us take heed how we hear. He says:

It will probably arrest the attention of all to see a comparative statement of the state of missions in China now and in 1877, the year in which the previous conference was held. This wonderful enlargement of the mission work in China during these thirteen years, and the corresponding increase of results, call for special recognition and thanks. These statistics were very carefully compiled by Rev. J. W. Davis, D.D., of the Presbyterian Church South, from reports sent to him by each mission. The statistics for 1877 are taken from the report by the previous conference.

	1877.	1890.
Foreign missionaries, men, . . .	238	589
“ “ wives, . . .	172	390
“ “ single ladies, . . .	63	316
	473	1295
Native ordained ministers, . . .	73	209
Native unordained preachers and teachers, . . .	511	1260
Native Bible-women, . . .	90	180
Hospitals, . . .	16	61
Patients, . . .	87,505	348,439

	1877.	1890.
Churches, . . .	312	520
“ self-supporting, . . .	19	94
Communicants, . . .	13,035	37,287
Contributions from native Christians, . . .	\$9,271	\$36,884
Pupils in Christian schools, . . .	5,686	16,816

The statistics of the missions of the eight Presbyterian bodies laboring in China are given as follows: missionaries (men), 124; wives, 93; single ladies, 46. Total, 263. Communicants, 12,347. Contributions in 1889, \$13,007.

The statistics of the mission of our own Church are given as follows: men, 58; wives, 43; single ladies, 21. Total, 122. Communicants, over 4000.

These statistics show a very great enlargement. The proportion of increase is nearly the same in all the items, and is nearly *threefold*. It is to be borne in mind that more than three hundred of the missionaries arrived within the last three years, and have been studying the language. Yet the increase of communicants in the older missions kept up the proportion of the increase of church members to nearly *threefold*.

United and continued prayer had been made by many missionaries and others, during the preceding months, for God's blessing upon this meeting for conference and prayer. These prayers were answered by the gracious and manifest presence of the Holy Spirit in all the meetings of the conference.

At the first prayer-meeting, on the evening previous to assembling of the brethren to organize, there was a most special spirit of grace and supplication poured out upon all who led in prayer, and all felt that the Holy Spirit was in our midst. That conviction was deepened through all the subse-

quent meetings. The influence of God's Spirit was experienced in diffusing through all hearts the feeling of brotherly love and esteem, the spirit of union and co-operation and of mutual compromise and forbearance, in order to accomplish these objects. There were questions to come before the body for consideration, in regard to which there was but little hope of being able to arrange plans of co-operation and agreement. In every matter that was brought up for consideration a most happy and concurrent result was arrived at and adopted. There were some twenty committees to bring in reports on various subjects. There was not a single minority report presented; and not only this, but the reports as presented were in every case unanimous.

The Presbyterian Church of the United States of America is one to which God has entrusted great resources of men and means; the call has special claim upon your attention. In the good providence of God, I have been permitted, as one of your missionaries, to labor for forty-six years in this blessed work. I have seen marvellous changes. I see these glorious opportunities which God has now

set before his people. I could wish, oh that I were young again that I might enter upon this work anew. But no such hope is to me. In the course of nature my days of work will soon be over. But I desire to sound this appeal throughout the length and breadth of our beloved Church. In our Sabbath-schools and churches, in our colleges and seminaries, and to all our young men and women, "Lift up your eyes. The fields are white to the harvest." Who will say, "Here are we; send us"?

Ye men and women to whom God has given the means, the call is to you to cast into the treasury of the Lord as he has prospered you, that those who offer themselves may be sent forth without delay. May many have a participation in this blessed work, which shall receive so blessed a reward. May the Lord pour out upon his churches a spirit of revival—a revival of missionary zeal and whole-hearted consecration to his service. May the churches come to feel that the great work of the Church is to preach the gospel to every creature. Then the work will soon be done. Even so, come quickly, Lord Jesus. Amen.

Gladly have we given the opening pages of this number to the grateful, truthful, eloquent words so fitly spoken to a veteran missionary by his brethren in the Syria mission, in commemoration of his half century of distinguished service, and to the no less truthful, earnest and eloquent appeal of another eminent missionary veteran, to the Church at home, in behalf of the people of China, among whom, after forty-six years of labor, he is laboring on with unabated zeal and courage and hope. We know no

happier old men than those who have grown old in the Christian ministry.

Young men, in no other service have you a better prospect of exemplifying, as these venerable men do, the truth so beautifully pictured by the psalmist: "The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing."

ECHOES.

DAVID J. BURRELL, D.D., MINNEAPOLIS.

MY DEAR DR. NELSON:—Do not cease to cry aloud and wake the echoes for that \$140,000. I know that we can, I feel that

we must, I am confident that we will, raise it. May I suggest that the secret of success lies in three words—ALL AT IT. My only

fear is that the matter may be left to the faithful few. It is a proverb that, in individual churches as a rule, the work is done by a handful.

"Them as will may forever,
Them as won't needn't ever."

Let us have no shirkers, not one. *Heave yo!* is the word. The call is for pushers and lifters, and shame be to the church that says, "I lean." We can raise this deficit easily if we will all, as the Friends say, "have a concern" and lend a hand. Let our churches get hold, all, every one, for a strong pull and a pull all together. Here's a mighty lift, \$140,000; but in the name of the Lord the Presbyterian Church can lift it. All hands to the ropes, and HEAVE YO!

REV. T. L. CUYLER, D.D.

[In New York Evangelist.]

The first thing to be done is for all hands to grapple with that detestable boulder of debt and hurl it out of the pathway of the

boards. A "tie-up" on the Lord's express trains would be a greater calamity than on any railway in the land.

Some churches have already put a hand-spike under that big black boulder that bears the ugly figures "\$140,000" on its face. The Lafayette Avenue Church is still under my pastoral oversight until they discover a successor. On the last Sabbath in June that church took up a special collection to remove that rock, and it amounted to one thousand dollars. That was the fair quota of that one congregation toward clearing off the \$140,000. Nor do I believe that the regular contribution of my noble church will be one dime the less for having made this special effort to relieve the immediate necessities of the two boards. Why will not all our other churches take prompt action in this most vital matter? All discussion of the future policy of the boards would seem to be out of order until that debt has been *dynamited* and its fragments shovelled into the ditch.

"SUBSTITUTE FOR SERVICE."

MRS. HELEN H. HOLCOMB.

[Just as we are getting these pages ready for electrotyping, comes the following from India—an echo from the sound that has gone forth from the Mission House in New York to the ends of the earth.—Ed.]

Rev. F. E. Wigram, honorary secretary of the Church Missionary Society, in a recent number of the *Church Missionary Intelligencer*, announces a gift of £5000 sent as "substitute for service." Mr. Wigram adds that "the gift comes not from any one of the well-known large givers, and probably no one would think of the real person." Other "substitute for service" contributions are announced in the same number of the magazine, one friend proposing to give in this way £200 a year, and another £100.

May not this example be followed with advantage in our own land? How many by casting their gifts into the treasury of the Lord as "substitute for service" could help the cause of Christ to an extent hith-

erto unthought of, and help to the same extent in answering their own prayers.

It has been proposed that during the present year the women of the Presbyterian Church betake themselves to definite and concerted prayer for the bestowal of the grace of giving upon the membership of our beloved Church. Let all, rich and poor alike, not only unite in this petition, but let each one ask, "Lord, what wilt thou have me to do?" Let the present year be signalized by the many gifts poured into the treasury of the Lord as "substitute for service," where service could not be rendered. Let these gifts, whether small or great, be consecrated by prayer. Then may those waiting to serve be sent forth; then may those who abide at home and those who go forth to serve be alike workers together with God.

We read how under King David's leadership some of the men of Israel went forth

to battle, while others abode by the stuff; yet all alike shared in the results of the victory.

Every act of service performed in his name, every sacrifice prompted by love, will meet divine recognition and approval. The mite of the poor widow, the cup of cold water, are examples teaching us that the omniscient One, who notes the fall of a sparrow, takes cognizance of the humblest service. But every man "according to his ability" is the measure of obligation. From the rich in worldly goods, from those able to render nobler service, the "mite" and the "cup of cold water" will not be accepted by the Master as "reasonable service."

We read of the growing numbers of the Presbyterian Church, of its rapidly-increasing wealth, but alas! at the same time of the paucity of its gifts to the cause of missions. All cannot serve as missionaries, in the common acceptation of the term, either at home or abroad. But there is no one so weak, so poor, so obscure, so weighted with care, that he or she may not have a share in the work of advancing the Redeemer's kingdom.

Among the youth of our land, not a few, with well-furnished minds and hearts aglow with love to him who has redeemed them, stand ready to go forth to any dark land where the Master calls for their services. Can it be that in our favored land, so rich in material wealth, there are more consecrated hearts than open purses?

A father with heart almost broken wrote me some time since of the death of a cherished son, the darling of the household, a child of rare promise. "This child I had fondly hoped to give to the Lord as a mis-

sionary to the heathen, the best, the choicest treasure I had to offer," wrote this bereaved father. But the Lord had other plans for the child, and took back to his own keeping the son lent awhile.

There are many such sorrowing fathers, and there are sons with no earthly father to care for them, to counsel and to guide them. Will not the fathers whose sons are safe in heavenly keeping do what lies in their power to help in training these fatherless sons to do a great work for God and humanity?

A cherished daughter, just grown to womanhood, is removed by death, and the sorely-stricken parents feel crushed by the blow. But oh, bereaved ones! if so be that your treasure has been gathered into the home above, shall not thankfulness be mingled with your sorrow? Life need not, should not, be barren of service because hearts are stricken. In seeking to brighten other lives the shadows will be lifted from your own. There are daughters who are not sheltered from evil, as during her brief, beautiful earthly life your darling was. Care for these unguarded friendless ones, in his name and in memory of the one safe in the fold.

Think of the daughters in heathen lands, whose lot is often too terrible for tongue or pen to portray. Send or help in sending those who will tell these heathen daughters and sisters of the light of life. Let memorial homes and schools and churches and hospitals rise where they are so much needed. Thus will the Redeemer's kingdom be advanced and God's name be glorified, and thus will be verified the words of Scripture, "He that watereth shall be watered also himself."

In a beautiful booklet which has come to our desk making *special* appeal for help to build a church at Florence, Arizona, we find this thrilling story, closing its *Introduction*:

We sympathize from the depths of our heart with the toil-worn missionary. His cry for help brings to mind an incident in the war of the rebellion related by a dis-

tinguished officer, who led his troops most gallantly to a fierce encounter with the opposing force. He was assured that he should be supported by the reserved regiment, which was to follow as he advanced. He bravely led the charge, and near the moment of victory found, to his dismay, that the promised reinforcement had been withheld. Let not the soldier of the cross be thus disheartened by the apathy of those

whose Christian profession compels full consecration to the glorious cause of the Captain of our salvation. Let not the cry "Come over and help us" appeal in vain to hearts and hands which might send back a glad response, and cause the missionary's heart to sing for joy. C. W. M.

Many of our readers will recognize those initials, and we deem it not inappropriate to apply to her whose name they indicate, as we gratefully and reverently do, these words of Paul to the Romans:

We commend unto you—our sister, who is a servant of the church: . . .

That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you; for she hath been a succorer of many, and of myself also.

But let none forget that this "toil-worn missionary" in Arizona is only one of many—how many!—from whose posts of need and of exposure "the promised reinforcements have been withheld."

Build the Florence church; but beware how you make the "brick" you send to that an excuse for neglecting to replenish the empty treasuries of home and foreign missions, for the emptiness of which hundreds of as brave color-bearers are hungry and faint, and the *promised reinforcements* are disastrously "withheld." "*Bring the troops up to the colors!*"

A well-known and greatly-honored minister in western New York writes to our Business Superintendent:

Rev. Mr. — informed me recently that his salary was less than \$300, being made up at \$150 from the Home Board and \$135 from his people. While it is quite possible that the latter may be increased before the close of the year, it is not at all probable that it will reach \$400, which is a short allowance for a family of four or five.

Brother Odell is a man of fair abilities

and devoted to the service of the Master, and though somewhat advanced in life, is able to do a good amount of work for the Church. He expressed a strong desire to have the privilege of reading THE CHURCH AT HOME AND ABROAD.

Gladly will we send the magazine to this worthy missionary, and we thank the writer of the letter for giving us the information, and generous donors of whom we have before spoken, for the confidential fund which enables us to do this. Beyond all this, will not our readers see, in this single instance, a sample of many scantily-supplied homes of missionaries, even in these older states? When such a man cannot afford to supply himself with reading which he so craves, and which costs so little money, is it not certain that he and his family forego many other things which we would like to have them enjoy?

It would probably be easy, by setting forth the simple facts in the experience of such a household, to obtain liberal special gifts for them. Only in extreme cases, which could not be provided against by any general system, are such special appeals consistent with delicacy or wisdom.

But why will not the thousands—any one of whom would eagerly respond to such a special appeal—remember that the same money sent to the general treasury, united there with the gifts of many others, will *prevent* such cases of special need and make the hearts of all missionaries strong in the confidence that the Church appreciates the work to which she has sent them?

This particular case is in the Synod of New York, which has undertaken to release the General Assembly's Board of Home Missions from the care of its field. Most earnestly and most thoroughly do we believe in this synodical movement. That Board must be relieved of the care of the old and mature synods, if it is to do well

the vast and expanding mission work of the newer regions. The Presbyterian people of New York do not mean to neglect the work in their own state, nor to fall short of their proper share of contributions for the regions beyond.

But by inattention, or lack of considera-

tion, they are in danger of failing to accomplish the doing of it. Their contributions to their synodical fund ought to be doubled, and their contributions to the general treasury—not diminished, but steadily increased. "They can if they will." *They will*—doubt them not.

PERCENTAGES.

The commercial spirit is strong in our age. We are not using the term *commercial* as synonymous with *mercenary*, by any means. The commercial element is not altogether an evil element in the spirit of our age. It is an element of power, and, like other elements, may be evil or good, selfish or consecrated. Its prominence is indicated in many ways—among others, by its shaping our estimates and our modes of expressing them. He was a very sympathetic and a very godly man who looked tenderly upon the pale face and rigid form of a little lad who had experienced severe concussion of the brain and was lying insensible, and on the next day said to the child's father, "I thought his life worth about ten cents to the dollar, last evening." He was a merchant, and that was a natural mode of reckoning to him.

Percentage is a term much in use, not only by merchants and bankers, but by statisticians in all kinds of estimates. Ratios are carefully studied, and percentages are supposed to measure success and profit in various enterprises. We do not altogether object to this, but we suggest that in many most important estimates there are elements which cannot be reckoned per centum and which cannot be ignored without making the *per cent.* reckonings misleading. We think this eminently true of estimates of spiritual forces and results.

We lately saw, in an excellent Methodist Episcopal paper, this report of an address

made in a very conspicuous place, by a Presbyterian pastor: "Taking the report of the 6700 Presbyterian churches to the last General Assembly, he said that there are 4300 with 100 members or less. The net gain in these 6700 has been only 4 per cent. All the time there has been enough available material around the churches to double the membership. He then told of the excellent work undertaken by his church, which has met with rich results."

We turned to the Minutes of the General Assembly of 1889 and 1890, and found the number of communicants in that good brother's church reported as 637 in 1889 and 656 in 1890. Here is a "net gain" of 19 on a *capital* of 637, or a little less than *three per cent.*

We by no means think this an adequate measure of the "rich results of the excellent work undertaken by his church." We know something of that work, and know that largely it is a work that cannot justly be subjected to any such *per cent.* estimate. Besides the not large amount of reaping done on that field last year, a large work of ploughing and sowing was done. But could a man well object to this measure of his own people's work, who has just applied it to the work of the whole Presbyterian Church on a very conspicuous platform?

Perhaps it will be suggested that the number of additions to a church on confession of faith as compared with its whole number is a better indication of its spiritual

power than its "net gain." Well, we find that the church referred to had 25 communicants thus added to its number in the year 1889-90, which is less than four per cent. But the whole number added to our Church on confession of faith last year was 49,302, which is more than *six* per cent. of the 753,749 reported a year ago.

Thus, reckoning either way, the "rich results" of his own people's work, for which he seemed to claim congratulation, fall quite below the average results of the work of the entire Church, of which he speaks in cen-

sure, according to the measure which he himself so conspicuously applied. We decline to accept it as an adequate or reliable measure in either case, and we suggest that speakers and writers who use it need carefully to consider whether there are not other elements, not numerically measurable, entering into all such estimates, and of which none but God can judge. Is not our Lord's admonition in his Sermon on the Mount—"Judge not, that ye be not judged"—peculiarly applicable to such estimates and the sweeping censures sometimes founded on them?

CLIMATE OF NORTHERN SYRIA.—Rev. W. S. Nelson wrote from Tripoli, August 4: "I am pleasantly surprised at the weather here. It is hot, of course, in the sun, but with ordinary care about exposure I do not find the heat trying at all. We have a refreshing sea breeze almost all the time."

Rev. Dr. Cattell, writing from Innsbruck, August 23, says:

I was "received" by the officials of the Synod of Bohemia at Prague, and the following week by the officials of the Moravian Synod at Brunn, the capital of Moravia. These were the two bodies to which I was "accredited" as a delegate by our General Assembly. Both of these occasions were (to me) very interesting. Of course I met many old friends at each place.

We have enjoyed good health and the trip has been full of interest, but I find myself every day longing to be at home and at work.

Dr. Cattell reports himself more fully to our readers on page 325.

The twelfth annual meeting of the Woman's Synodical Society, of New Jersey, will be held in Camden, N. J., on Wednesday, October 15. The morning session will be devoted to foreign missions, and home mis-

sions will occupy the afternoon. Interesting addresses are expected. Mary W. Babcock and Mary E. Truax, secretaries.

A mistake in the binding of a part of our September issue has probably given some inconvenience to readers. The GENERAL INDEX and CONTENTS, which should have been found facing the first page, were put at the end of the number. We regret this mistake. *We are not infallible* except when we speak "ex cathedra." No part of this note is "ex cathedra" except the words in italics.

In one of our September Home Mission Notes the post-office address of Rev. John Waugh was incorrectly given as Cochection. It should be Cohocton, N. Y.

The Treasurer of the Board of Home Missions sends us the following statement:

Total received for Home Mission debt	
in August, 1890,	\$4,772 19
Total from June 1, 1890,	21,505 50
Total received for Home Missions,	
August, 1890,	26,842 70
Total received for Home Missions	
from April 1, 1890,	180,222 36
Amount received April 1 to August	
31, 1889,	226,107 86

Whither?

FOREIGN MISSION NOTES.

BY THE SECRETARIES.

MRS. J. N. WRIGHT.

The murder of Mrs. Wright, the wife of Rev. J. N. Wright, at Salmas, May 14, by a young Nestorian who had been engaged as a teacher in our school there, has already been announced in the newspapers. The young man had been rebuked by Mrs. Wright for the sin which led to his dismissal from the school, and took advantage of Mr. Wright's momentary absence in an adjoining room to make the fatal assault. Forty-nine hours passed before medical assistance arrived, there being no physician nearer than Tabriz. Mr. Wright and Mr. Mechlin had meanwhile sewed up the wounds and done what they could to make the patient comfortable. For several days there was good hope of recovery, but a complication against which the medical skill available could not provide set in, and on June 1 Mrs. Wright breathed her last. By means of the prompt and efficient services of the Hon. Mr. Pratt, the United States minister to Persia, and Colonel Stewart, the English consul at Tabriz, the murderer was arrested and imprisoned at Tabriz.

The following tribute is from the pen of Rev. B. Labaree, D.D., of our Western Persia mission :

The death of Mrs. Wright, of Salmas, has given us a terrible shock, one we shall not soon recover from. Under any circumstances her loss would have filled us with sorrow ; but the terrible crime by which her life has been sacrificed has intensified our grief immeasurably.

Mrs. Wright was the daughter of Kasha Oshana and Sawa ; the former for many years a preacher in Koordistan, or a highly-esteemed teacher in our college, while Sawa was one of the first of Miss Fiske's pupils, and has ever been one of our most devoted and beloved Christian sisters. Shushan, as we used to call her by her sweet Syriac name, spent much of her early life in the wild mountains of Koordistan, where she breathed in the free mount-

ain air and the spirit of self-reliance and independence so characteristic of the mountain Nestorians ; an independence, however, in her case, that through wise parental training and the influence of divine grace was brought under excellent control. I shall never forget a journey I made with her family and a large party of missionaries and native preachers through the mountains toward Oroomiah. She was then almost woman grown, as full of life and grace as a bird, fearless and active and self-helpful over those terrible roads, and in the midst of dangers from robbers, Christian and Koordish. When our camp was assailed by our own Nestorian muleteers and our equipage seized with the most angry demonstrations of fire-arms, Shushan flew swiftly up the mountain side after them, threw herself upon them, and as others of our party joined in the efforts to calm the turbulent fellows, she quietly wrested one and another's gun from his hand and brought it to the camp. We learned to admire her bravery and tact on this tour as we never could have done in her home or her school.

Mrs. Wright had been in our female seminary from time to time, and showed peculiar aptitude for acquiring learning and culture. Later on she became a teacher in an orphanage conducted by some English ladies here, and later still was an assistant to the mission girls' school in Tabriz. She everywhere won in an exceptional degree the love and confidence of those with whom she was associated. We rejoiced in her as one of the choicest fruits of divine training through mission teaching. She reflected new interest upon her people.

In the year 1885 she was married to Rev. J. N. Wright, of Ohio, and settled with him in Salmas, taking a personal share in the missionary work from the outset. In the year 1888 she accompanied her husband to America, and only returned last fall. All who have known her since her return testify to her growing interest and activity in the Master's cause. As far as the care of her little family would permit, she was assiduous in holding meetings for the women, visiting in their families, teaching a Bible class on the Sabbath, etc. The native pastor of the Oolah church is warm in his

commendation of her helpful influence the past months.

In Mrs. Wright's illness, in consequence of this most wanton, unprovoked assault upon her life, she showed a wonderful degree of fortitude and patience, and at the same time a most sweet and forgiving spirit in regard to her assailant. "If I die," she remarked one day, "I shall go to heaven; but if he dies his soul is lost forever." Her Christian character shone out brightly to the last. We can well believe her remark to Mrs. Shedd, who visited her on her way through Salmas, was true: "All is light about me."

The day of apology for foreign missions is past, but the age of apologetics seems to have but fairly begun. The challenge of such assailants (they can scarcely be called critics) as Canon Taylor and Lieutenant Wood has not only called forth able answers in our religious newspapers and magazines, but it has led to the preparation of several valuable volumes. The latest addition to this apologetic literature of foreign missions is "The Success of Christian Missions," by Robert Young, F.R.S.G.S., of the Free Church of Scotland, author of "Modern Missions" and "Light in the Land of Darkness." The book is a compilation, and derives its chief value from the wide range of the sources upon which it draws, and the wise discrimination manifested in the selection and arrangement of its gathered treasures. It is not a volume hurriedly prepared and thrown upon the market to meet an exigency, but is the result of years of wide personal observation, of careful reading and of methodical garnering. It is a book of testimonies—testimonies not of persons identified with missions or pledged to their support, but of eminent statesmen, distinguished army and navy officers, noted travellers and others. It also cites the testimony of prominent secular journals and magazines, such as the *London Times*, the *Calcutta Review*, the *Cape Times*, the *Japan Mail*, the *Cotemporary Review*, the *Edinburgh Review*, the *Spectator*, etc.

One marked feature of the book is the fairness and fullness with which it states the case of those opposed to foreign missions,

devoting an entire chapter to this side of the question, besides frequent references elsewhere. The calm, patient and thoughtful reading of such a book is well calculated to strengthen the faith of the friends of missions, and to convince the gainsayers. We take great pleasure in commending it as worthy of a place in our congregational and Sabbath-school libraries, and certainly in those of all mission organizations. It is published by Hodder & Houghton, 27 Paternoster Row, London. It is to be hoped that some arrangement may be made with one of our American publishers for reproducing it in this country, so as to give the book a wider range of readers on this side of the Atlantic.

A letter from Dr. Shedd of June 14 announces the arrival of himself and Mrs. S. at Oroomiah after a safe and comfortable journey. After reaching Constantinople they were impressed with the marked "quicken- ing of spiritual life in the great Moslem empire." At Batoum, on the Black Sea, they found themselves in the midst of quite a colony of Christians from the western Persian mission; while a still larger colony greeted them in Tiflis. At Khoy, where they spent a Sabbath, they were cheered by evidence of growth and life in the missionary work, obstacles having been removed, and signs of a coming harvest increasing more than at any point in the Armenian field. Referring to the work at Oroomiah, Dr. Shedd writes:

The most encouraging feature of the work is the zeal of the young men in their spontaneous missionary movement. A praying band of young men visits the congregations, with continual blessing resulting. Two of the most consecrated have started on a mountain tour to evangelize and to hold meetings. They are full of faith and of the Holy Spirit, and we expect to hear of fruits gathered in the places they visit. Two others, one a devoted physician, are soon to start eastward to labor for Moslems. You see the native inland mission work has begun, and why should it not go on till hundreds of volunteers shall carry the good news and witness by their lives, or if need be by their death, to the gospel of Christ over all these regions?

The action of the last General Assembly on foreign missions contains the following: "We counsel our sessions to see that due attention is given in our Sabbath-schools to the work of foreign missions, and that the children be encouraged to contribute generously, aiming at a sum total of not less than *fifty thousand dollars* for the current year." According to the last report of the Board of Publication and Sabbath-school Work there are over 900,000 members in our Sabbath-schools, including officers and teachers. One cent per week from each of these for foreign missions would aggregate the enormous sum of \$450,000, or more than half as much as was received by the Board from all sources last year. This fairly illustrates the possibilities within reach of this important arm of the Church. The Assembly wisely calls the attention of the *sessions* of the churches to their duty in this direction, and these brethren are most earnestly entreated to give heed to the exhortation. The modest sum of \$50,000 is named by the General Assembly as that to be aimed at by our Sabbath-schools—less than six cents per member for the entire year. The schools are certainly few which would think of giving less than this average per member, if the cause were presented at all. Last year the receipts from the Sabbath-schools amounted to \$45,331.45. A very small increase on the part of those who gave last year will secure the sum named by the Assembly. But we wish to reach far beyond those whose names are already upon our treasurer's books. If this object has not already a place in the schedule of beneficence of any of our Sabbath-schools, will not the sessions and superintendents make a place for it at once? As the Assembly has recommended the holding of simultaneous meetings in the interest of foreign missions during the first week in December, would it not be well to fix on the first Sabbath of that month, or the entire month, as an appropriate time for securing an offering for this object?

Do not postpone the matter until you are pressed out of measure by appeals from other directions, and find yourselves com-

mitted to causes, however excellent in themselves, only secondary in their claims on Presbyterians to that for which our Church stands pledged. A special circular on this subject for distribution in Sabbath-schools is now ready. Copies will be sent free to any address on application to our treasurer, William Dulles, Jr.

A great deal of anxiety has been felt for our mission in Guatemala since the outbreak of hostilities between that republic and San Salvador. Newspaper reports of the progress of events have been so conflicting as to be wholly unreliable. The first news from our missionaries since the opening of the war is contained in a letter of Rev. E. M. Haymaker of July 30, in which he speaks of the intense excitement at the capital, the paralyzing of all business, and the depressing influence on mission work which necessarily follows. Mr. Haymaker is more apprehensive for the mission work at the close of the war than during its continuance, because, should the issue increase the power of the Romish Church, it would react very seriously on all Protestant effort. Peace has now been proclaimed, so that all apprehension on that score is at an end. A mere proclamation, however, will not restore the condition of things which existed before the war, and whether the outcome of the difficulty shall tell for or against Protestant efforts in Guatemala remains to be seen. The situation calls for earnest prayer on the part of Christian people of every name, but especially of our own beloved Church.

An impressive farewell service was held in Lenox Hall on Friday afternoon, August 22, the occasion being the departure of six members of the Gaboon and Corisco mission on their return to Africa. They sailed the next day on the City of Rome. Their names are: Mrs. C. DeHeer and Mrs. Louise Reutlinger, more than twenty years missionaries in Africa; Rev. A. W. Marling, who leaves his wife and children in this country for the present; Mrs. W. C. Gault, who, with her child, goes to join her hus-

band at Gaboon; and Rev. and Mrs. A. C. Good and their little son. The party will be increased at Liverpool by six others who had previously sailed—Rev. George Albert Godduhn and wife (Miss Emma Engels of New York), Rev. W. S. Bannerman and wife (Miss Grace Mitchell of Ontario), and Rev. Herman Jacot and wife (Miss Helene Ladore of Switzerland). It is expected that Rev. John McMillan, M.D., will follow about the end of October.

The friends of Africa will thank God for this large reinforcement, which goes none too soon, as the mission, with six stations, widely separated, and a number of out-stations, has but two ordained missionaries on the field to-day. Let this mission with its noble band of missionaries be remembered at the throne of grace.

Some at least of the presbyterial committees on foreign missions are earnestly at work, and they find some startling facts. Here is an instance from the West:

There is one condition of things in our presbytery that may admit of different interpretations and yet surely must have a basis in fact somewhere, though it be yet undiscovered. The contributions from our presbytery through the woman's boards have increased from 35 per cent. in 1887 to 61 per cent. in 1889 of all the amount contributed by the presbytery. And yet with this increase through the woman's boards the *aggregate gifts of the presbytery are \$2378 less in 1889 than in 1887*. I have not yet the exact contributions of the presbytery for 1890, Assembly's Minutes not yet being in hand.* Is this relation of the woman's societies the same to any extent in the other presbyteries, and are the sessions shifting responsibility, and may this in any way account for the \$60,000 deficiency?

The circular issued by the committee is as follows:

DEAR BROTHER:—Will you be so kind as to respond to the following inquiries:

1. How often in the year last preceding your answer to this have you directly and intentionally presented to your people the claims of foreign missions?

* The Minutes for 1890 show that the contributions were \$7484 behind those of 1887.—SEC.

2. Is the Monthly Concert observed?

3. What especial training is being given your young people for an increased interest in this work?

4. What measures do you recommend to secure greater zeal and larger contributions throughout our churches?

Please reply, referring by number to the questions above, and in the interests of the cause of Christ give this your prompt and prayerful attention.

(Signed)

Chairman of a special committee on foreign missions appointed by the presbytery to report at the fall meeting.

The Board of Foreign Missions has recently issued a folder entitled "A Forward Movement in Foreign Missions, authorized by the General Assembly of 1890." It contains part of the admirable report of the Standing Committee of the General Assembly, and tables of statistics giving a summary view of the work for the past year.

Copies for private use or for distribution in pews may be had by addressing William Dulles, Jr., 53 Fifth Avenue, New York.

Rev. Robert M. Mateer, of Wei Hien, China, sends the following statistical report of that mission station and its out-stations. We agree with him that these figures "may be encouraging and helpful in enlisting the interest" of the churches.

Preaching stations,	97
Church members,	1469
Baptized in spring,	105
Applicants examined and enrolled,	940
Applicants not yet enrolled,	200
Schools—for boys, 32, containing pupils	454
for girls, 12, " " "	206
Combined, 44, " " "	660
Patients treated during 4½ months, 1800—average of 13 daily.	

"This," says Mr. Mateer, "while our physicians are studying the language. I have just returned from 19 days in the country, in which time 393 were examined and put on probation for six months, according to our rule. That is an average of 20 per day. It looks as though we were at the threshold of a great ingathering. Our great trouble is lack of reapers to gather in the harvest."

HOME MISSION NOTES.

BY THE SECRETARIES.

The Board of Home Missions wants that \$900,000 very much. It is in uncommon need of it. Of the \$80,000 debt from last year, only \$22,505.50 has been paid up to September 1. The interest on the balance is going on, and the pressure caused by it continues. And more than this, the income so far this year has fallen short of the same months last year by \$50,000. So, to make the Board good up to date, it must have at once \$130,000. This ought to be forthcoming in the next month without fail. It is a debt, as just and fair as any personal obligation. Somebody owes it honestly. A few have paid their share. A thousand Presbyterians could pay it the day they read this, and never know the difference. It makes one sore and tired—pardon plain speaking—to reiterate this, and not have it done when it could be done so easily. Who are the creditors? The bank, of course—but also the missionaries. Their lack is a sore and serious matter. It is painful to think of its unrelenting pressure. One of our leading New York pastors has just written to the writer of a recent visit to Seattle. In Ballard, a fast-growing suburb of that booming city of the far Northwest, we have a most promising enterprise under Rev. Mr. Mackinnon. His audience has grown in a few months from six to two hundred. But the Board has been unable as yet to send him a single dollar, and therefore has not commissioned him. He is in positive want. This is one specimen out of many. What more can be said, than to say again that the Board uncommonly wants, at once, the monthly installment of that \$80,000 debt and that \$900,000 promised income?

W. I.

"The treasury of the Board"—the treasuries of both the boards—the treasury of the Church, in all its sub-treasuries—the Lord's treasury over against which he stands

observant—may well be a subject of prayer this month. And should not the prayer of each soul be, "Lord, what wilt thou have me to do" about it? H. A. N.

THE O-MISSIONARIES.

Some one has declared that the majority of us are not anti-missionary, but o-missionary. Not to speak of the former, the latter constitute a large class, large enough for our Lord to single them out in the day of judgment and address them separately—"Depart from me; ye did it not." He did not array before them their sins of commission, and they themselves could not remember when they had offered any open opposition to the idea of feeding the hungry or clothing the naked, or even had refused to visit prisoners. Simply and solely all there was against them was that small sentence of four little words, "Ye did it not." They were not openly and loudly anti-missionary, but they were rather o-missionary. They might have even consented to be put on committees of visitation to the sick and neglected, but they never acted. Yet, like many, they knew their Master's will (else they could not have been condemned), but they did it not.

The truth is the o-missionaries are tremendously numerous and everywhere noted chiefly for what they do not do. In these days there is a close relation between omissions and home missions in both sound and sense. The one loads the other with the debts under which it is writhing. Call the roll of the churches who are bona fide members of this o-missionary society and 1890 respond, "Here." That is, twenty-eight per cent. of our churches gave nothing to home missions last year. It is hoped that this great number, having offered the publican's prayer and added thereto, "Lord, deliver us from the sin of omission," will speedily bring forth works meet for repentance. A depleted treasury would in that event be at once filled by the unwonted influx.—Rev. D. E. Finks.

Rev. John V. Downs, of Elgin, Ill., must be about the same age with Mr. Van Nest and Mr. Waugh, mentioned in our Septem-

ber Home Mission Notes. To an invitation to meet with his classmates at his alma mater a few weeks ago, he replied as follows:

As to myself, I am a lone old tree. I weigh 120 pounds. My hair and beard are white; my limbs slow and uncertain; my strength is barely enough to make locomotion comfortable; my mind is peaceful, my heart is cheerful and glad in the Lord. On the whole I am a comfortable old man. I have no fears or doubts, and no business, no property, no professional responsibilities; waiting, only waiting to be called into the freedom and activities of a very near spiritual future. My mind so far failed that I decline all professional duties. I sit in my easy chair reading some and sleeping some. I am deaf, so that I cannot hear any public speaking consecutively. Therefore I have no sorrows. I am too far to go to church. I am too decrepid to venture on the cars. My travelling days are over, and I am as a child at home and am watched and cared for as a little child. Give my love to the classmates who live. It would be a renewal of many forgotten things. I often remember in prayer the few who live.

What serenity and contentment the grace of God can give! We think it is remarkable that of the twenty graduates thirteen still remain after a lapse of fifty years, and eight were present at that meeting.

H. K.

Rev. Robert Adair, who died during the summer in Philadelphia, Pa., was many years the secretary of the Philadelphia Home Missionary Society, and as such was known throughout the state of Pennsylvania as the friend and official helper of our

poor churches. When our Church resumed its own home missionary work independently of the American Home Missionary Society, the Philadelphia society cast in its lot with us, and Mr. Adair labored for many years most faithfully and successfully as associate or district secretary with the Committee of Home Missions, till growing years and increasing infirmities admonished him to seek a more quiet life. He then took charge of the Tabor Presbyterian Church, in Philadelphia, in which he continued pastor or pastor emeritus till his death. The church now numbers 537 members.

Rev. Alexander Reid, for many years a missionary to the Indians in the Indian Territory, died in Boston, Mass., Wednesday, July 30, 1890.

Mr. Reid was one of that noble band of laborers who wrought under the "American Board of Commissioners" till the Board called them sufficiently evangelized and elevated to come under the care of the Board of Home Missions. After coming under our care he labored as before, adding to his former work a great interest in the welfare of the freedmen in the Indian Territory.

The wife of Rev. A. K. Baird, for several years synodical missionary in Iowa, who has been for the past few years an invalid, died suddenly a few weeks ago while visiting her daughter, who was one of our teachers at Salt Lake City.

NEW BUCK-BOARD FOR DR. SHIELDS.—See August number, page 165. A young man, who chose not to leave his name, has just called at our office (August 19) and left five dollars, which we have forwarded to Mr. Treasurer Eaton for Dr. Shields. A good example this of the right hand opening kindly without telling the left hand.

From Iowa come the following grateful words:

Some good friend of home missions has been sending me **THE CHURCH AT HOME AND ABROAD** since last spring. I have found it a wonderful help to me in my work. I hope every home missionary in our Church may have the good fortune to be able to read it every month. I have charge of two home mission churches, two nice buildings, two good congregations—thirty-two members of the church in one and thirty-six in the other. My two appointments are about fifteen miles apart.

CONTRIBUTED ARTICLES.

MEXICANS IN THE UNITED STATES.

DUNCAN J. M'MILLAN, D.D.

The people called "Mexicans" who dwell within our national borders are chiefly in New Mexico, though thousands of them and many of our most interesting missions among them are in southern Colorado, Arizona and southern California.

New Mexico has the latitude of Tennessee and Georgia and the altitude of Colorado. With such a combination of climatic advantages, and with a great variety and extent of natural resources, it has attracted three large railroad systems into or through its boundaries and a large population of our enterprising American people into its cities and villages. Among these we have done a great deal of "straight home-mission work," just as we have done in Kansas and Nebraska. But by far the greater work in this region has been exceptional and designed for the mixed population known as "Mexicans."

Three hundred years ago the Spaniards overran that country, not in search of "freedom to worship God," but for military conquest and for gold. They did not flee from religious intolerance, but brought religious intolerance with them. It was not their purpose to bless the land with happy Christian homes, but to make the country tributary to their master, the king of Spain. And so instead of families they brought soldiers and priests; instead of "hymns of lofty cheer" were heard "the roll of the stirring drum, and the trumpet that sings of fame." They subdued the several tribes of Indians, reduced them to a servitude which was a modified slavery, compelled them to work their mines, to build their houses and to accept their religion. But the products of the mines as they were worked did not justify the expense of maintaining the army, and so the soldiers were withdrawn except such as had been dis-

charged or were deserters. Those who were left behind intermarried with the Indians. Adventurous families came up from old Mexico. Thus the population comprised the three elements, viz., the Mexicans, the mixed race or "half breeds" and the Indians. Among the last named were the Pueblos, or village-dwellers, who were superior to the other Indians, at least in respect to the rude arts which they had brought down from their ancestors, the Toltecs and the Aztecs. All these elements, in their ignorance, were easily subjected to the religious domination of the jesuitical priests who remained among them. In the generations that followed there was demonstrated the fearful danger and degradation of religion without intelligence. Gross superstitions led on to ceremonies which were celebrated with human sacrifices, and these were mingled with forms of idolatry which were grotesque and revolting. Such were the results that flowed from the occupancy of a new country for wealth and conquest. And such was the condition of these people when our missionaries first went among them. Southern Colorado and Arizona were included in New Mexico when that country was ceded to the United States by the treaty of Guadalupe Hidalgo in 1848. Notwithstanding the civil relations which from that time existed between that people and the government of the United States, they were still grossly ignorant and idolatrously superstitious.

Compare Catholic New Mexico, settled thus three hundred years ago, with Protestant New England, settled in the next century with a different purpose in view. New England became the cradle of American liberty and the nursing mother of our republican institutions. The Mexicans were among the last to surrender their system of slavery and to recognize the benefits of a

free government. New England was loyal to our country during the war of the Rebellion, and sent her bravest sons to fight for the Union. The Mexicans let their own capital become a rebel stronghold. New England furnished nearly half the original states of the Union more than a hundred years ago. New Mexico has not yet become fit even to enter the Union. When New England had about 6 per cent. of illiteracy, New Mexico had about 55 per cent., excluding tribal Indians. New England gave birth to our free-school system, the pride and glory of America, and has built great colleges, conservatories and universities, the admiration of the world. The Mexicans are just now learning to read. New England hills had none of the wealth with which New Mexican mountains abounded, yet Protestant America has given her money to build churches, school-houses and homes for the Mexicans, and sent trained and consecrated sons and daughters to teach and evangelize them. This contrast might be carried on indefinitely; but are not these facts sufficient to show the power of the gospel, the practical value of gospel ideas? Do they not show that Christianity is an uplifting and vitalizing force, that Christ is indeed the light of the world and the life of the world?

The Mexicans have begun to learn the value of the gospel, and are not only ready to receive it but are eager to be taught by our missionaries. Our mission work among them dates from 1866, when the late Rev. D. R. McFarland and his wife opened a school and organized a church. That small beginning twenty-four years ago has grown into a force of thirty schools with forty-nine teachers, and a synod comprising three presbyteries with twenty-five churches.

One of our teachers writes:

The people had worked very hard in preparing a room suitable for a school-room, and another for myself, donating both free for the school. . . . The school-room, a few years ago, was used quite frequently as a place for watching the gods, or rather a "Dolorio." The walls were decorated with all the images, and the ceiling is still very much stained with penitentes' blood. The former owners of the house and nearly all their relations are now members of our church. I felt it a great privilege to teach here

"Thou no gods shalt have but me,
Before no idol bow the knee."

We have no more hopeful people to work among than the Mexicans. And New Mexico will yet become one of the best states of our western domain.

THE WESTERN RESERVE A MONUMENT TO HOME MISSIONS.

E. D. MORRIS, D.D.

It is a familiar fact that, as early as 1662, Charles II. granted by charter to the colony of Connecticut all the territory extending westward between certain parallels of latitude, from the eastern boundary of the colony to the Pacific Ocean. After the United States became an independent nation, this broad claim was compromised by the surrender by Connecticut of all title outside of a certain tract of nearly four millions of acres lying in the northeastern portion of the territory of Ohio, and bounded by Lake Erie and Pennsylvania on the north and east, by the Fire Lands on the west, and by the forty-first parallel of latitude on the south; the general government retaining for

itself merely the right of supreme jurisdiction. This is the territory first known as New Connecticut, but afterwards familiarly described as the Western Reserve. The Fire Lands were a tract of half a million acres lying west of New Connecticut proper, and which had been donated by the parent state in 1792 to certain of her citizens who had suffered losses by the depredations of the British during the revolutionary war; these were also commonly included in what is now known as the Reserve. The lands belonging to Connecticut were soon disposed of, chiefly to companies organized for the purpose of immigration, the avails becoming a part of her invaluable school fund. At

the beginning of the century settlements had been established at various points, and about one thousand persons had found homes in what were then the remotest boundaries of civilization, at least of the Puritan type, on the continent.

I have recently had in my hands a copy of Volume II. of the *Connecticut Evangelical Magazine* for 1801-2, containing an account of the first efforts of the Missionary Society of Connecticut toward the evangelization of the Western Reserve. In the reports of the trustees of this society, the situation of the settlers in this remote and destitute region is graphically described, and the appeal in behalf of their spiritual needs is pressed with great earnestness. The society had already sent missionaries to the neighboring state of Vermont, and to the needy settlements in central and western New York. Rev. David Bacon, father of Rev. Dr. Leonard Bacon, had also been commissioned in 1799 to labor among the Chippewa Indians in the Northwest, and with very great effort and sacrifice had reached Detroit. Thirty-seven years before, the Moravian missionary, Heckewelder, had established a mission among the Indians on the Muskingum river, south of the Reserve. But the report tells us that there was in 1800 "no Presbyterian minister within several hundred miles" of Detroit, and adds the welcome intelligence that "there is a probability that a church will soon be formed in that place." In the fall of that year the society was encouraged to send a second missionary, Rev. Joseph Badger, to visit the Reserve itself, for the purpose of ascertaining its spiritual needs and of commencing the work of implanting the gospel in its scattered and destitute settlements.

I have recently read with very tender interest the autobiography of this remarkable man, who may be characterized as the first leader and captain in that grand army of home missionaries who since his day have carried the same gospel onward to the Mississippi and the Missouri, to the Rocky Mountains, to the Pacific Ocean. Mr. Badger, on account of the lateness of the season, took what was called the southern route,

crossed the Alleghenies, passed through Pittsburgh—then a border town—and finally after a most fatiguing journey reached Youngstown, one of the earliest centres of population on the Reserve. In the course of the following year he visited every settlement and nearly every family in the territory. "He often rode," says a biographer, "from twenty-five to thirty miles a day, carrying with him in saddlebags a scanty supply of clothing and eatables, and often traversing pathless woodlands amid storms and tempests, swimming unbridged rivers and suffering from cold and hunger; visiting here and there the lone families and giving them and their children religious instruction, and preaching at points where a few could be gathered together, sometimes in a log cabin or a barn, and sometimes in an open field or in a woodland beneath the shadows of the trees." During this extended visitation Mr. Badger preached the first sermon ever heard in what is now the city of Cleveland; and in the following autumn he journeyed on horseback through the Fire Lands as far as Detroit, finding in all that region, as he tells us, no professor of religion "except one black man who appeared to be pious." On his return from this tour of exploration, specially among the Indians, he organized at Austinburg, on the 24th of October, 1801, a small church "consisting of ten male and six female members," the first church on the Reserve.

On hearing the report of his labors and observations, the missionary society employed Mr. Badger a second time, on a salary of seven dollars a week, for more permanent service; and in the spring of 1802 he started out from the vicinity of Hartford, with his wife and six children, in a wagon containing also a few household goods, himself driving the team of four horses, and in sixty days, going across New York, reached Austinburg, where he had determined to settle. On his arrival he built a log cabin, but partly roofed and floored and without a chimney, supplied his family temporarily with provisions and such scant comforts as were obtainable, and set

out once more on his missionary work, preaching and teaching the people on the Sabbath, and "for the most part every day of the week," and establishing churches and schools wherever material could be found. There were then but two families in Cleveland and five in Newburgh, and the first church was organized at Hudson, afterwards the seat of the Western Reserve College. In these labors he was often exposed to great perils from storms and snows and flooded streams, from wild animals in the forests, and from the opposition of wicked men. A remarkable revival followed his preaching in many of the settlements, accompanied in some instances by very peculiar physical phenomena in those affected by the truth, and working out very marked results in the little communities where they occurred. In the course of this tour he again visited and labored awhile among the Indians on the Maumee. In 1804 the society felt itself constrained to reduce his salary to six dollars weekly, and he accordingly—"finding it impossible to provide comfortably for my family, although our living was as ordinary as the low grade of decency would admit"—returned to Hartford early in 1806, and received an honorable discharge and also some additional compensation.

But his interest in the great work he had undertaken did not diminish, and in the following year we find him, under the direction of the Presbyterian Board of Missions at Pittsburgh, returning to labor among the Wyandots in the neighborhood of Sandusky. Here he not only preached the gospel, but established schools, inculcated morality and temperance, instructed the natives in agriculture and the mechanic arts, endeavoring in every practicable way to lift them up to higher levels of thought and action. Subsequently he became a settled pastor at Austinburg and at Ashtabula and other points on the Reserve, laboring steadfastly, with a sagacity and an energy almost unparalleled, to capture the entire territory for Christ. A graduate of Yale College, trained for the pulpit in the best theology of New England, a sound Calvinist in belief, he was also an

ardent advocate of revivals and of a free gospel, a winning and effective preacher, a noble example of Christian manhood and the friend of all good social and public interests. One marked illustration appears in the fact that as early as 1801, before Ohio had become a state, he secured a charter for a college to be established at Burton, and himself became one of the incorporators; and in 1806, largely through his efforts, land was secured, a suitable building erected, and academic instruction begun under Peter Hitchcock, then a young lawyer from Connecticut, but afterwards chief justice of Ohio. Mr. Badger died in 1846, in his eighty-ninth year, after a missionary career of nearly half a century, during which he had seen the wilderness of the Western Reserve budding and blossoming as the rose—a very garden of the Lord. The scant settlements had grown into thriving villages and cities. Churches had been established and built up into vigor and fruitfulness. Schools and colleges had been in large degree endowed, and ample means of education provided for all classes. Almost every advantage of a high civilization had in some measure been reached, and a sound and vigorous Christianity, animated largely by the missionary spirit, had been implanted everywhere as the dominating element. In view of his personal relations to this result, well might one of his biographers say of him, "Though dead, Joseph Badger still lives and will ever live in memory as the earliest western missionary, whose philanthropy and life-long labors were always prompted by the spirit of a true Christian manhood."

In the magazine to which I have referred I find, under the title of "A Plan of Government for the Churches in the New Settlements," what is known in our history as the Plan of Union, adopted by both our General Assembly and the General Association of Connecticut in 1801, and continued as a scheme of co-operation for thirty-five years, until the disruption of the Presbyterian Church in 1837. The report of the trustees of the Connecticut Missionary Society, printed in immediate connection with this

historic document, not only sheds an interpreting light on the document itself, but shows in an impressive way how broad and catholic and trustful the efforts of that society were—how little of the merely denominational spirit inspired it in its endeavor to plant the Church of Christ in what were then the remotest wilds of the West. There can be no doubt that a similar temper actuated the General Assembly in the joint adoption of that admirable scheme of comity, and in thus combining with their Congregational brethren in this great work. Neither will any one who studies the history of the implanting and development of the churches of the Reserve, who sees with what vigor and success the work of evangelization has been carried on, decade by decade, who notes what has been accomplished on this territory in educating men for the sacred office, in sending missionaries and gifts to foreign lands and to the remoter West, and in multiplied other ways of service to the one great cause of the Master, venture to say that the Plan of Union was not for an entire generation a wonderful source of good to all concerned in its action. Both Congregationalism and Presbyterianism have like occasion to rejoice in what was accomplished through this plan for the common Christianity.

But, however we may differ as to this, we certainly cannot refrain from alike regarding the Western Reserve, with its hundreds of churches, with its many Christian institutions, with its religious characteristics and attainments in general, as a noble monument to Home Missions. When the church at Austinburg was organized, there was probably no like organization nearer to it geographically than that at Bloomfield, in western New York. What a goodly company of churches now grace the landscape between those two points! In a number of the *Christian Herald*, as late as 1817, one finds the following statement:

In a district of 80 miles in length and 40 in breadth, in the counties of Oswego and Oneida, N. Y., and containing probably 10,000 souls,

there are but two settled ministers. Over a route of about sixty miles between Utica and Oswego, there is but one settled minister. In the counties of Genesee, Niagara, Allegany, Cattaraugus and Chautauqua, containing a population of from 50,000 to 70,000 souls, Mr. Smith, the missionary, who made particular inquiries on the subject, could find but five settled ministers. In the northern part of New York, in a district comprising one quarter of the territory of the state, and containing a population of 70,000 to 80,000 souls, Mr. Smith thinks there are not six ministers of the gospel.

Mr. Badger, in one of his letters, says, "I really want a fellow laborer in this great wilderness, and I think the cause of God calls loudly for one;" and the Connecticut society, in response to his plea, commissioned Rev. Ezekiel J. Chapman in 1802 as a second missionary to the New Connecticut. Any one who reads the address of that society, of the same date, "to the inhabitants of the new settlements in the northern and western parts of the United States," will gain a fresh and strong impression as to the intelligence, the zeal, the broad generosity, which characterized the efforts of these Christian men to plant the gospel in all such destitute regions. They were men who appreciated the sublime opportunity before them, and who were keenly alive to the crisis just at hand, which was to determine whether these new territories should be Christian or barbarian. Nor were their brethren of the Presbyterian name behind them either in appreciation or in sacrifice, as the records of our General Assemblies and our missionary societies bear impressive witness. The result we see in what New York, central and northern and western, has become—in what the Western Reserve is, as representative of the common Christianity. To say nothing of New York, it is eminently true of the Reserve that there is hardly a church in all its borders, Presbyterian or Congregational, which our home missionary organizations have not aided. Many scores of them, of both classes, owe to Home Missions their very existence.

RURAL EVANGELIZATION.

REV. GEORGE MILLER, TARKIO, MO.

Great prominence has been given of late years to city evangelization; and rightly so, for cities are destined to rule or ruin the Church and the world. It is there that pride and wealth and special temptations are liable to paralyze the Church, while the powers of evil are concentrated, organized and more aggressive.

But in our zeal for *city* evangelization, is there not great danger that we neglect the importance of *rural* evangelization? May not an undue importance be attached to seeming results of mission work in the growing western cities? May not the apparent growth of missions in these cities be more largely due to rapid growth in population than to the aggressive evangelism of city churches?

It is well, and but too sadly, known that many rural churches are being decimated by removals of their members to these growing cities—removals that take the most cultured, the wealthiest, and oft the best workers on their rolls. City churches ought to grow with such an influx of choice material—the cream of the land—and we rejoice that there is grace in our city churches to gather in and organize this material in lines of Christian work. But what paralyzing voids are made in the rural churches, and what struggles and sacrifices to fill up their depleted ranks! Some of these are dying,

others are sorely crippled by these removals—churches too whose per capita record of conversions far exceeds that of many of these growing city churches.

Take Omaha for example, as she is mentioned in the August number of *THE CHURCH AT HOME AND ABROAD* (page 131), and you will find that 64 per cent. of all additions to her churches for the past three years is by certificate. And about 77 per cent. of all additions to Kansas City churches is by certificate. These two may be taken as types of all growing cities.

Another fact worthy a place here is that the rural churches have ever furnished the larger part of our ministry, and this is a strong plea for remembering the rural churches.

A third fact that makes against the rural churches is that the brightest young men now entering the ministry are being drawn into these cities, thereby greatly enhancing the Church's expectations from city evangelization. If cities are drawing off the cream of membership and of the ministry, the Church at large has a right to expect commensurate results.

It would be a fatal mistake if our Church should permit the spirit of rural evangelization to languish and die. Whence will our city churches draw their strength and life when the rural churches are dead?

ASHEVILLE, N. C., INDUSTRIAL SCHOOL.

REV. L. M. PEASE.

Twenty years ago last January I made my first acquaintance with Asheville. I had ridden fifty miles over the worst possible road from the nearest railroad station. Two miles an hour in rain and mud, exclusive of fording, ferryage and prying out of stage when mired, was our maximum speed. Hope supported me during this journey, but it fell on reaching my destination like mercury before a storm. Rain was steadily falling, mud half-hub deep, as we drove through

the principal street. Dark clouds shut out all objects beyond the immediate centre of the town, and to have had these shut out would have been a comfort. I found quarters in what I was told was the best hotel in the place—best only by comparison—and this had not one inviting feature.

Heart-sick and home-sick, I determined to get away as soon as possible from what appeared to me a God-forsaken place.

When the rain ceased the clouds lifted,

and sunshine and shadow chased each other across the valleys and over the hilltops, and played upon and around mountain peaks stretching as far as eye could reach, I could but exclaim, "Surely the Lord is in this place and I knew it not."

Often since then I have found rest and courage in gazing upon this divine panorama, and strength of vision to look beyond to the brighter distant hills on the other shore.

Residence here for only a few weeks sufficed to beget a love for this unequalled climate and grand scenery, such as I had never before experienced toward any other section of country.

I have travelled in every direction through these mountains, drinking delight from the works of God, and shall I say it, disgust from and for the works of man, repeating and repeating, "every prospect pleases, and only man is vile."

It is only within a few years that I have been able to see how such sharp contrasts can be possible between the inhabitants and the country inhabited.

I am now conscious of having often condemned and despised the true objects of pity and compassion. With nothing solid on which to stand, who can be blamed for not lifting himself from the quicksands? Born to every adverse circumstance, refinement, intelligence, if even virtue, are not to be expected. The universal habits and customs of the country are adverse to these.

In childhood these mountaineers will compare favorably with the rural population of the North. The same cannot be said of the adults, especially the women. They lack the heart, the hope, the courage, the ambition, especially the hope. These qualities are essential to the creation and perpetuity of good looks, as well as success in the pursuits of life.

I rejoice in having reached the state where blame has given place to pity and condemnation to compassion. When I consider the poverty of these people, their ignorance, their lack of opportunity, their want of hope, ambition and the power of self-direction, my wonder is, not that they

are no better, but that they are no worse. The stock from which they came must have possessed wonderful vital force to have projected, through so many generations of neglect, privation and repression, a people still possessed of so many capabilities and qualities for good.

Left to themselves the struggle between conflicting influences must go on indefinitely, with the chances against them. It is with pain that I state my conviction that neither the public schools nor the rural churches will be found very important factors in the decision to be reached.

When the Asheville Home Industrial School was first organized I regarded it as a large work. To Noah and his family, the ark while in building must have appeared unduly large, but to a drowning world a very small affair. Our home school with only fifty pupils appeared large, but now with one hundred and eighteen in attendance, and hundreds of applicants imploring admittance but to be rejected, it has apparently shrunk to painfully meagre dimensions.

While penning the last word of the above sentence I was interrupted by the man who supplies us weekly with butter and eggs. This time he had girls instead of eggs and butter, one of twelve, the other of eighteen years. The first was a daughter of his, the second that of a poor widow who with her mother and five other children lived on the products of a few acres of mountain land twelve miles away. The crop she had helped to plow for, plant and cultivate was now laid by, and she had come to seek admittance to our school. They were too poor to pay, she was accustomed to hard work and willing to do all she could; there was no school she could attend, and she did want to know more. I learned from the man who brought her that she was a member of the Methodist church with himself, and was highly respected in the community where she lived. After further conversation I thought her an unusually promising case, and decided to give her the place made vacant by the death of one of our girls since

the close of school. L. M. left us perfectly well to spend the vacation with her parents. Taken sick last Saturday, she died on Monday. She was a consistent Christian, a remarkable Bible student, and beloved by teachers and pupils. I regard this applicant as one whom a little present help will make very helpful. A pebble, timely and rightly placed, may change the course of a river.

A mother called yesterday, accompanied by a companion in evil, to see her two children. Having been separated from her three years, they did not know her. Poor and ignorant, she was married at twelve, became a mother at thirteen and at seventeen a widow, since which time her steps have taken hold on hell, leading down by the chambers of death. I advised her to keep away from her children, lest her bad example lead them to the same evil life. Her companion was also married at a like early age. If these wrecked souls could have been taken, trained and educated to something better, how different, how changed the outcome of life! Hundreds of such cases are about us, and all things considered what more could be expected?

The future of thousands of these girls will be determined within the next four or five

years, yea, is already determined if no foreign aid, no better influences, reach them. More can be done for the harmony, prosperity and permanent good of our country by the right education of the poor girls of the South than by all the political wrangles of a decade of years.

These girls cannot be rightly judged as we find them. A gem of rare qualities may be passed by in the rough, receiving little attention. Many of our pupils, accustomed to the use of tobacco in its various forms, with like social and domestic habits, become so changed by attendance of only a few months on our school as to be scarcely recognizable by their friends.

I know the financial embarrassment of our Board, and I know too the ability of the Presbyterian Church of America to do great things, and the readiness of its members to respond to the call of the Master. Could the facts be generally known, our work in Asheville would be increased fourfold within the next year. There is room enough on our home school property for the erection of ample buildings to accommodate a thousand pupils. And where else could the means requisite for such an enlargement be applied, where the returns would be so ample and immediate?

AUTOBIOGRAPHY OF R. SATO, OF BINGO.

I have borned February 25, 1854, in Bingo, Japan, my father is dead when I was two years old, so I was nursed by my mother and elder brother.

I have begin to study Japanese, learning when I was six years old.

In 1868 I came to Osaka expecting to study Japanese and Chinese, but I could not stay here any longer; I was obliged to go back to my own country; after that I have become a teacher of common school in my own country.

In 1875 I have became an officer in Oda state office.

In 1875 I have became an officer in Ehime state office.

In 1879 I have became a officer in tax

office in Osaka. When I was in this office there was a physical doctor in Osaka Hospital whose name is Imao, who is Christian, and so he told me about Christianity, but I have got a tract about five years before this, so it was not first time to hear of Christianity.

When I have read that tract I thought this is a best religion in the world, on the contrary the Buddhism is bad religion; seeing their bad conduct I have rebuked the Budas priest; on this account I have lost many my old friends, but I have got another friend who are Christian instead them, among them was a special friend, Dr. Imao, but I was discussing with him about Christianity. But after while we were obliged to

separate each other by the convenience of the office. So my religious idea was going away day by day. In 1884 I have become very poor; it was terrible trouble for me, so I went to S. Sugihara, the medical doctor, to ask how to live. When I have asked it he laughed at me, saying, "Are you not a human? are not a human the chief of all things? Why do you so much trouble to live? Yes, I know that reason now; your trouble is from your sin." And then he preached from Bible for me, then I had the conviction of my sin.

In 1884 I have removed my house; that house was the next door of the preaching station of Japanese United church.

In 1885 I had a new Christian friend whose name is Sugihara, and I was talking about Christianity every day, and I did not hear of Christianity one day it was very unhappy.

In this time I heard that there are many sects of Christian church. Dr. Imao is the member of Episcopalian church, and Sugihara is the member of Congregational church, and each one are advising me to become a member of their won church, so I was troubling about it during two months. After that I thought this is the God's leading to live the preaching station of United church, so I had determined to be baptized in this church, and I was baptized by Mr. Alexander, in June 17, 1885, and after that I have become secretary of Mr. Alexander. While I was secretary of his home I was studying Bible by him and preaching every day. I have become a true Christian by the help of Mr. Alexander. There was only six Christians in the United Church in Osaka when I was baptized.

In 1886 the Southern United church has organized; on that time I have chosen a deacon. After that time a persecution came to me, my mother being a strong Buddhist. When she has heard that I have become Christian she thought as if she had lost her son in the hill, and she began to pray to Buddha every day and night asking to turn her Christian faith to the Buddhism again.

My elder brother seeing mother's condition he rebuked me, saying, "You are very

disobedient to your mother. You are sinner; your sin is heavy; turn to Buddhism again whether or not." So I was praying to my heavenly Father asking that my mother would become Christian and saved from her sin.

Supposing it is better to live separately each other than to live opposing each other, she went to Saikio and dwelt in a house near to Honganze, chief temple of Shinshu sect of the Buddhist. But I was advising them to be Christians still.

During the same year my mother had heavy disease, therefore my brother became very poor, so they could not live in Saikio any longer, and they came back to Osaka. I was very glad to meet with them and talk face to face, and seeing God has given this opportunity to advise them I have thanked God, and I have begun to talk of Christianity to her and prayed God before her every morning and evening, but she said, "I have recovered from my disease by the help of Ineri (this is the name of Japanese demon), because your elder brother has prayed to him."

One day she told me that I want to be Christian, and my brother said I will be Christian hereafter. I was opposing Christianity until to-day for my mother's sake, and then we began to study the Bible with all my family, and I and six of my family were baptized by Mr. Alexander at once.

In the same year Mr. Fisher and myself talked of the helping of poor, and some money was given for them by Mrs. and Mr. Fisher, and some food was given for them twice in a month, and I was preaching for them before they ate. The poor guests was increasing to sixty persons; two of them were baptized at last. This work was good help for my preaching.

In 1887 I went to Tokyo and was working in Sailama State, but in the meantime I was obliged to come back to Tokyo, and I was working in Shimbashi church in Tokyo. On that time Shimbashi and Nishishiba has united and become one, and I was chosen as elder of that church. This church is called Sakurada church.

In the same year I have entered Japanese

class of theological student in Meiji Gakuin, and I was working for my church while I was in school.

In April, 1888, I have received a license in the First Presbytery in Tokyo, and in July of the same year I have come to Daishoji Kaga, and now I am working here.

Mr. Nakajima, who is licentiate, was preaching in this place, and Rev. Toda was visiting every month and having the meeting of lecture. This work was planting the seed this field, so four persons were baptized in December, 1889. On this account

I am to preach here. Now there are eight persons who wish to be baptized in Daishoji and the places round of it.

I am preaching in Daishoji every morning and evening on Sunday. Thirty children are coming to Sunday-school, and thirty persons are coming to the evening meeting. Nine persons are coming to study the Bible on every Thursday evening in Christian houses alternately. From this month I have begun to preach in Maruoka Echizen. This place is about twelve miles distant from Daishoji.

THE LOST JEWISH BOY.

A ROMANCE OF THE BENI-SUKHR ARABS.

REV. H. H. JESSUP, D.D.

About twenty-three years ago a Jew named Oslan came from Baghdad to Damascus, leaving his wife and children in Baghdad. Soon after his wife gave birth to a son and named him Ezekiel. The husband decided to remain in Damascus, and after five years sent for his wife to bring the children to him. So in due time she set out with the caravan of the Arab tribe of Akeil, taking the road through the Djoul wilderness. On their way they fell in with the encampment of the tribe of Beni Sukhr, and encamped near them, pitching their tents for the night.

About nightfall a terrific cyclone burst upon the camp. Tents were torn from their fastenings, shrubs and trees rooted up, the sand filled the air and the wind scattered the baggage and belongings of the travelers, and among the missing property was little Ezekiel, the son of Semha. She and the Arabs searched for three days and found no trace of him, and then she resumed her journey to Damascus, sad and disconsolate, with the Akeil tribe, who struck their tents and accompanied her. On reaching Damascus she told her husband of the sad calamity which had befallen Ezekiel, and together they bewailed his loss and numbered him among the dead.

Now it happened that on the second day after the sand-storm a Bedawy woman named Hamdeh, of the tribe of Beni Sukhr,

when walking outside the camp heard a child's cry, and found little Ezekiel nearly buried in the sand. She took him home to the tent of her husband, the emir Mohammed Kasim, cared for him, named him Najib Faris and brought him up as his son, knowing nothing of his history or parentage. When Najib reached the age of sixteen a Mohammedan hajjam (a cupper and circumciser) visited the camp, and the Bedawy boys were assembled for circumcision, and he was among them. When it came his turn the hajjam exclaimed, "He is already circumcised in the manner of the Jews." Hamdeh then remembered that at the time when Najib was found a caravan passed them, in which were Jewish women and children. She then told her husband Mohammed and Najib of this fact. The news flew throughout the tribe, and the Bedawins began to laugh at him and call him Bedawy Jew, and ridicule him. He bore their insults, however, with patience, until he had reached the age of twenty-three. In May, 1890, he left the tribe of Beni Sukhr at Khaibar, near Medina, in Arabia, and came northward to Mezeirib, east of the Sea of Galilee, on a swift dromedary, with a single companion, making the thirty-two days journey in sixteen days. At Mezeirib he was not long in finding out the highway to Damascus, and he entered the city clad in his Bedawy attire, carrying his mizmar (shepherd's pipe), with

which he had been wont to awaken weird minor melodies in the Arabian desert. He went at once to the Jewish quarter and made himself known. The rabbi made a ceremonial examination and found that he was circumcised according to the Jewish rite. The Jewish community of Damascus was in great excitement, and diligent inquiry was made. At length a Jewess recalled that eighteen years ago Semha, the wife of Oslan, came with her children from Baghdad, and lost a son in the camp of the Beni Sukhr. Then began a search for Oslan and his wife, and they were traced to Beirut.

Letters were then written to the chief hakham or rabbi, of Beirut, asking him, in case he found them, to obtain from them some sign by which they could identify the son, and then send them on to Damascus. They went at once without delay to Damascus, and found their son a wild Bedawy, with all the characteristics of an Arab of the desert. The mother was then asked if she knew of any mark on his body by which she could identify Najib Faris, the Arab, as her son Ezekiel. She said that when an infant she cauterized his right forearm, and that he was once burned on his left thigh. On examination both these marks were found to be exactly as she said. A kai-ef (physiognomist) was then summoned, who declared his features to resemble those of Semha, the mother, and his eyes to be like those of Oslan, the father. The youth was then delivered to his parents, who embraced him and kissed him, greeting him with warm welcome. Poor Ezekiel was stupefied with astonishment. He could not understand their expressions, nor could they understand his Bedawy dialect; but he was at length satisfied that he was their long-lost boy.

After a stay of three days in Damascus they brought him over to Beirut. His relatives and fellow Israelites received him with great joy and affection. His long Bedawy locks were cut off, his Arab robe was removed, and new Israelitish garments were put on him. He looked at himself with amazement, and walked about the house as one in a dream. When they called him by his name, "Hazkiyel" (Ezekiel), he would

not answer, but replied, "What do you mean by 'Hazkiyel'? I am Najib Faris, the horseman of Abjar."

On Monday evening, June 30, a great feast was made by his parents. Men singers and women singers, with players on instruments, were hired, and guests, both men and women, were invited, and there was eating and drinking and making merry. And when the music began and the instruments sounded, Ezekiel's joy knew no bounds, and seizing his "mizmar" he leaped into the middle of the room, dancing and shouting and playing his shepherd's pipe in true Bedawy style. In a moment all the instruments were silent. The men and women singers paused. Ezekiel was left the only performer, and he shouted, "Rise up, brethren; let us dance together."

The above I have translated literally from the Arabic paper *Beirut*, of July 2.

July 7.—To-day Ezekiel called on me with his mother, at the American Press. He repeated substantially the statements narrated above. He says that his Bedawy father, the emir Mohammed, is at the head of the Beni Sukhr, who inhabit the Arabian wilderness from Mecca and El Medina to the north and northeast, carrying their ghazos, or raids, as far as the vicinity of Baghdad, and it was on one of those raids that they discovered him, almost dead in the sand.

"The emir Mohammed," said Ezekiel, "has six sons, but none of them are noted for horsemanship and 'feroosiyeh' with the spear; but I have always been a faris, and had command of one hundred spearmen." He said that he had been challenged to the jereed contest by the best spearmen in Arabia (the jereed is a spear-shaft with blunt ends, used only for exercise and drill), and was never yet hit by the jereed. I asked him how he escaped. He said, "When the jereed strikes where I was thought to be, I am found under the mare's belly, riding at full speed."

I asked his mother whether he knew anything about religion, and she said, "Nothing." I then asked him, "Where do good men go when they die?" "To Jenneh

(Paradise)." "And where do the wicked go?" "To Jehenuam (hell)." "Do all the Bedawin Arabs believe this?" "Yes." "Do they live up to it?" "Live up to it? A man's life with them is of no more account than the life of a beast." "Do the sheikhs and emirs pray?" He replied by extending both hands toward me, palms down, and the fingers spreading apart, and saying, "Sir, are all my fingers of the same length?" *i. e.*, are all men alike? I then asked, "Do you know the Mohammedan prayers?" "No, I never learned them." "Have you ever met any Christians?" "Yes, at Khaibar there are Christians; and I taught one named Habib, for five months, horsemanship and spear practice, and he taught me to pray, 'Abana illethe fis semawat,' 'Our Father which art in heaven'—the Lord's Prayer. And Ezekiel repeated the whole of the Lord's Prayer in Arabic with perfect correctness. I was astonished at hearing the Lord's Prayer from this son of the desert, but remembered that there are scattered through that region small tribes of Oriental Christians of the Greek Church who, with all their superstitions and ignorance, know the fundamental truths of the Christian faith.

It is certainly to the credit of this man Habib, living away down at Khaibar, near the tomb of Mohammed, that he should teach the Lord's Prayer to the son of the emir Mohammed, of the Beni Sukhr.

I asked Ezekiel why he came thus secretly and alone. He said that after he had learned that he was of Jewish birth, he wondered whether his real parents and others of his kindred were living, and about the first of May, when in Khaibar, he decided to come alone to Damascus, and if he found no trace of any living relative, he would return to his tribe. So he hired a guide and

they two set out on dromedaries and traversed the six hundred miles between Khaibar and Damascus in sixteen days, the ordinary time for caravans being thirty-two days. He said that had he known that his father and mother were living, he would not have come empty-handed as he did.

His mother said she could not tell what her son would do, that it is hard for him to remain shut up in a house, and he wants to be out in the open air all the time. He knows no trade or business such as is needed to earn his living, and is perplexed by his new environment. I asked him if he would like to enter a school and learn to read and write. He seemed to like the suggestion, and said he liked the Christians, and would rather be a Christian than a Jew. When I told him of Jedaoon, the Aanzay Arab in our school at Suk, he seemed much interested, and it may be that he will consent to learn at least enough to enable him to read the Bible and write. I was struck with the difference between him and his mother. She had the placid, round, open face, so common among Syrian Jewesses, with large, staring eyes. His brow was low, his eyes deeply sunken and small, but keen and penetrating as an eagle's. He seemed to be looking at something two miles off. His figure was lithe and thin, and he showed me the callous, almost bony marks across the thumb, fingers and palm of his right hand, from long rubbing of the spear-shaft. Three days ago he was challenged by half a dozen horsemen of Beirut to a jereed race at the Pines, and he says he left them far behind.

I thought you would be interested in a story like this, which is a veritable romance of real life. If Ezekiel is not upset by so much lionizing, he may yet follow Jedaoon's footsteps and become an apostle to the desert tribes of the great wilderness of Arabia.

OUT OF THE OPIUM DEN INTO THE KINGDOM.

REV. D. N. LYON, SOOCHOW.

In October, 1887, a new chapel was opened in Soochow, near the Chang-men (gate of prosperity). As a good deal has been said

about the fruitlessness of street-chapel preaching, I am very glad to state that already, after only a brief season of sowing, the first fruit

has been gathered, in the conversion of an opium smoker who had been a slave to the habit for ten years or more.

About a year ago, while I was preaching to an audience of some fifty people, a poor, dirty, ragged, sallow-faced man came in and took the front seat. He had all the wretched, woe-begone appearance of the confirmed opium victim. The subject of discourse was the power and willingness of Christ to save men from sinful habits. The poor man listened with the most desperate earnestness, and there entered his soul a desire to be set free from the bondage of Satan.

He began from that day to pray and read the Bible, and, after a month spent at the

opium refuge, came forth a free man. He has been punctual in attendance at church and Sabbath-school ever since, and is most diligent in studying the Bible.

Last Sunday I had the pleasure of baptizing him into fellowship with Father, Son and Holy Ghost. It was a great joy to see him sitting at the Lord's table, "clothed and in his right mind." His widowed mother, together with his wife and two children, are still running the opium den out of which he has been saved. He has taken lodging with a friend in order to be away from this bad business, which he is unable to abolish. I need scarcely remind your readers that this man and his family need their earnest prayers.

AN EXAMINATION BEFORE THE KING OF KOREA.

REV. DANIEL L. GIFFORD.

The teachers in the royal government school in Seoul had aided in teaching for our mission when their help was needed, and the time came a year ago this spring when a return of the kind services was very greatly desired. Of the two instructors in the government school, who both came out from Union Theological Seminary, you will doubtless remember that Rev. Mr. Bunker married one of our mission circle, Miss Annie Ellers, at that time a member of the medical department of our mission. Owing to the state of Mrs. Bunker's health a trip to the home-land was deemed desirable. But the journey could only be taken on the condition that her husband's school-work was cared for during their absence. And so it came about that the latter part of June, 1889, found me a teacher of some months standing in the royal government school.

About this time the word came from the palace that the annual examination of the school would be conducted in the presence of his majesty, and that pupils and teachers alike would be expected to be present. Our next thought was that of preparations. The scholars retired to diligent study. And we, not to merit the fate of the "wedding guest" of Scripture, bethought ourselves of our attire. Court custom prescribes that civilians

appear before his majesty in dress-suits. But we did not own "dress-suits." Consternation and activity followed, till we found friends who could loan us the needful attire. Two of us fared very well, and the suit of the third would have been a good fit had the sleeves been four inches longer. As dress-suits do not go well with daylight and dust, it was deemed advisable on this state occasion to go to the palace in chairs.

So Thursday afternoon, on the shoulders of four men, preceded by a "keeso," to clear the way, I jogged across the city to the great palace enclosure. At the enormous gate, which looks down a wide street, were the other two teachers. Conducted by one of the school interpreters, we walked for half a mile through the palace grounds to the room where we were to wait till the king was ready to conduct the examination. It is his custom to sit up all night, and rise again at four o'clock in the afternoon. So we had to wait from two till five. We sat around a large, plain, stained table covered with green oil-cloth, in elegant leather-covered dining chairs. The waiting company consisted of the three teachers, two or three Korean presidents of the school, and two or three interpreters. Refreshments were brought in. We talked ourselves weary;

then one read a book and the others dozed. Let us quietly study the palace-going clothes of one of the officials sitting by. On his head is a hat like a stepping-block, with wings on the sides. A blue gown descends to the feet, which are encased in felt shoes that look like high arctics several sizes too large for the wearer. Such was the palace-going dress at that time. Since the dowager queen's death, the palace dress is made of a yellowish-white grass cloth, such as is used for mourning, and the hat and shoes are white.

At length we were summoned. Passing through where a number of workmen were raising some new buildings, we were conducted to a small house newly built. Each of the officials had a man on either side of him, holding him by an arm. Such policeman-like attentions were only a mark of respect to the great man. Arrived at the audience-room, we had to ascend some steps before reaching the presence of his majesty. At the top of the steps the officials all descended upon their hands and knees an instant before entering. We teachers forming a line in front of the king bowed together, and a few pleasant commonplace remarks followed between Mr. Hulbert and the king. The conversation was carried on through interpreters, who bent down their heads in speaking to the king, and repeated Mr. Hulbert's words each time in a higher form of Korean. We then bowed before the prince and exchanged a few commonplaces with him. After this we repaired to the left side of the room, where we and the interpreters stood behind the presidents, who sat cross-legged on the floor. The king is at the back and the prince is on the right side of the room. The front of the room is open. Back of the king is a large screen painted full of birds and flowers in bright colors, blue predominating. Over the small table in front of him is a red tapestry table-cloth. His robe is a rich red silk, with gold-embroidered circles on his shoulders and breast, and, I presume, on his back. On his head is a purple hat something like what I have described before, only with the wings stretched upward behind. On another day

his dress was blue, with a black broad-brimmed hat. Similarly attired was the prince, except that his gown was a little different shade of red. He sat on a platform with crossed legs, and a low table was in front of him. The king is slightly built, with a high forehead and the most refined features. His voice is high and lacking in volume. He seems to be quick, vivacious, and of a most kindly disposition, but at the same time alert and thoroughgoing. He watched the examination closely, and when a student did well his face took on the most benevolent of smiles. The prince is young. His face is fuller, especially in the lower portion of it, than the king's, and he apparently has a lively, affectionate nature.

Circulating about the king and prince were a number of high-cheeked, sallow-faced eunuchs. If one of them or one of the officials had occasion to go across the space in front of the king, they crouched over and walked with long strides. A student is coming up the steps. On his feet are the great arctics. He wears a blue gown, and on his head is an examination hat looking like a black bag with two sharp corners at the top. On climbing the stairs he kneels and bends low. Then two masters of ceremony storm away at him in the harshest of tones, and inspire him with awe, while he comes and kneels before the king. Should the poor fellow kneel down in the wrong place, or in his embarrassment get his head turned toward the seated presidents, the two men shove him into the proper attitude. Many of the students looked as if they were attending their own executions; and all the while the king was smiling down benevolently upon them. The student was then handed a vase filled with bamboo strips, with numbers written upon them. He drew out one. It was handed to one of the presidents. The corresponding page was found in four books. The one for the students had only English sentences. The other three had the English sentences and under them the pronunciation written in Korean letters, and above the sentence the translation of the same into Chinese characters. One book was kept by the presidents, and

one with a yellow paper-marker pasted in for the king, and the other with a blue one for the prince, were handed to their majesties by solemn eunuchs. The student then read two pages of the English. We teachers kept track of the mistakes in pronunciation with pencil and paper, and the king did the same by turning down his fingers. Then the youth translated his sentences into Korean; after which the king asked of Mr. Hulbert the number of mistakes we had noted, and gave the student his mark on the examination. They were graded from one to four; one the highest and four the lowest. Then a man picked out the assigned Chinese number, marked on a small square block of wood, and, putting it on a small plate, went around with it in front of the king, and, sinking to his knees, uttered a peculiar sound; after which he brought it around beside the student, who then wrote

his name and examination mark in a book, and withdrew to give place to another student. At the close we three teachers again formed a line and made our bows in front of the king and prince. We then withdrew, and in company with the school officials in another building were served with an excellent dinner prepared in foreign style, and around us shone the rays of wax candles and electric lights. Friday at the same hour, though in a different building, another class was examined. Saturday all were tested in their ability to write English sentences from dictation.

The examination thus conducted for three days it seemed to us was a very fair test of the pupils' knowledge of English. Those who had done the best during the year did the best before the king; and to them was given rank, the chief of all blessings according to the native mode of thought.

EIGHTY DAYS AMONG THE NORTH LAOS.

D. M'GILVARY, D.D.

On the 5th of February I was started on a long tour to the east and north, accompanied by my daughter, Miss Cornelia McGilvary, and two assistants, both ruling elders, Nai Lali "the Laos prisoner" and Intah of Maa Dawk Daang church. We had four elephants and six footmen, including a cook. My daughter also took a Christian girl along as an attendant.

Our first objective point was Muang Nan, capital of the province of the same name. We spent a pleasant Sabbath en route with the mission friends at Lakawn, and were gratified at the brightening prospects there. A number of inquirers were studying with Mr. Wilson. By our delaying till Wednesday, Mr. and Mrs. Taylor were able to secure elephants to accompany us. A journey of four days brought us to M. Phraa.

The distance from Phraa to Nan is over one hundred miles, or about five days travel by elephants. Of all the Laos provinces it is next in size and importance to Chieng Mai. The city is not so large, but the province is larger and probably has a larger

population. Early in my mission work among the Laos I had visited Nan twice, once in company with Dr. Vrooman. Through friends and acquaintances then formed and frequent visitors since, I have maintained an acquaintance with the Nan people that it was pleasant to revive. A copy of the New Testament in Siamese, that I had sent there last fall to an officer, had been read in the court by princes and officials. Besides this, an old friend, a nephew of the king or viceroy, had been a reader of the New Testament for years. He believes its doctrines, but thinks his connection with the reigning family would make it difficult for him to make a profession of Christianity until higher princes should lead the way. We were very kindly received by princes and people, and our "sala" was crowded with visitors the whole week we were there. We were urged to remain longer, and were assured that our visit, if protracted long enough to give a fuller acquaintance with our teachings, would not be unsuccessful. Though probably more consistent Buddhists

than our Chieng Mai Laos, there is the same universal complaint—the end is unattainable. The teachings and the precepts they say are good, but the karma is too strong. When once broken there is no Saviour. It was pleasant to point so many for the first time to one who saves from the guilt and power of sin. Their Nirvana is the hope of despair. Chieng Mai and Nan and Chieng Saan form a kind of isosceles triangle. . . . As already remarked, the territory of Nan is very large, extending to and sometimes beyond the Cambodia river on its whole northern boundary, and almost to the same great river on the east, as it makes its great bend south at Hluang Phralang, while on its west its villages come near to Chieng-hai. Our short stay in the town was less to be regretted, as the next two or three weeks were through Nan districts and villages to Chieng Kawng on the Cambodia river. This portion of our tour gave us the best view of the hopefulness of the Nan field. This will not be surprising when it is remembered that our great success in Chieng Mai has not been in the city, but in the villages. To say nothing of large seaport emporiums, even large inland cities with their political prestige and wealth are not the best soil for the pure doctrines of the gospel to take root in. We parted with Mr. and Mrs. Taylor at Nan, they turning their faces homeward alone.

The first part of our trip from Nan was along the Nan river and its tributaries. Our stay in the towns and villages passed was often only for a part of a day and a night. Our longest stoppage was at Ban Kaam, a village of the district of Chieng Kam. A providential hindrance there gave us the best insight into the work to be done in Nan province. There one of our elephants ran off, and it was three days before it was found. During our delay we found the people as attentive, eager and receptive as in any village in Chieng Mai. It is a malarial district, and the long protracted fevers had produced enlarged spleens even in the children. Our medical chest, as elsewhere, would have given us an easy access to the people. Quinine was eagerly sought, and no doubt the

“white powder” of the foreigners will long be remembered. Three substantial men of the village expressed their full belief in the truths of our religion the night before we left, with the usual regret at our short stay, though they were already “loo chi,” fully satisfied of its truth. I did not think it wise to press the question of their baptism, as I hope to visit the village again, possibly next year. At Muang Ngao I met the head priest of a temple who had visited me a number of times in Chieng Mai during intervals of several years. He has portions of our Scriptures in Siamese which he has read, and spoke seriously of leaving the priesthood and coming to Chieng Mai to study with us.

Our next objective point was Chieng Kawng (sometimes written Kong), on the Cambodia river nearly east of Chieng Saan. It is the largest of the Nan provinces. Eighteen years ago I had visited it with Dr. Vrooman when its first and second governors were boys. At that time we went down the river in boats to Hluang Phralang, and returned by elephants by Nan to Chieng Mai. The second governor of Chieng Kawng, on a recent trip to Chieng Mai on business, had visited me and expressed great pleasure at our plan of visiting his town. He had left Chieng Mai over a month before us, but had reached home only a few days before our arrival. He hailed us in passing through the streets, and insisted that we should pitch our tent near his residence. He and his brother, the governor, both of them young, intelligent and liberal, received us with great cordiality. On my taking leave he expressed the great pleasure our visit had afforded, and his wonder that a Laos could talk as Noi Sali did. Both of them took portions of Scripture in Siamese, which they read well, and their wives could hardly be reconciled to Miss McGilvary's leaving so soon, and expressed a strong determination to learn to read our Scriptures if she would remain long enough to teach them.

In company with one of his superior princes from Nan the second governor was to leave in a few days with an escort of three hundred men for Muang Sing, eleven days

journey beyond the Cambodia. Muang Sing is a town of the Lu tribe, driven by pressure from the Haws (as the Yunnan Chinese are here called) to put themselves under the viceroy of Nan. The expedition was designed to look after the place which had submitted to their rule. He gave me a cordial invitation to accompany them, an offer that would have been very tempting had I been alone and ready to accept it. Muang Sing is well on the way to a large country known as the Sip Song Panno, the home of the Lus. They are an extensive branch of the Siamese or Laos family, speaking a dialect intelligible to us. In years long gone by, one of their cities, Muang Yong, had submitted to a Chieng Mai prince, who headed an expedition to their country. The captives, like those of Chieng Saan, had become an integral portion of our Laos. One of our best teachers is one of their descendants. They would be one of the most interesting branches of the family had not their proximity to China made them the victims of the opium curse.

Already some premonitory storms of wind and rain admonished us against our will to hasten on. Probably no place except M. Papow, the last town visited on our tour, gave greater promise of successful mission work than Chieng Haung. The people listened eagerly to the gospel, and a prince from Nan, connected with the M. Ling expedition, seemed to embrace the gospel and spent all the time he could in studying the Shorter Catechism. Three weeks after we had left, a deputation of three interesting men from an out-village of Chieng Haung, who had not heard of our visit till after our departure, followed us up, and overtook us near Chieng Hai, with a strong desire to be taught our religion. After spending two nights with us, they returned to Yang Laa, to study with Ai Tu, the new ruling elder of the newly-organized church of Chieng Hai. Chieng Haung is on a great bend of the Cambodia, north of east of Chieng Saan, which was our next point, and not far from it by a direct road. The road we took is not much travelled, so that we had to make good use of our large Laos knives to make

it passable for our elephants, but it is shorter, cooler and more expeditious than another further south. I told the second governor of Chieng Saan, on arriving there, that we had been engaged in making a "highway" for the Phra Ma-ha-kra-sat, the great king. He doubtless construed it as referring to the king of Siam, though I hope it was true in a higher sense—a literal as well as figurative "making straight" in the desert a highway for our God (Isa. 40 : 3).

THREATENED INVASION.

On arriving at Chieng Saan we found the country all in confusion, with a military guard at each gate of the city. Phya Pap, who was the leader of the insurrection against the government monopolies six months before, had collected a force of six hundred Shans and returned and occupied Muang Fang, a town five days to the north of Chieng Mai, bordering on Chieng Hai and Chieng Saan. As we were nearer Muang Fang than Chieng Mai is, our friends were somewhat anxious on our account. Every available man in Chieng Saan was either on guard or ready at any moment for a summons. We had no alarm and but little anxiety for our personal safety, though while there several of the Chieng Saan villages were deserted for fear of an invasion. Our only possible danger would have been from a retreat of the invaders, as we were on one of the highways to Chieng Tong, whence their forces had been collected. We found the little church in Chieng Saan diligent and faithful, though the disturbed state of the country was unfavorable for mission work. We remained a week, administered the communion twice and baptized several children. In other respects the visit was very timely, as it was a great comfort to them in a time of special trial.

The next two Sabbaths were spent at the villages of Yang Laa and Maa Kon, in the Chieng Hai province. These, with the village of Maa Kon, were organized into the First church of Chieng Hai.

The governor of Chieng Hai is one of the most sincere friends of the mission among all of the Laos rulers. He was disappointed

that we could not this year occupy the lot already given for a mission compound. I took the responsibility of buying a house formerly occupied by the governor's son, for the nominal sum of thirty-five rupees, with the promise that unless providentially hindered we will move it and erect it on the mission lot next dry season. The newly-organized church consists of forty-nine adults and thirty-two children.

Our next Sabbath was spent in the province of Papow, halfway between Chieng Hai and Chieng Mai, at the Pra Bong village. There we found probably a deeper interest than at any other place visited on the tour. The four families received last year, during Mr. Dodd's visit, had remained very faithful, in the face of no little contempt and some opposition from the rulers. There was a deep interest manifested by many, and a

number of new families seemed almost decided to cast in their lot with the people of God. One adult and several children were baptized. Another would have been had he not been called away that day to the army. I was assured there that if it were not for the fear of the rulers, most of the people, as they expressed it, would embrace Christianity. Only a day and a night were spent in Pa Ngiew village with the Christian families from Chieng Mai.

The last Sabbath was spent with the church at Maa Dank Daang, a few hours ride from home. There six boys and girls, children of the covenant, were waiting to make their public profession, which they did on Sabbath. Besides these only three adults and sixteen children had been baptized during the tour.

DEBT OF THE PRESBYTERIAN CHURCH TO THE FREEDMEN.

REV. J. T. GIBSON.

When Paul wrote his letter to the Romans he said, "I am debtor both to the Greeks and to the Barbarians, both to the wise and to the unwise." He regarded all that he did in the way of giving men the gospel as the paying of a debt. He owed, and to the extent of his abilities was willing to give, the blessings of the gospel to all men. Do we, the members of the Presbyterian Church, owe the freedmen of the South anything? Is the Presbyterian Church under any obligation to give to the freedmen the blessings of the gospel? or is our giving a matter of sentiment rather than the payment of a debt or a matter of duty? It might seem absurd to ask this question, but so long as we hear Christian men say, "I cannot feel any interest in the work among the freedmen," and so long as one third of the churches in our General Assembly take no part in the work of giving the gospel to the freedmen, so long it does seem necessary to ask and answer this question, "Does the Presbyterian Church owe to the freedmen the blessings of the gospel?" If we do not owe anything, our giving or not giving is a matter

of sentiment; but if we owe, we ought to pay. If we owe, how did we incur the debt?

There is a tendency to think of debt as being only incurred where there is value received. Debt is incurred when we receive value with the understanding that an equivalent is to be given; but that is not the only way of incurring debt. I have just as strong and as sacred obligations toward some from whom I have received nothing. We incur debt whenever we have the opportunity of doing for another what is essential to his well-being, and that he cannot do for himself. His need and my power to meet it are the measure of my debt. If a man has fallen overboard from a vessel and is struggling for his life amid the waves, I, standing on deck with a rope in my hand, am under obligation to help that man to an extent that silver and gold cannot measure. His life and my power to save it are the only adequate measures of what I owe. Every instinct of humanity, without any process of reasoning, proclaims this obligation. Now we need not stop to ask whether the freedmen of the South ever have done anything,

or ever can do anything, for the Presbyterian Church. If the Presbyterian Church, like Paul, has something that is "the power of God to salvation," and if these freedmen are perishing for lack of knowledge, then the debt can only be measured by the need on the one hand and the ability to meet it on the other. These two factors, their need and our ability, determine the extent of our indebtedness. If they were ever so needy and we had no power to supply their need, we could have no obligation; but our supply is equal to their needs. The Presbyterian Church in the United States could give the gospel to every freedman of the South who is willing to accept it. We owe the gospel in a certain sense to all men everywhere; but we have peculiar opportunities for giving it to the freedmen. They are in our own land; they are asking for it; we can reach them more easily, less expensively, more successfully, than we can reach any other destitute people in all the world. Their need is as great as the need of any other race; and that need is the multiplicand. Our ability is greater than our ability to help any other people, and that ability is the multiplier; so that our debt to the freedmen exceeds our debt to any others who are without the blessings of the gospel.

But this debt is peculiarly sacred for many reasons. The Presbyterian Church, in its support of the civil government, had a share in the wrongs that the fathers of these freedmen suffered when in slavery, and should not the Presbyterian Church have a large part in the work of the civil government as it seeks to give them the blessings of liberty? Liberty without the gospel will not be a blessing; and should not the Church do what the government has no facilities for doing except through the churches? The Church in this land that fails to engage heartily in giving all the blessings of the gospel to the freedmen may rest assured that, in the Lord's sight, it will be classed not only with the priest and the Levite who passed by on the other side, but with the unfaithful who cast stumbling-blocks in the way of his little ones. It is not a matter of taste or sentiment, but a

matter of debt and duty. The Presbyterian Church has never awaked to a true sense of her obligation to the freedmen. I rejoice in what the Presbyterian Church and the different organizations of the Presbyterian Church are doing for the heathen nations and for other needy ones in our own land. I would not have the members of the Church abate their zeal or slacken their efforts in these directions; nevertheless I cannot but feel that there is less done in comparison with what we owe the freedmen than in any other field. Take what the Christian women of the Church do for the thousands in Alaska, Utah, New Mexico and elsewhere, and place it beside what they do for the millions in the South who are more needy and have stronger claims.* Nearly ten dollars go to the less needy thousands for every one that goes to the more needy millions. Is this right? Do the Christian women of the Presbyterian Church only owe to school work among the freedmen \$26,147.87, when they are giving to school work among the Indians, Mormons and Mexicans \$302,500? I think not. I only need ask the question, Do our Christian women know just how the matter stands? I do not say that they are giving too much in either case, but I do say that they should not give less to the educational department of freedmen's work than

* The Home Mission Report gives us the following summary of the school work:

	Schools.	Teachers.	Scholars.
Among the Indians,	33	164	2264
Among the Mormons,	37	90	2374
Among the Mexicans,	32	67	1627
In the South,	16	33	1212

The July number of THE CHURCH at HOME AND ABROAD (page 61) gave the following:

"*Startling Numbers.*—Taking the United States census of 1880 as the basis of the calculation, we find that, counting every inhabitant of New Mexico and Alaska and the Indians, and adding the Mormon population of Utah, Arizona, Wyoming and Idaho, the Negro women outnumber them almost seven to one. In the single state of Georgia the colored people number more than three times as many as the combined population of New Mexico and Alaska, with the Mormons of Utah, Arizona, Wyoming and Idaho thrown in. Nor is it likely that this great disproportion has diminished since the last census, for the Negroes increase with wonderful rapidity. It has been estimated that there is among them an average of more than five hundred births daily."

they are now giving to the educational department of home mission work. If numbers, need, willingness to receive, and responsibility for the present condition of the freedmen mean anything—if facts mean anything—we are not meeting our indebtedness as we should. The contributions to

this cause last year exceeded those of any previous year, but they should at the least be doubled, and they can be if Christian ministers and Christian men and women will make the effort—nay, more, they would be doubled spontaneously if the members of our churches knew the real facts.

"THE BLACK REPUBLIC."

In the *Freeman*, of Boston, Mass., under the above title, P. E. H. writes:

This World's Fair will be interesting to us as a race of people, because the island occupied by two black republics is the famous Santo Domingo upon which Columbus landed after his perilous voyage from the Canary Islands into unknown seas and into unexplored regions. We do not seem to realize as a class that the most historical and romantic spot on the western continent is in possession of the blacks, but so it is. The discovery of Santo Domingo was the seed dropped on fertile ground from which has sprung the noble tree American liberty, with its many branches and luxurious foliage full of life and activity, bringing forth the finest political fruit in the world; we gaze upon it with admiration, we point to it with pride, the hope of the oppressed. May time bring it to its true perfection! . . .

Hayti, of course, is well known and bears an unenviable reputation, a republic always in a state of revolution; but reports are greatly exaggerated, and a high-spirited people like the Haytians are always very jealous of their rights. The Dominican republic is seldom mentioned, and why? I verily believe it is on account of the really good government found there—an actual proof that the Negro is capable of self-government in its highest form. If the

World's Fair is held, the Dominican republic will have an exhibit, and President Hereaux will visit the fair and tour the United States.

Ulise Hereaux is a remarkable man, born at Puerta Plata in 1846. By his own efforts he has risen step by step from the ranks of the army until he became General Ulise Hereaux, the idol of his people, and finally president. He is described as a coal-black man, with a good face, a fine soldierly bearing, dignified and imposing, well educated, speaking, in addition to his native Spanish, English, French and German fluently, even elegantly. He looks after the welfare of his people personally, and is constantly traveling to the boundaries of the republic settling all trouble. He invites capitalists to settle, to build railroads and bridges, construct roads and introduce all modern improvements. . . .

Captain Nathan Appleton, a brother of the late Thomas G. Appleton and brother-in-law of Henry W. Longfellow, says, "Since my residence in the Dominican republic, all my race prejudices, if I ever had any, have been dissipated to the four winds. The constitution as it rests on paper is about as perfect a document as the wisdom and aspiration of mankind could ask for, and President Hereaux is doing his best to put it into practice."

All the southern people, white and colored, are in the same boat. What hurts the one class will sooner or later hurt the other, and what will benefit the one will help the other.

The Negro population is just as much a part of the South as any other class, and the sooner this is realized by all, the better it will be for this entire section.—*Africo-American Presbyterian*.

THE REFORMED CHURCH OF BOHEMIA AND MORAVIA.

W. C. CATTELL, D.D.

[The promise of Dr. Cattell which we gave to our readers in our August number, page 113, he thus faithfully fulfills, writing from Velim, Bohemia, August 5, 1890.]

It is a little over twenty years since I was first welcomed by Pastor Szalatnay to the hospitable manse where I am writing these lines. I was then, as I am now, a delegate from our General Assembly to this sister church—the feeble remnant of the *Unitas Fratrum* of noble history. It was the first time the Presbyterian Church in America had sent their Christian salutations to these poor, struggling but faithful children of the martyrs. And the coming of a delegate with these greetings had to them a peculiar interest and significance. I made two visits during the year, and therefore, besides my official appearance before the synod, had the opportunity of making the acquaintance of many of the pastors in their own homes, both in Bohemia and Moravia. I preached or made addresses in many churches (of course through an interpreter), and everywhere met with a most enthusiastic welcome.

I recall with special interest one of these visits in 1869. It was to Vanovice, in Moravia, the home of the honored and beloved Pastor Benes, the superintendent or permanent moderator of the Moravian Synod. The large parish church was crowded in the afternoon with people who had come to the “reception”—many of them leaving their busy harvest fields and walking weary miles to greet the “delegate” from the Presbyterian Church in the far-away land of civil and religious liberty. His coming had made a holiday throughout the neighborhood for miles around. In the evening there was a social gathering and banquet in the Presbytery Hall, attended by the officials of the two Moravian presbyteries (or *seniorates*), and by other pastors and elders. After the American fashion, a number of brief addresses were made, and at the close of each of these the venerable pastor, his face beaming with delight, turned

and gave me a kiss of brotherly love. This was not exactly after the American fashion, but the apostolic custom of “greeting one another with a holy kiss” still prevails among the brethren here. When I was introduced to the pastors at the meeting of the synod, each one gave me this kiss. During the evening a large number of the members of the congregation, men, women and children, gathered beneath the windows of the Presbytery Hall and sang their national songs and some of the grand old Hussite hymns. A deputation was then introduced; and two young women, dressed in the beautiful costume worn by the peasants upon holidays, each presented me with a handkerchief, spun by their own hands from the flax planted and gathered also by them. Since that day I have lost many pocket handkerchiefs that were of much finer linen, but these two souvenirs of my visit to Vanovice I have yet!

Here, in this congregation of Velim, I spent a Sabbath and addressed the people in 1869 and again in 1881; and last evening I sat with the good pastor and his estimable wife till a late hour in the well-remembered arbor of their little garden, recalling pleasant memories of these visits. Many of the congregation have also given me a cordial greeting. This morning Mr. Szalatnay took me with him on his visit to one of his elders who for some time has been lying dangerously ill. The sick man feebly took my hand in both of his and asked the pastor to express to me the joy it gave him to look once more upon the delegate who had first brought to this oppressed people words of cheer and greeting from the great Presbyterian Church in America. “When we next meet,” he added, “it will be where the Church of God shall be no more oppressed, and there shall be no parting word said by those who love the Lord.” As we passed through the streets of the village I was struck by the affectionate respect shown to the pastor by all whom we met, the little children hastening from all sides to greet

him and kissing his hand respectfully, the little boys always first removing their caps. For them all, old and young, the good pastor had a kind word.

Rev. J. E. Szalatnay, the son of an honored Bohemian pastor, is well known to many persons in America. He was a delegate to the Presbyterian Alliance that met in Philadelphia in 1880, and also in Belfast in 1884 and last year in London. He is a man of great purity of character, as simple-hearted as a child. No one can know him well without loving him. He is also a man with rare gifts as a preacher and as a leader in the church, thoroughly evangelical and possessing that good, strong common sense so essential in every leader whether in church or state. His parish is a large one, extending for many miles around Velim, and containing about three thousand souls. In 1869 there was not a Sabbath-school in all Bohemia and Moravia; now there are five in this one congregation. Here this faithful pastor has lived and labored for thirty-three years on a salary of six hundred florins—less than three hundred dollars. Of course living is not so expensive here as in America, but here as there the pastor has expenses from which his people are exempt. He must dress and live better, and entertain and give away more, than those of his congregation who have even larger incomes. The item of "giving" here in Velim is no small drain upon the pastor's small stipend. The country swarms with poor people, begging from door to door whenever there is any hope of getting a kreutzer or even a piece of black bread. As I have been writing these lines four of these miserable-looking people have passed my window on their way to the pastor's study, where no one ever meets with a refusal. Rarely a day passes without such visits; sometimes there are twenty or thirty of them. It can readily be seen that to give even a little to each will take no inconsiderable part of the year's salary. And these small salaries are the rule everywhere among these poor people. Not far from Velim lives Pastor Dusec, a scholarly man in the prime of his life, and with pulpit abilities such as (I write it ad-

visably) the very best pulpits in America demand. His salary is about \$250. Neither of these pastors receives a penny from the state. They prefer that the small sum appropriated to the Reformed Church by the government shall be divided among congregations which are still poorer than theirs. Another of the remarkable men serving the Church at these small salaries of two or three hundred dollars is Pastor Kaspar, of Hradisti, whom I have visited at his home among the mountains in eastern Bohemia. It is among men of his learning and ability and piety that our theological seminaries in America look for their professors.

But in addition to the care of his large congregation, Pastor Szalatnay holds important positions both civil and ecclesiastical. He is a member of the school board which controls popular education throughout the whole of Bohemia. His brethren have called him to the highest offices within their gift. He is the present Moderator of the General Synod, the highest judicatory of the Reformed Church in Austria. This office he holds for six years. He was for the last eighteen years the senior (or moderator) of his presbytery. This position he relinquished last year only to accept one of still greater responsibility and influence to which he was elected by his brethren and confirmed by the emperor—that of Moderator of the Synod of Bohemia. This is an appointment for life, with an episcopal oversight of the churches and parochial schools in the synod, requiring the highest order of executive and administrative ability. Among his other duties is that of representing the Reformed Church before the Austrian government, for the supreme judicatory of the Church in Bohemia is not, as with us, the General Assembly. There is a council nominated by the emperor, which has its office in the imperial buildings in Vienna and to which practically all Reformed Church matters go for final settlement.

This council is called the *Oberkirchenrath*, and so long as it exists the Church can have no real spiritual independence. At present the members composing the branch of the

Oberkirchenrath having jurisdiction over the Reformed Church is composed of excellent and able men—such as Dr. Von Tardy, an earnest evangelical preacher and formerly a pastor in Bohemia; Dr. Witz, the celebrated writer, now pastor of the Reformed congregation in Vienna, and Dr. Franz, the president, who is an eminent juriconsult and a member (for life) of the senate or upper house of the Austrian parliament. These men have at heart the interest of the Church—as they see it. But it can easily be understood that church matters seen through the atmosphere of the imperial court at Vienna are often very different from what they are to the pastors and elders of congregations hundreds of miles away in Bohemia and Moravia. I have rarely met a pastor who does not grieve over this virtual subjection of the Church to the state, and who does not long for the happy day when the Church shall secure for itself complete autonomy. At the General Synod held in Vienna last year (over which Pastor Szalatnay presided) the subject of “revision” was the one great topic of interest and discussion—not a revision of “the Confession” such as occupied our General Assembly, but of the constitution of the Church, and looking toward a greater freedom from the state. In this the Bohemian delegates were unanimous. It was not proposed to touch the Oberkirchenrath as the representative of the state, which now recognizes the Reformed Church and not only protects it in its legal rights but contributes an annual sum for its support. The wisest of them did not believe the time had yet come for this. But the proposed changes had in view greater power for the presbyteries, better discipline and other much-needed improvements. However, for reasons into which I cannot enter here, the conservative element of the synod prevailed, and it was not thought well by the Bohemian delegates at present to push the matter against the convictions of the delegates from Moravia and Austria—though, as one of the pastors told me, Pastor Szalatnay pleaded for it with rare power and eloquence. The happy day of deliverance will, however, surely come to this people, who for so many

years, and in the midst first of such cruel and bloody persecutions and then of such bitter oppressions, have been faithful witnesses to the truth.

And indeed the times have greatly changed for the better. It is only since 1781 that an avowed Protestant has been allowed to live in Austria. Then the emperor Joseph II., not out of love to those who were secretly clinging to the faith of their fathers, but from an indifference to all religions and a special hatred of the Jesuits, granted his Protestant subjects a modified toleration. The centennial of this “Toleranz Edict” was celebrated with great rejoicing in Prague in 1881, when I was present as a delegate from our General Assembly. But the toleration then granted was scarcely more than a name. It can readily be imagined what a life these poor scattered congregations led in the midst of an ignorant and hostile population easily excited by the priests to acts of violence. Several of the aged pastors have told me of their own experience at the hands of a mob. “Here on this spot,” said one of them to me, as we walked through the street of a little village where his church was tolerated, “I was beaten by a mob and left for dead.” Little protection was afforded by the government until 1848. Whatever complaint might be made was heard by officials who had no sympathy with these despised heretics. But by the imperial patent issued in 1861, and especially by the inter-confessional laws of 1868, the year before my first visit to Bohemia, the situation has been greatly improved. Under the present enlightened emperor, and notwithstanding the clamor and opposition of the dominant Church, one after another of the disabilities of the Reformed Church has been removed. In one of the official interviews accorded to Pastor Szalatnay by this wise and humane ruler, who is a devout Catholic, the emperor said to him, “You may assure your congregations that the welfare of my Protestant subjects lies upon my heart” (*Dass mir die Wohlfart meiner protestantischen Untersanhen am Herzen liegt*). Last year he sent a personal subscription of \$100 toward build-

ing a church for the Reformed congregation at Kuttenberg. Those familiar with the history of Bohemia will remember that it was on the dark and bloody ground of Kuttenberg that so many thousands of these faithful witnesses were cruelly put to death. So pitiless was the storm of persecution which swept over the "land of the cup and the book" after the battle of the Weissberg that in three years the population was reduced from 3,000,000 to less than 800,000. For one hundred and sixty years, or until the toleration edict of Joseph II., in 1781, not an avowed Protestant was tolerated in the country where the Protestant Podiebrad

had been crowned king one hundred years before Luther was born.

It is this feeble remnant of the martyr Church in Bohemia and Moravia which God's providence in these later years has revived. They are as a light shining in the midst of surrounding darkness. But they are scattered and very poor, scarcely able to hold their own, and utterly unable to enter any one of the many open doors around them for the spread of the gospel. Does not the great and wealthy Presbyterian Church in America owe some duty to those faithful witnesses besides sending them, through an occasional delegate, its Christian salutations?

CHILDREN SAVED FROM THEIR PARENTS.

—In the *Medical Missionary Record*, August, 1890, we find an article on the *Mission to Lepers in India*, in which this sentence occurs: "Then the children of lepers need not necessarily grow up lepers if only they are separated in time. Hence the mission is giving special attention to this matter."

From this it would seem that leprosy is not so persistently hereditary that a leper's child must certainly be a leper; yet doubtless it is very likely to be so. It further appears that the only hope of saving a leper's child from leprosy is in taking it away from its parent very early. This is surely a dreadful fact concerning this dreadful disease. In this, as in many other respects, leprosy is like vice.

The child of a drunken mother or a lewd mother does not necessarily become a drunkard or a harlot; but the surest way to prevent it is to take the child away from its mother as early as possible.

We shall all agree that it is best to do even this, in order to save any child, whenever it is possible. But let us look at another side of this matter.

CHILDREN SAVED FOR THEIR PARENTS.

—Rev. Dr. Poor, the father of our beloved

Secretary for Education, was a distinguished missionary in Ceylon. He once illustrated the early work of that mission in this way. He said: "When we first went to Ceylon, as soon as we had learned enough of the language for the purpose, we began to preach to the adults, but we found it very difficult to get them to give any attention. We soon learned a lesson from the men who took care of the cows. Their cows are not such gentle creatures as you have in this country, but very nimble and very wild. We noticed that when a man could not drive his cow the way he wished her to go, he would run forward and pick up her calf. Then running on with the calf on his shoulder, he would always have the cow following close to his heels wherever he chose to go. We took a hint from this, and opened schools for the children. Treating them kindly, showing them pleasant things and teaching them useful things, soon made them like to come to us, and their shy parents were like the wild beasts in the prophet's picture of Christ's peaceful reign—'A little child shall lead them.'"

This is just the way our Board of Sabbath-school Work is doing. You want to read about it in their pages.

CONCERT OF PRAYER.

PERSIA.

MISSIONS IN PERSIA.

WESTERN PERSIA MISSION.

OROOMIAH: 600 miles north of west from Teheran, the capital; station begun under the American Board, 1835; transferred to this Board in 1871. Laborers—Rev. J. H. Shedd, D.D., Rev. B. Labaree, D.D., J. P. Cochran, M.D., Rev. F. G. Coan, Rev. E. W. St. Pierre, and their wives; Mr. B. M. Labaree, Mrs. D. P. Cochran; Misses N. J. Dean, M. K. Van Dusee, Maria Morgan, Anna Melton; 34 ordained and 29 licentiate native pastors and 126 native helpers.

TIARY: *new mountain station*—opened in 1899; 150 miles west of Oroomiah, in Turkey. Laborers—Rev. and Mrs. E. W. McDowell and J. G. Wishard, M.D.; 3 ordained and 5 licentiate native pastors and 12 native helpers.

TABRIZ: nearly 500 miles north of west from Teheran; station begun, 1873. Laborers—Rev. Messrs. J. M. Oldfather and S. G. Wilson and their wives; Dr. G. W. Holmes, Miss Mary Jewett, Mrs. L. C. Van Hook, Misses G. Y. Holliday and M. E. Bradford, M.D.; 2 ordained and 5 licentiate native ministers and 15 native helpers.

SALMAS: *Haft Dewan* village; station begun in

1884. Laborers—Rev. J. N. Wright, Rev. and Mrs. J. C. Meehlin; Miss C. O. Van Dusee, Miss Emma Roberts; 1 ordained and 5 licentiate native ministers and 8 native helpers.

Under appointment: Rev. and Mrs. Turner G. Brahear and Dr. and Mrs. Wm. S. Vanneman.

In this country: Dr. George W. Holmes, Rev. and Mrs. J. M. Oldfather, Mrs. B. Labaree, Miss Emma Roberts and Miss Maria Morgan.

EASTERN PERSIA MISSION.

TEHERAN (capital of Persia, population 200,000): work begun in 1872. Laborers—Rev. Messrs. J. L. Potter, S. Lawrence Ward and Lewis F. Ewelstyn, W. W. Torrance, M.D., and their wives; Miss Anna Schenck, Miss Cora Bartlett, Miss A. G. Dale, Miss M. W. Greene and Mary J. Smith, M.D.

HAMADAN (200 miles southwest of Teheran, population 40,000): occupied 1880. Laborers—Rev. Messrs. James W. Hawkes and W. G. Watson, E. W. Alexander, M.D., and their wives; Miss Annie Montgomery, Miss Charlotte Montgomery and Miss Adeline Hunter, *Rev. Pastor Shimon*; 2 licentiates, 6 male and 5 female native teachers.

In this country: Rev. and Mrs. James W. Hawkes, Mrs. W. W. Torrance.

HAMADAN STATION IN 1881 AND 1889.

REV. JAMES W. HAWKES, HAMADAN.

Hamadan lies on the northeastern slope of Mt. Elvend, and stands six thousand feet above sea level. It is two hundred miles southwest of Teheran, the capital of Persia, whence it is reached by caravan in ten days, and is a twelve-days march from the Caspian shore at Resht. It is on the line of travel from Baghdad to Teheran, and considerable of the trade from Europe enters Persia by this route.

The city has some forty thousand inhabitants, of whom two hundred are Armenians and three thousand Jews, while all the rest are Turks and Persians who have accepted Islam.

The climate of Hamadan in the winter is much like that of central New Jersey, and it is not excessively hot in the summer, as the temperature in the house ranges from 80° to 85° Fahr. Last summer (1889) was exceptional, as the thermometer stood for several days at 90°, and even reached 92°. But it must be remembered that the summer is long and temperature quite uniform, and there is little or no rain from June to November, while the power of the sun on the plain is very great. The numerous orchards, bearing a great variety of good fruit, and the tall, slim poplar shade trees, which skirt the mountain above the city for miles, add much to the beauty and comfort of the city. The plain also produces a great variety of wild flowers in the early summer. I have seen acres upon acres which presented a vast sheet of crimson or white or blue. Hamadan is considered one of the healthiest stations now occupied in Persia.

But I wish to speak of the work for the Master which has been already accomplished there. The city was occupied as a station under our Board in 1881. Previously it had been frequently visited by our missionaries and others, also by native evangelists and colporteurs; and for five or six years prior to that date it was an outstation, held by a Nestorian pastor. He had formed a church whose membership had reached forty. He had also started a school, with one teacher and forty-six pupils, Armenians, six of whom were girls. A short time before a school of ten or fifteen boys had been opened in the Jewish quarter. This

pastor held several services each week for the Armenians and for the Jews in their separate quarters, and conversed with them and with Mohammedans as he had opportunity, in their homes and in the streets and bazars. There was also a book agency in the bazar, where the Scriptures and some other religious books were for sale.

Four years ago the Misses Montgomery entered their commodious new school building, where they now have about fifty girls as boarders. These girls are taught in an adjoining compound, where about fifty other girls and small boys are gathered in from their homes near by as day scholars. All but five or six of these are Armenians. Three or four are Jewesses, and one or two are Moslem girls. They are all under excellent training, and receive careful instruction in the Scriptures. I wish you could attend one of the closing exercises of this school. They would be a credit to any city or village. Twelve or fourteen of the boarders are members of the church, and live out their Christianity in their daily walk. Who can measure the present influence of this "Faith Hubbard School" in that ancient city? Or who can picture to himself what it will one day become? And yet it hardly represents one half of the work of those ladies. They also conduct women's prayer-meetings, visit hundreds in their homes, teach English to a dozen young men from the first Mohammedan families of the city, etc.

Instead of the school of ten or fifteen Jewish boys, there is, on the edge of their quarter, a school of eighty boys, fifty-five of whom are Jews, nineteen Armenians and six Mohammedans. They receive careful instruction in the text of the Old and New Testaments, as well as arithmetic, geography and singing, and read in five languages—Armenian, Hebrew, Persian, Arabic and English. Two of these boys and two former pupils, all Jews, were received into the church last spring on profession of their faith. There is good reason to believe that they will stand firm, and also that they are the earnest of a rich harvest to be gathered in from that school.

There is also a school for Jewish girls in charge of Mrs. Dr. Alexander, which has an attendance of from fifteen to fifty, according to the time of the year. We are thus giving daily instruction to over two hundred and twenty pupils, more than ninety of whom are girls, and eighty of Jewish descent. They are taught by nine native teachers, besides the attention given by the missionaries.

Dr. and Mrs. Alexander live in one of the Moslem quarters of the city, and have a dispensary adjoining their house where thousands receive treatment. Many of these patients attend the daily morning prayers, and many an hour is there spent in discussing religious topics with the doctor and his assistants. One of the latter is a convert from Islam, and not many know and love and handle the Scriptures as he does. This has the greater weight with Mohammedans from the fact that he is equally at home in the Koran. His love for Christ is always warm, and his light is always bright and his life true and beautiful, while his burning words are an unanswerable argument for the excellence of the gospel. He was baptized in the church, partakes of the communion publicly, and married the daughter of the Nestorian pastor above mentioned. Everybody knows him and his Christian character, and yet no one molests him. He has enjoyed great liberty of speech. Several other Moslems seem to be hopefully converted, but the elders are slow to receive them into the church before their Christian characters are thoroughly tested and established. The spirit of inquiry is abroad, and many, having read the Bible, ask whether these things are so.

The little church no longer occupies its dark, dingy building of nine years ago, but worships in a large, airy new building, toward the erection of which the shah gave \$600. Its membership has grown to ninety, one hundred and twenty-seven having been received from the beginning. There are always a number of Mohammedans present at the services, and sometimes there are as many as four hundred. The Sabbath-school has been studying the International Lessons for several years. The average attendance is about one hundred. The weekly teachers' meetings are one of our most

interesting and profitable services, and are generally well attended. The character of that small community has been entirely changed in the past twenty-five years; so much so that it is a matter of common remark. And that change is a mighty witness to the power of the gospel, the effect of which must soon be seen in neighboring communities. Services for Jews are held in the High School room, and a Sabbath-school for Jewish children. Dr. and Mrs. Alexander have taken much pains to build up this school, and not without marked success.

More than all this, many tours have been made to Senneh, Kermanshah, Burngird, Sulatanabad and their surrounding villages. Evangelists and colporteurs have been frequently sent out, and God's message has been published to Christian, Jew and Moslem. Multitudes have read the Bible, and are willing to talk about and discuss its teachings.

These facts call loudly upon God's people to labor and pray yet more earnestly for his blessing on the work already accomplished and on the laborers in the field, that they may have the spirit of wisdom and of power to carry on this grand work to a successful issue; and on the native church and helpers, that they may witness for Christ and his gospel yet more mightily. Persia is not standing still, and she will doubtless continue to make yet more rapid progress. I believe that great and radical changes are near at hand. Let us therefore make the most of our present opportunities, God working in and through us.

THE PLAIN OF SALMAS, PERSIA.

REV. J. C. MECHLIN.

Khoy has from thirty to fifty thousand inhabitants, while Salmas has fifty thousand more. The Armenians of the plain number between one thousand and fifteen hundred people. Most of them are well-to-do tradesmen; nearly all being workers in wood. But strange as it may seem, in Salmas and Khoy the Turks cannot do good wood-work, and leave it all for the Armenians. But you always find the Armenians fairly well to do, though they are poor enough.

Saromalik is a village on the Salmas Plain

that has some Armenians in it. It is two and a half hours from my home. We concluded that it would be well to visit this village and also put ourselves two and a half hours on the road toward Khoy. It was one of the coldest nights of the cold winter. We had some trouble in finding stopping-places for ourselves and our horses. We found a large house whose master was sick with the influenza (la grippe), but, lying in his bed, was able to talk, and kept up a chatter of miserable Armenian in a harsh, high voice with my preacher, who was with me. We had no fire, and the women and children were sitting around the oven in the floor, so we sat off to one side and made the best of the cold. I was well wrapped, and did not suffer much. The house was fifty by sixteen feet, a fairly good house for these parts. It was fast season, and they did not eat any, nor did they provide for us. But the good housewife did not suffer us to go hungry to bed. We failed to get an audience, for it was so cold, and every man wanted to remain by his own oven. We had a Bible lesson with the family on the nature of the fast that they were keeping. I went to bed early to keep warm. I had plenty of bedclothes with me, and so did not suffer from the cold. It was just three and a half A.M. when the alarm rang out loud and clear, or, as we put it in Armenian, "the cock spoke." I think I never heard a cock crow so loud. He had been brought in the night before, and was near at hand to call the sleepers in the morning. But I was awake. One of the three or four babies would cry out every two or three hours loud enough to awaken the seven sleepers, and was generally quieted by the mother taking him up in the cold and dark and going to the stable where it was warm. When the alarm sounded the old man of the house roused himself, and soon there was an animated conversation between him and my helper, which they kept up until daylight came. The cock at intervals of fifteen minutes sounded his morning cry, so that there was little sleep. The next morning the host expressed himself much better, and said that my prayer for him had been answered. I imagined that the omission of his glass of wine had perhaps done the work.

ON TO KHOY.

We pushed on to Khoy the next day, and were glad to get there, for it was a cold ride. Shamasha Werda had a fire ready, and we were soon refreshed by a good hot drink of tea. This beverage in winter or summer is excellent for the tired traveller. The time was fully occupied in preaching and calling and receiving calls, for I have many Turkish friends in Khoy. I called on the governor of the crown villages of Khoy and Salmas, but he did not receive me with his accustomed cordiality. I soon found the reason for his conduct—a holier than he was there, and he was afraid of him.

THE HOLY MAN.

He was toothless and had passed fifty. He was well dressed, with the green turban, the badge of a Seyid or descendant of Mohammed. When his father, a very ordinary man, died, his dutiful and affectionate son built a tower over his grave, and it was soon rumored that the sick or lame or blind who went there were healed, and so it became famous. Many pilgrims brought rich gifts and left them there, and so this man soon became very rich, and riches are power in Persia. Soon all classes came to consider him as a wonderful man. Criminals would flee to his mosque and none dared to take them from him. Rulers and princes did him honor, and even the crown prince of Persia during his late visit to Khoy did him great honor by going in person to visit him.

While in Khoy we had one or two meetings every night. We held twelve meetings in eleven days, all well attended.

PREACHING IN THE STABLE.

One day we went to Van—which means high, probably with reference to the fact that it is higher than most of the villages of the plain. It is the Seir of Khoy; it is an Armenian and Turkish village at the foot of the mountains. It was a three-hours ride each way, and it snowed on us during the entire trip. We were kindly received by one of the best men of the place. We were told that many of the people were gathered in a stable, and that if we were willing to go there we could have an audience, but they would not come to us. Here we had

some thirty men in a very little room, and their priest with them. They gave me excellent attention. After a light meal, for it was fast-time, we mounted our horses and rode back to Khoy. The next morning there were two feet of snow on the ground.

It was my privilege to receive into full membership a young Armenian man, twenty years of age, who is the first fruits of our work in Khoy. His examination was very thorough, and he seemed to have a good knowledge of what was before him. He is a fine-looking young man, and we hope that he will do good work for his Master.

THE DU DU AND HIS SONS.

The Du Du is the priest. There are two in the village where our helper lives. The younger of the two lives quite near to our helper and his boy came to our school. He soon showed that he was much attached to his teacher and to us. It was now time to remove him from our influence. But whipping and threats could not keep him from us. He said he was one of us, and begged to be sent to Mr. Wilson's school in Tabriz. Finally the father relented, and the boy is now in that school. He was the priest's younger son. While I was in Khoy his elder son was planning to go to Oroomiah to be treated by Dr. Cochran for heart trouble, and now the people say that both of the priest's sons have become members with us. The priest was also very anxious to go to Oroomiah with his son, and my helper said that if he would go the people would say that the Du Du had gone over to us too. The priest at one time bitterly opposed us, but the Lord has many ways of defeating opposition to his work.

THE BAPTISM OF A MOHAMMEDAN.

Mirza Abraham is his name. For nearly a year he had come regularly to our church service, and had asked many times for baptism, but we thought it best that he wait awhile until we knew his aim. He was very poor, and we were afraid that he had some mercenary motive in view. But during all the time he has come to see Werda he has never asked of him one cent. If he is a deceiver, he is a skilled one. When he came to see Werda

first, he was trying to find some light. He could not find any peace or rest for his soul. As soon as he understood the Way, he accepted it and had already suffered a great deal for it. He said that before he came to us it was no uncommon thing to have no bread in the house; but since he came to us, the bread had not been lacking. He said it was his faith in what Jesus had promised. He expressed himself ready to be baptized before everybody, and our native Cassio administered the rite. Only one other Moslem (one who is nearing the kingdom) was present, but there were at least forty Armenians. To me it was a very solemn occasion. There was a novelty in it—a Nestorian Cassio baptizing a Moslem. I could not help thinking of the difference between our time and that of Drs. Perkins and Grant, when they found the Nestorian the lowest of serfs, and now some of them are able to command an influence that the Moslems envy. I refer especially to the physicians; but some of our Shamasha preachers enjoy a degree of confidence and honor among the ruling class that others are envious of. Kasha baptized him, and he expressed himself as very happy over the event. He, in reply to Cassio's question, made a clear statement of his belief. Since that time the village people and the city people think he ought to be punished, and I suspect that he will have to endure a great deal of hard usage. But we hope that he will be faithful and true.

WORK IN THE KOORDISTAN MOUNTAINS.

J. G. WISHARD, M.D.

We are now on a tour of four months to those parts of the field which we did not reach last winter. These districts are so large and our work is so scattered that unless a good number of native helpers can be educated and trained I fear many places must be left untouched.

For the past eight months we have been on one continual tour, but we can now plainly see that the end of the year will find several districts not visited by us. Our native helpers, although few in number, are as a rule filled with a simple piety and earnestness that can

be seen in all the villages in which they have labored. They can go many places without attracting attention where we cannot, and have many opportunities which we have not. The great need of our field at present is a larger native force, such as we hope some day to have.

The attitude of the government to our work has not changed, and is very much the same as in other parts of the Turkish empire. The country is fast becoming so poverty-stricken that the government has little time for anything but the devising of ways and means to get money from the people.

AMIDIA.

This is our first visit to Amidia. The town is now a sort of headquarters for the mountains, although it is but a ruin of its former self. It is built on a great rock nearly eight hundred feet high, the top of which can only be reached by the stairs cut out of the solid rock. The Turks succeeded in taking the place from the Koords some forty years ago, by getting a cannon on a neighboring mountain peak. Until the introduction of modern warfare it was held by powerful Koordish sheikhs. The Turks destroyed much of the city, and now there only remain a few hundred houses and a cemetery containing a hundred thousand graves to mark the site of the strongest citadel ever held by the Koords.

The inhabitants of the town are Koords and Jews, descendants of the Babylonian captives. Although the city is high the place is very unhealthy and the water is bad. I speak particularly of the place because it has often been suggested as a centre for our work in the mountains. After a trial of several weeks we are forced to report unfavorably.

The work on our house in Dihi is still at a standstill. The Catholics gave fifty Turkish liras to the sheikh to stop work on the building, and the sheikh says nothing can be done until a larger sum is given him. We shall, of course, bring the matter before the government in such a way as to get the building up, if possible. The government, however, has little control in that part of our field. The Catholics are resorting to every possible means to keep us out of the field. They have little control of their

members in all that region, and for this reason they fear others coming into the field the more. The same opposition we meet from the Catholics on the south of our field we must meet from the English (High Church) missionaries on the north. I am not surprised that the Catholics should resort to such unscrupulous means, but I confess I am surprised that representatives of the "personal mission" of the great Archbishop of Canterbury should hold in their employ men who were implicated in our robbery in T'Khoma last year.

Notwithstanding all this we have much to encourage us, for at Zarne Tiary *five new members were recently taken in*, at Dihi *four*, at Hassan *eleven*, and at Monsorea *five* will be taken in at the next communion service. Besides these quite a number have professed Christ and have been taken under care of the church. You will see that there have been gains in every church in our field. There have been no revivals such as the brethren in Oroomiah enjoyed, yet our gains have been steady and the churches are awake and at work.

OROOMIAH COLLEGE.

REV. E. W. ST. PIERRE.

The college is located one mile west from Oroomiah City, and not far from the western range of mountains enclosing Oroomiah Plain. A graded and gravelled road, well shaded on both sides with trees and flanked with fruit gardens, connects it with the city. The buildings are within an enclosure known as the "kullah," or fort. The walls of this "kullah" are high and strong, and built of sun-burnt mud. Two very respectable-looking gates, trimmed with red bricks, each kept by a gatekeeper (indispensable in Persia) whose lodge is perched just above the entrance, admit within. The enclosed grounds consist of some ten acres well planted with shade and fruit trees, and decorated with garden plots and flower beds. Several varieties of luscious fruits tempt the palate. The attractiveness and desirableness of the place has won for it from the poetical natives the not altogether inappropriate name of "Paradise." These grounds are divided into four equal

parts by two wide and well-graded roads crossing at right angles. In two of these squares are the hospital and college buildings, while in the other two are missionary residences. The objection to the place lies in its malarious atmosphere, which drives its inhabitants to the mountains during its most attractive season; but even in this it is no worse than the whole of Oroomiah Plain.

AIMS.

The aim of the college is primarily to raise up native helpers, such as preachers, teachers and physicians. While all Christian schools are subservient to evangelization, this is especially true of mission-schools. Ours ever has this in view. Its success in this, too, has been marked. Another aim is to send out Christian men who as enlightened laymen will exert their influence for Christ. We think that when many such are scattered in different parts of the country the gospel will have a firm foundation among the people. But in this very little success has so far rewarded our efforts. The failure is due to a defect in Persian society. There is no place made for such men here. The openings for a well-educated young man are limited to the ministry or teaching or medicine; and so far all three of these callings are largely dependent on the Church for support. We think medicine now offers some sort of a support, but so far even this is limited. The problem now facing our work is just this one. Dr. Shedd is trying to solve it by starting an industrial course in connection with the college, and our prayers are that it may prove a solution. The necessity is evident, but the way to meet it is still uncertain. Another aim is to supply a demand for education. This, as we take it, is legitimate even in a mission-school. Of course mingled with this is the ever sanguine hope that in some way there may result some spiritual benefit.

EQUIPMENT.

The college is fairly well equipped to accomplish its mission. There are now two main buildings, two stories high exclusive of the basement, built of sunburnt bricks with red brick trimmings. They contain rooms for some one hundred boys, a library, a laboratory, refec-

tory, recitation-rooms and a kitchen attached. In the basement are small, dark prayer-closets built in a row along the side much after the style of the monks of old. The college lands bring in the modest income of sixty dollars a year, with brighter prospects for the future. An endowment fund would be an excellent thing, and is greatly to be desired. The corps of teachers the past year was eight, exclusive of the missionary in charge and assistance from Mrs. Coan and Mr. R. M. Labaree.

COURSE OF STUDY.

The course of study necessarily adapts itself to the country and to the teaching possibilities of the corps of instructors. The languages taught are English, Persian, Turkish, Osmanli-Turkish and ancient Syriac. The sciences consist of natural philosophy, elements of astronomy, elements of chemistry, ethics and psychology. Instruction is given in arithmetic, algebra, geometry and history. The Bible is taught throughout the course. Besides these drills in rhetoric and elocution are given throughout, each boy being required to write three essays and recite three declamations each term. Prizes were instituted in this connection last year, with good results. Each boy recites five times a day and once on Saturday, each recitation being three quarters of an hour.

No tuition, so far, has been charged. The annual meeting of a year ago ordered the charging of one toman (\$1.50) each year, but this has been found impracticable under the present circumstances. The boys are in most cases very poor and unable to pay. Lights and soap, which were formerly given by the college, have been successfully put on the boys during the past year. This used to cost the mission about twenty-five dollars. We hope to add some little burden occasionally, so far as wisdom directs, until another twenty-five dollars has been lifted off the college and divided among the pupils. We furnish rooms free of charge. The pupil has to bear the expense of his bread, books, clothes, lights and soap, which in all amounts to some eight toman (\$12) a year. In a room, say 16 by 16, some seven boys lodge, and as they study, sit and lie on the

floor, very little furniture is required. They form clubs and live three months on two to-mans (\$3). Of course their food is very simple, consisting mainly of bread and a sort of meat soup called sherroa. They dress simply. Even theological students sit in the recitation-room barefoot.

LAST YEAR'S WORK.

Last year we had one hundred students, distributed as follows: Theological students, 12; college seniors, 16; juniors, 10; sophomores, 15; freshmen, 15; specials, 2; preparatory course, 30. The two terms were full of intellectual activity. There was order throughout. The religious life of the college was very encouraging. We were blessed with revivals. These revivals seemed only the natural fruit of the deep religious feeling pervading the entire year. They were revivals, too, in the true sense, in that they awakened Christians. Although the last one was marked by the professed conversion of eight boys, yet even these were church members beforehand, and so their profession must be taken with this in view, that they were so thoroughly awakened from so profound a sleep that it seemed a conversion to them. If you ask why sinners were not converted, the answer is that practically all our students are professed Christians and church members, so that our revivals are among such. Sixteen very promising young men were graduated last spring. They are now engaged as teachers in our principal schools, and are very faithful and successful. This fall the former class of juniors become seniors. There are ten of them, with very bright ones among them, and we trust spiritual ones too. A new class was admitted consisting of eighteen regular students, but already they are reduced to seventeen, and the probability is only some fourteen will go through this year. Our examinations are constantly made more stringent, and the weeding takes care of itself. All our term examinations are written.

PROSPECTS.

Just a word on this. Perhaps friends in America may wonder what can be the prospects of a college whose patronage is so limited and so poor. Of course if we were to look at

the Syriac nation composed of but one hundred thousand souls, and of the poorest and most despised in this stronghold of Islam, and limit our hopes for the future career of the college to these, the result would be discouraging. But the prospective mission of the college is far wider than this. When God sees fit to open up the way for the gospel among Mohammedans, and ten million souls depend on us for light instead of a few thousands, who can tell what the college will not do? The college is now in its infancy, but who can forecast its manhood? With such a hope sustaining and cheering us do we work. The seed-sowing here has already extended over the fifty odd years past, and may go on fifty more years for all we know; but who shall say that a glorious harvest will not be reaped?

LIGHTS AND SHADOWS OF WORK FOR MOHAMMEDANS.

REV. S. G. WILSON, TABRIZ.

During these last years the attention of the religious world has been specially drawn to the question of evangelizing Mohammedan races. The difficulty of this and the scant results so far have been much commented on. It sometimes seems to us here that religious liberty is one of the great requisites to success. How this is to be brought about is a question we often discuss. Will it be by prayer or by diplomacy or by the blood of martyrs? A truly Oriental way has been suggested to us by a high Persian official—that we should buy from the shah a firman granting religious liberty! This would be a "broken reed."

Last year I wrote about persecution in Tabriz. Through this year it has continued. The prohibition of the coming of Mussulmans to our houses or church has been well-nigh complete. After a few weeks cessation, when a few would venture to be present, or strangers would happen in, the police have arrested, fined and beaten them. After last Wednesday's meeting three were arrested and fined. Persons have scarcely been able to come to our houses on business. These things have restricted our work for Mussulmans very much.

As to a public profession of Christianity, it is very difficult. The governor threatened, we heard, to tie any convert to a dog, have him led through the bazar and executed. The family of the Sayid

of whose death I lately sent you an account were driven from their home and village. The oldest son appealed to the governor for restoration, grasping his bridle and bowing in the dust while presenting the petition. The governor, knowing of his father's Christianity, cursed the boy and threatened him with death. His father besought that he be only banished. His wife demanded divorce and her contract money. He fled by night, and after some days in concealment, during which he was sought for by the police, he escaped the country by night.

On the other hand we have encouragement to proceed. The very fact that there are converts willing to suffer bids us take heart. The opportunity for work, too, is yet great. It is only necessary that it be done quietly and with individuals; for such work in the bazars, in the houses, in the villages far and wide, there is little restriction. In this way seed sowing continues as for years before. Six evangelists, three of them itinerants, spend most of their time working for Mussulmans. I have just heard the report of Evangelist Baba. In four months he had visited sixty-two towns and villages. He says, "The Mussulmans hear with great desire, and declare the words true because they are tired of their own religion." At one place a Mussulman in the presence of twenty others confessed the divinity of Christ and acknowledged him as his Saviour. A prince purchased the Scriptures and said, "I know you will finally make me a Protestant." One scene so impressed the evangelist that he speaks of it with profound thanksgiving as the reward for the hardships of the journey. Declaring the gospel to half a dozen men, "the Spirit's work seemed evident, and they seemed to experience a change, and with gladness kissed me as a messenger of God." At one hour past midnight they said, "Our feet will not permit us to go. Who will sleep when he can hear such words! In our lives we have known no such gladness. Now our hearts have received life. O Jesus, we commit ourselves to thee!" They confessed themselves ready to fulfill the requirements of Christianity. During the tour twelve Mussulmans gave credible evidence of faith.

A remarkable case is reported by Pastor Mosha, of a Kûrdish sheikh whom he visited. They had previously corresponded upon the subject of Christ. When he arrived the sheikh greeted him, "My brother has come." He is a chief of twenty thousand houses and is a dervish. He has read the

Scriptures much. Before a large company he proclaimed his acceptance of Christ as the Son of God and his Saviour. He desired baptism. On the pastor's departure he said, "I will send horsemen and bring you again soon, or I will myself come to see you."

JOTTINGS FROM HAMADAN.

E. W. ALEXANDER, M.D.

On June 17 we witnessed an eclipse of the sun, which lasted from 12 to 2 P.M. and was four fifths complete. Hamadan would have been a good place from which to have made observations, as the air was clear and the sky cloudless.

This event was duly foretold in the Persian almanac, and the people were watching. The priests went outside of the city and spent the time in prayer, as this was considered an omen of direful portent. We trust that the wars and famines predicted will be indefinitely postponed, although there are some signs of evil lurking about the borders of the country. Cholera has been reported in or near Baghdad, and the pest does exist near Kermanshah. Whether it will remain within narrow limits or spread over Persia is yet to be seen. There are no signs of famine about Hamadan, but there is scarcity in some distant villages, due to the drought last fall.

THE SCHOOLS.

The Boys' High School closed July 1 with appropriate exercises. We have sent most of the boys to their homes for the summer, because of lack of funds. Most of them have very poor homes, but we hope they will be able to witness by word and example for good, and not be themselves influenced for evil. Many more boys would like to come and live with us, Mohammedans as well as others, but at present we have neither room nor money for more than our present number (sixteen). They are all interesting and doing well.

The Faith Hubbard and the Jewish girls' schools are still in session and doing good work, although it is pretty warm and hard for the teachers. The little Jewish girls attend school so much better during the summer, no matter how hot, than in the winter, that we

think the school should be kept open just as long as possible. There are other reasons for continuing the Faith Hubbard school, although I am sure both teachers and pupils should have longer summer vacations than has been the custom in the school heretofore, if the children could be properly disposed of. Many of them have such poor homes that the less time they spend in them the better, until they are old enough to resist temptation.

Our work in the village of Sheverine seems to be gaining ground. Mirzr Assidour and his faithful wife Hosanah live in the mission property, and have charge of the school and services on Sabbath which Miss Montgomery attends. Thursday afternoon Miss Montgomery has a prayer-meeting for women, which is well attended by both Mussulmans and Armenians.

MEDICAL WORK.

I open the dispensary there immediately after the prayer-meeting. Most of the women come for treatment, or use the medical work as a cloak for coming. They come in good numbers and I believe listen attentively. The medical work has been exceptionally large during the past two months, patients of all classes coming from all directions. They have about exhausted our supply of medicines. So many of them suffer from malaria that it is impossible for me to find as much quinine as is needed. It is a great blessing to hundreds here that this remedy has become as cheap as it is, but it is still beyond the reach of the multitude unless given below cost.

About two months ago we were called to see a young *Said*, who it seems was closely related to some of the most important families of that class. The native doctors had exhausted their skill on him with negative results. He was very weak, half paralyzed, and in a low, delirious state. I much feared that his reason was hopelessly gone. He had evidently been treated too much. We gave a few simple directions and medicines, which were wonderfully blessed. He is now in fair health, reason quite normal, and altogether quite happy. The result is that all his friends and relatives are pouring in on us with their aches and pains, and giving us a run of these haughty sons of the prophet. They

are very unjust and mean to the Jewish doctors, on whom they are dependent, making them serve them like slaves. We have always determined to meet them differently—justly and squarely, or not at all. We seem to be gaining year by year.

Lately a young man aged twenty-four came to us from Sennah. He had been like a brother to Mirza Said, my first assistant, of whom we write so much. When Mirza heard his friend was ill and evidently suffering from some chronic trouble, he persuaded him to come to Hamadan. He had a very hard journey over—once would have drowned had some friends not drawn him out of the swollen stream. The first day I saw this poor, emaciated youth—with a death-like smile on his waxy face—I felt that the Lord had directed him here for spiritual healing, not for physical cure. However, even physically he improved wonderfully for some time, giving time to better understand the marvellous story of grace and soul-cleansing through Jesus Christ. He earnestly desired baptism, but fearing he had not had sufficient experience the rite was delayed. An error in diet once more prostrated him, and although he clung tenaciously to life, death at last threw her mantle over him. He was a Kurd and a Sunee, so very appropriately his countrymen stopping in the city came and bore his remains away for burial. Though his knowledge was not perfect, he believed Jesus would save him. May we not hope that his soul has entered into eternal rest, and that he now knows his Lord face to face?

Another sad case we have been called to witness is that of Asitour, our young Armenian colporteur, about twenty-four years of age. He has been in the employ of Rev. W. L. Whipple, agent of the American Bible Society, for several years. He was always energetic and more or less enthusiastic. Last fall I sent him to Kurdistan with a load of Scriptures, with instructions to remain in Sennah until spring. From his reports and from others we learn that he spent the winter in faithful work for the Master—carrying his word to all, insisting on their buying and reading it. Toward the close of the winter his health began to fail. He left Sennah about April 15 for his home here in

Hamadan, and arrived here just a few hours after we left with Mr. and Mrs. Hawkes. No one will ever know how much he suffered on that last journey. I saw him four days later, and then he looked like one near death's door. He was suffering from typhoid fever complicated with severe chills. He improved for several days, until we became quite hopeful. One afternoon he had a hard chill, which

was a severe trial to his strength, but again he rallied, but only to pass away the next morning about break of day, when no one was near him. The trials of life were over, and the young colporteur doubtless in the stillness of that Sabbath morning heard the voice of his Master calling him to come up higher. He had placed the Bible or some portion of it in many a home. He left a wife and two children.

Since the last report to the General Assembly, 15 persons have applied for admission to the church at Hamadan, 7 of whom were received, 4 of them being Jews. An Armenian man has also been admitted to the church at Teheran, while a Moslem and a Jew who applied for admission were counselled to wait.

Dr. Torrence, who has now associated with him Dr. Mary J. Smith in the medical work at Teheran, is beginning to realize the desire of his heart in seeing the hospital nearing completion. Ground was broken on May 18, 1889, and the corner-stone laid on August 6, 1889, Hon. E. Spencer Pratt, American minister to the shah, presiding on the occasion and making a brief address. It was expected that the hospital would be opened to patients by the middle of October.

STATISTICS OF THE PERSIA MISSION FOR THE PAST YEAR.—Ordained missionaries, 14; physicians (male), 4; American layman, 1; lady missionaries, 35, including 2 physicians; ordained natives, 42; licentiates, 47; other native helpers, 170; churches, 27; communicants, 2269, of whom 141 were added during the year; contributions, \$2200; schools, 147; pupils in boarding-schools, boys, 174, girls, 229; pupils in day-schools,

boys, 1971, girls, 695; pupils in Sabbath-schools, 5210; students for the ministry, 18.

Of "Iran Bethel" (the girls' boarding-school in Teheran) Miss Schenck writes:

The girls all have part in family worship, morning and evening, repeating Scripture singly and in concert. Morning prayers are followed by a silent devotional time before breakfast. The weekly school prayer-meeting is conducted by the Christian girls. Very precious and helpful times we have together. Several are efficient Bible teachers, both daily in the school and in the church Sabbath-school, their faithfulness, interest and spirituality adding not a little to the effectiveness of the teachers' meeting held weekly at the house of Mr. Esselstyn.

The boys' school, under the care of Mr. Ward, had a roll of 80 last year, 46 of them being boarders. Of the entire number, 14 were Mohammedans, 4 fire-worshippers, and most of the others Armenians. Mr. Ward notes as a hopeful sign a more earnest purpose on the part of those of the pupils who have confessed Christ, and an increase in attention during the religious exercises. As the school has been established with the ultimate purpose of training Christian teachers and ministers, it is earnestly hoped that the superintendent's desire may be realized in seeing a deeper interest in spiritual things on the part of the pupils.

COLLEGES AND ACADEMIES.

NEW DEPARTURE OF THE BOARD OF AID.

This month of October is likely to find most summer absentees returned and all forms of intermitted church work resumed. For this reason there has been withheld, till this issue, some account of certain new features of the work of the Board of College Aid which are confidently expected to add greatly to the interest with which it is now regarded. They were in substance set forth in the report presented to the last General Assembly. That SEVENTH ANNUAL REPORT made careful review of the task to which the Board, without experience, had committed itself seven years before; of the characteristic difficulties that attended it; of the results that had already been reached, and, especially, of the lessons which the Board believes itself to have learned in the duty of applying with greatest economy and effect the Church's gifts to this part of her great work. No document that the Board has previously issued has been half so well adapted to inform those who wish to measure this work and its claims, as is this seventh report. The description, indeed, which its map and statistical tables give of the Board's field and institutions is not unlike that of former reports (though in some particulars the advance of the last year is more encouraging than that of any former one); but the forecast which the report makes of aims and methods is, in very important particulars, new. By help of it, and of the General Assembly's action in view of it, one can easily decide whether such a Board and work are entitled to his sympathy and support. The whole report can be read at a short sitting. Preparation has been made for a larger circulation than former reports have had; and any one who has interest enough in Presbyterian Church work to wish to estimate fairly this branch of it, is requested to write to the Board's office for a copy. An edition has been prepared which

omits some 32 pages of acknowledgments and receipts. Unless request to the contrary be made, calls for reports will be answered from this edition. For those who may not see the report, we go on to make a careful exposition of our policy.

PAY AS YOU GO!

The policy of keeping out of debt is not new with a Board which has itself avoided debt. It is one thing, however, for a Board that dispenses the Church's benefactions to make no more engagements than it can meet; it is another thing for it to secure an equal fulfilling of all engagements by all the beneficiaries which it reaches. This Board's peculiar office of building up literary institutions makes it especially important that its entire work be done upon solid foundations. Under its rule no school starts without a property; but any debt is an offset, with interest, against that property; and the property of a school, far more than of a church, is the strength of the whole undertaking. For this Board, therefore, to solicit money to be put into property, and to take no care to prevent the accumulation of debts, would be to do but half its work. It would not fall far short of dishonesty; for it would allow those who had given for grounds, buildings or endowment, to deceive themselves with the belief that they had put their means where they would endure and be useful, when in fact they had put them where year by year they might be frittered away.

As this Board is under special obligation to guard against such an evil, it has special ability, as well, to make its prudence effectual. A Board that deals with thirty or fifty, or even a hundred academies and colleges, has no such complicated task as a Board of Home or Foreign Missions whose agencies are far more extended and diversified. To this Board, pre-eminently, the proverb that bids one "cut his coat according to his cloth" appeals with reason and

authority. Where those other forms of Church work are often met by unexpected demands of Providence, and so have duty suddenly grow on their hands, this Board makes its advances step by step; having good opportunity to count the cost before each step is taken. It claims no special credit, therefore, for the policy which on every account becomes it—of insisting on squared accounts for itself and its institutions. It only asks the Church before which it acknowledges this obligation to remember that no accounts are kept square without means. The fact that this Board can and ought, with accurate calculation, to adapt its yearly outgoes to its yearly income, will not in the least keep it or its institutions out of debt, unless the intended outgoes which are so carefully calculated, first actually come into its hands. The emergencies of debt, against which we are enabled to make adequate plan, could any year come home to us, if the Church, our principal, absorbed in other causes, should leave us with our mere plan, and with no adequate means. That has not happened yet; and we believe that from this time on, it is less likely to happen than ever.

THE "NO DEBT" POLICY APPLIED.

(a) TO SCHOOL WORK.—The Board will give no current help to any college or academy that shall not, when informed of the amount of aid voted to it, lay before the Board a schedule of expenses that shall fall within its schedule of foreseen receipts, the Board's aid included. And the payment of the latter half of the Board's voted aid will not be made until the Board shall have proof that that payment will actually square the year's expenses.

This rule is adapted to interest: *First*, all those who contribute by church collections or by personal gifts to this Board's general treasury. Such givers may know that their means are not scattered recklessly, but are supporting a work of economy and thrift. And to such a work they have motive to contribute the more liberally, because the aid which the Board offers in stimulation of such economy, must be made definite and

positive. Its former method of voting the sum which it *hoped* to give, while it *bound* itself only to a percentage of that sum, would not at all avail in the rigid scheme it is now pursuing for making income and outgoes match. Indefinite things cannot be matched except by accident. Accordingly the Board obliges itself to pay exactly what it promises. Sympathizing pastors, sessions and givers will surely think well of this, and will put the Board in power to fulfill its part of the wholesome compact.

Second, this rule will be of interest to all the local friends of the Church's institutions. So long as no safeguard existed against a yearly deficit, every board of trustees and every community maintaining a school was exposed to a great anxiety. There was the possibility, and in far too many cases the fact, of yearly accumulation of debt, which would some day have to be paid with interest, or all investments would be sunk. It was always possible, indeed, for a few spirited men to shoulder the yearly burden. But that process soon grows tiresome, even where courageously begun. The Board therefore proposes, as below, that the responsibility for such yearly contribution as for a time may be needed be so distributed that the yearly certainty of squaring accounts will make it easy to bear.

CHURCHES ASKED TO CONTRIBUTE TO THEIR OWN NEIGHBORING SCHOOLS.

Accordingly pastors and sessions of churches, which have within their presbytery or synod an academy or college aided by this Board, are requested to take careful notice of the following material change in the Board's way of applying their yearly contributions to its cause. Formerly all their collections were reckoned into the Board's general income, and so were no more available for their own school than for all the rest. Indeed, if their collections were sent to their own school, they were deducted (with a few special exceptions) from the amount to be paid to the school from the Board's treasury. While that rule was not made without good reason, the reason is now outgrown; so that such churches

as are above described may understand that what the Board now promises to their local institution it promises from its general income, *independently of any collections which they may send direct to their own school.* It is intended, however, that such collections shall still be taken in the Board's name, and the Board's credit will be given for them in its annual report to the General Assembly and in the pages of *THE CHURCH AT HOME AND ABROAD.* To insure accurate returns to the Board of all such direct contributions, the treasurer of every academy or college will be supplied with a form of receipt in duplicate, which he will fill out and return to every contributing church. One of those duplicate receipts will then be mailed from the church to the secretary (*not the treasurer*) of this Board, who will thus be able to discover any omission made by the treasurer of the school in the list which he yearly sends the Board of his receipts from the neighboring churches. With such precautions, the proper credits are sure to be given.

The good effects of this direct contribution to the local schools cannot fail to be great. Not to speak of others, the churches will be interested in the work going on among them and by their help for replenishing with Christian youth the ranks not only of the ministry, but of every calling of commanding influence. And their contribution of means will be sure to be followed by contribution of students. The church that cares to have her youth represent her on mission fields, or in any other form of eminent usefulness, will find her sincere, liberal and prayerful interest in her own academy or college to be the certain means to such an end.

But even if this relation between the schools and their neighboring churches were less full of promise than is here asserted, it is simply indispensable for the maintenance of the school work. To go on with the evil of yearly deficits was impossible. For the Board to meet, out of its income, all the wants of all of the Church's schools is no less impossible. The Board is sure to vote as liberally as it can. This year it has strained to the utmost its estimate of income,

in order that its promises may inspire the heartiest co-operation within the presbyteries and synods in which its outlay is made. Let it be clearly seen, then, that such co-operation by liberal collections will, in many cases, be the one link on which must hang the school's ability to show that its accounts are to balance, and so to secure from the Board its last installment of aid. These lines are not written without full comprehension of the scantiness of the means from which many of the pioneer churches will contribute to their pioneer school. But the littles tell. The little that does nothing because it is little gets only rebuke and punishment, even from the tender Saviour. The little that does what it can brings to its Lord, small as it is, his "own with usury." It would be interesting to study, even as soon as ten years hence, the joint contribution by that time made to Christ's army by the struggling pioneer churches and the struggling pioneer schools.

Not less important is the application of this policy of "no debt" to—

(b) *THE ACQUISITION OF SCHOOL PROPERTY.*—During its earlier years the Board has thought itself obliged both to take up institutions whose property was not wholly paid for, and to allow attempted additions to existing property before the requisite means were all in hand. In these two ways, as well as by the yearly deficits above referred to, have grown up those emergencies which have threatened the loss of some most valuable investments. By this time, however, most of those emergencies are passed, the majority of our institutions having now neither mortgage nor debt, except only the lien given to the Board that has aided them. (Some generous giving will be necessary to raise the rest to the same position.) Henceforth, for the properties thus cleared and for all new institutions, the Board means to make itself and its helpers safe against this class of alarms. If this be possible, the gain will be very great, not only in comfort of all concerned, but in the prevention of all that waste which comes by debt, especially under western rates of interest.

Yet there is only one way in which this

sound policy can prove to be anything better than a theory—doomed to prompt explosion. The liberality which has reasonably been averse to paying up old scores with heavy interest, must now consent to put the Board in power to make safe outlay step by step, so that it can complete every necessary movement as it is made. For example, if a new academy offers itself at a point where the Church will unquestionably have permanent need of it; if ample and desirable land is given on condition that a building costing not less, say, than \$10,000 shall be erected upon it; if the townspeople shall have erected their building, but shall fall short of paying for it, by one, two or three thousand dollars;—in any such case, according to the earlier usage, school work would begin, and Board aid would be divided between the payment of teachers and the payment of interest, till the sale of lots or outside help or both together should meet the crisis that was sure to draw on. Now the Board will not vote a dollar of annual appropriation to school work begun under such conditions. If then the town and neighborhood shall have exhausted its ability in the outlay already made (as in a new town, however promising, may well be the case), that property is either to be lost to our Church or the Board must be in position to complete the payment, and take its first lien for the amount, then to go on and apply its rule of "No debt" to school work as it shall have applied it to school property, and so to make that undertaking solid from the foundation.

If that school shall afterwards need addition to its building (and it may often be necessary to begin work when a mere wing of the intended structure is erected and paid for), the same principles are to apply. Debt incurred for additions to property, like debt incurred for current work, is to arrest at once the Board's supplies. Yet the addition may be indispensable to the school's successful work; the means for making it may be, three quarters, or five sixths, in hand, and farther means from the locality may be unattainable. In such case a cautious Board with a trusting and able constituency

behind it, ought to be prepared to close up the moderate gap and forward the improvement, taking lien again for every dollar so advanced.—What the issue of such a policy would be, always assuming that the Board proves itself worthy of the trust reposed in it, every reader can foresee.

EXPECTATION.

This policy has been developed by experience. Seven years, or three years, ago, it would not have been proposed; and if it had been, it might have commanded no response. What hope there is of a better result now lies in that same experience out of which the policy has developed. The Board has been trusted, and largely, with means which it has employed in the very ways here indicated, and to results so satisfactory to its own judgment, and apparently to that of the Church, that it expects the current of such supplies to grow year by year. Moreover it expects it to grow independently of particular solicitation, which cannot be made in any measure commensurate with the needs of this work. When the Board meets a case of special promise requiring such decisive help as an able hand could easily render, how shall it know to whom to apply? Its circle of accustomed helpers it has; but why should outlay in such a cause of both Church and nation be distributed only among those few? That articulate call which God is now making in this behalf will never be answered except by a style of zeal that goes out to meet opportunity. Great part of the means which have availed for this Board's best results has come to it unexpected and under the givers' own impulses. If God shall keep it faithful and wise, such receipts, by gift and by legacy, will steadily increase. Meanwhile are there not those who may prefer to use their own particular judgment in regard to the direction of their larger charities, and therefore may see fit to do no more than to welcome from the Board a kind of information which cannot come so reliably from any other source? Would it be a mistake for a member of a Church like ours to put himself in communication with an agency which

that Church has charged with the sifting of a class of opportunities second to no others in their national and spiritual promise? He might say: "I make no engagement beforehand, and I am unwilling to be importuned, since I judge of my duty as I see it; but I am willing to be informed, and you may briefly explain to me any case of special need and promise that shall fall within your policy as you have publicly explained it."

The modesty or caution that might hesitate to open such an avenue to this Board of Aid must know that there are avenues already open by which a vast deal of irresponsible solicitation is sure to reach them.

Since the strongest hold that such solicitation has on the heart of a wise man lies in his general feeling that he has a duty toward that class of objects, would it be unwise to meet that duty actively and not passively—by inviting the best opportunities, rather than by accepting what may easily prove to be the worst?

If the Board should be wise enough to hold such inquiries in confidence, not to presume upon them, and frankly to accept such response to its information as the consciences of its correspondents should prompt, it would seem that such an intercourse could lead only to the best and the safest results.

EDUCATION.

HOW SHALL MORE MINISTERS BE OBTAINED?

This has become a very important and pressing question not only for our denomination but also for the closely-related one of the Congregationalists, as seen in an address by Prof. H. M. Scott, D.D., of Chicago, recently published. Our creeds are nearly alike and our standard of education pretty much the same, and so in our situations we closely resemble each other. There is a great demand for more ministers in both, and the evils resulting and the dangers apprehended are awakening in the minds of those fully cognizant of the facts serious anxiety for the future prosperity of our churches. Without a full supply of truly godly and well-trained ministers it will be utterly impossible for us to preserve alive and build up the churches we have, also to keep pace with our rapidly-increasing populations and to sustain our foreign missions. The emergency is a growing one, as shown by carefully-prepared statistics on both sides; and to whom shall we look for aid this side of heaven but to the ministers who are already in the field? On them, through Timothy, Paul lays the injunction

that they "commit the things which they have heard and received from him to faithful men who shall be able to teach others also." And these "things" are nothing less than "the glorious gospel of the blessed God which had been committed to his trust." From this we learn then that the gospel which ministers are called to preach is delivered to them as a *trust* which they are not only to improve, but also are bound to *transmit* to others no less qualified, and thus to see that it be perpetuated. And what can this duty of transmission imply but the correlative duty also of securing the men to whom the commitment may be safely made? The one duty certainly carries with it the other. It will not do to say in reply, as some seem to do, that the call to preach comes from the Lord, and that "as soon as they can discern the signs of a call in any one they will transmit the trust. It does not become them to interfere in the case;" for our Lord imposed on his apostles the duty of praying the Lord of harvest to send forth laborers into his harvest. And certainly praying in this instance involves corresponding effort, just as much as does the prayer "Thy kingdom come." Prayer without due effort, when it

is possible to make the effort, is but a pretence. The faith which offers it must show itself in suitable works.

Plainly, then, a direct responsibility is put upon ministers, each and all, to take active measures for providing successors for themselves to carry on their work. While, indeed, the members of the Church at large are not exempt from a share in the matter, still it must be seen that a special obligation rests on ministers to have their calling perpetuated and kept adequate to the demand. It is as much a part of their work as it is to labor for the conversion of souls. Indeed, how can they more effectually labor for the conversion of souls than by multiplying co-workers with them in the same blessed cause?

But still further the specialty of the obligation in view is enforced by the many special advantages which ministers possess for securing enlistments in the sacred service. They have young men in their charge whose natural abilities they can become acquainted with and of whose fitness for the ministry they can judge. Over these it must be supposed from the very nature of their office that they exert a particularly strong influence. Moreover, out of their own experience they can testify by way of persuasion, as Norman McLeod did, to the blessedness of the privilege of proclaiming Christ to a lost world and leading men to him, and thus of doing the highest good which it is possible for man to do, viz., of reforming, elevating and ennobling society and establishing the kingdom of heaven on earth. They also can best know, through information naturally within their reach, the great needs of the fields abroad and the demand there is for laborers, every exhibition of which should be soul-stirring. Then too they occupy the pulpit, and from that commanding position they can preach earnestly on the subject and rouse up an interest in it among their congregations, inducing parents to consecrate their sons to the blessed work, and Sabbath-school teachers to look up their promising lads and put into them suggestions favorable to it, and all to unite in prayer for the outpouring of God's Spirit

upon our institutions of learning in order to the sanctification of the talents there trained and the summoning of young men to the noblest of all vocations. Were the opportunities thus put in a minister's power for this purpose but adequately improved, what the result would be one can easily judge. Certainly there would be no lack of supplies for all our pulpits; our ordinations would keep pace with our church organizations; our wastes at home would be turned into fruitful fields, and our foreign missions would be constantly strengthened by new recruits. Ministers have been reported to us who in the full consciousness of their obligations in this particular are able to rejoice in the fact of having been instrumental of leading into the ministry, one three young men, one five, another thirteen, another thirty, in the course of their pastorate. And why may not more enjoy this satisfaction? In the address of Prof. Scott, above referred to, it was said that "Sir Humphrey Davy, when asked what was his greatest scientific discovery, replied 'Michael Faraday.' He had found him a little ragged boy, and discovered under the boy and the rags a great scientist. Such are the discoveries that every pastor should look for." And is not the responsibility for a failure to make such discoveries a serious one?

But some one says, "I cannot possibly find it in my heart to persuade or advise a young man to enter the ministry nowadays. They are treated so badly. I know how it is myself, and I could not urge any one to run the hazard of suffering what I have." But supposing Paul and Peter and John had said so, what would have become of the Church? Where would we have been? And has any one suffered as they did? Yet they enlisted successors even while promising them persecutions just such as they themselves were enduring. And well may it be asked, Has heroism died out of the Church? Does the spirit which animated our fathers to incur the loss of all things and establish here a free church and religious liberty no longer exist to preserve the blessed inheritance thus won? If the ministry is to be regarded as a position of ease

and comfort, and to be shrunk from whenever and wherever it is not, we may as well give up the cause. But such is not the view to be taken of it. Indeed, it is still presented to us with the assurance that it may not be such. Yet to every faithful servant it is made radiant with glorious promises of reward both in the present and in the future. It is by showing forth these promises, both as pledged and as realized in personal experience, that enlistments are to be secured. The minister's life is emphatically a "fight of faith," but if courageously fought it is a triumph.

We see not, therefore, how our ministers can escape the responsibility for remedying this state of things and supplying the lack we are deploring. The world with its hundred attractions is alluring our young men in college and academy to seek its awards of wealth and honor, and its influence can be counteracted only by a correspondingly powerful influence from the Church if it is to have its due share of the talents educated in its institutions. What we want is more men of eminent ability to occupy the pulpits of our large churches and professorships in our multiplying seats of learning; also more men of courage and devotion who can endure the hardness of our mission service and follow the emigrant as he braves the discomforts of new settlements at the West. Each one of these should be a man able from his piety and intelligence and soundness of faith and knowledge of the Scriptures to command attention and exert a formative influence on society. There is not a number of *THE CHURCH AT HOME AND ABROAD* that does not tell of positions waiting to be filled. And it seems as if every one as made known should start the inquiry among our ministers severally, "Am I doing what I can to supply the demand?" May God bring the duty home to all!

A CASE FOR A SHORT CUT.

It comes from the far West. We give it as one instance among several of the kind that appeals for aid; and inasmuch as such can be accepted only on condition that a

full treasury warrants it, we present it in the hope that some benevolent reader will take it in charge. By no means ought it to be declined. It is a peculiar one.

S— is a mechanic, a finisher in a furniture factory, without early educational advantages, but during the seven or eight years of his residence here he has been the most earnest man in Christian work that I ever saw. About all he knew at the first was the Bible, and that he knew remarkably well, and could use it to purpose. In zeal he was perfectly irresistible, coming more nearly to the "this one thing I do" than any one in the range of my acquaintance. He would work his ten hours a day, and then devote his noon hour and his evenings either to personal labor among the unconverted or to holding cottage prayer-meetings. Three years ago he went into the country and held these meetings after his day's work; and the result was twenty or more conversions. Then he began to feel the need of more education. Accordingly, while still at his regular employment through the day, he took up study, going at it during his nooning and continuing it late into the night. On entering his work-room at any time one would find him rubbing away, having a paper on a table near by in sight, it might be a lesson in English grammar or a Greek paradigm.

Three years ago two village churches of ours, one nine and the other fourteen miles distant from here, were unable to secure preaching, and I, being on the home mission committee of presbytery, proposed that S— should be sent down to hold services in both. This he did for seven months, all the time holding his position and doing full work in the factory, studying meanwhile and writing out to a considerable extent what he would have to say, and then driving from eighteen to twenty miles each Sabbath and conducting two services.

For the next half year or more he devoted himself mainly to his books. Then the factory shut down, and he was out of a job. That led him to question whether it was not an indication that the Lord wanted all his time. The way then opened for him to go into some of our churches and labor as an evangelist; and for several months he did good work in this way. During the spring and summer following he acted among the Young Men's Christian Associations, and spent some weeks in Mr. Moody's spring school at Chicago. But he felt that the instruction there was not just what he needed. He wanted something more

solid in certain lines, but the way was not open for him to go to the seminary. So in September last he went again to Mr. Moody's school, hoping (and I shared his hope) that he might get some mission work in the city that would help him pay his expenses. He was not disappointed. He was soon placed in charge of a mission belonging to — church, time being allowed him for his school study. He is still occupied there, and you can learn from his employers something of the man and his work. I am told that Dr. C—— has pronounced him one of the most successful missionaries in the city.

Now he feels the need of more study. His idea all along has been to fit himself for mission work wherever the Lord may send him. I think the kind of work he is engaged in is one for which he is especially adapted; but he needs some teaching which the seminary will give him better than Moody's school; and my opinion is that it will pay the Board to accept him as an extraordinary case and help him. He cannot enter the seminary without this aid. He is about thirty-six years old, but I believe he has thirty-five or forty years work still in him. I have never seen a man so capable of working without fatigue as he is. He has a

wonderful constitution, and is absolutely free from all habits that are hard on the system excepting hard work. One idea seems to impel him, viz., that of saving souls.

Fraternally yours,

How thankful should we be that there are such men, and how ready should we be to help them to all the qualifications they desire! They do not need a full collegiate education to fit them for gathering in the Lord's harvests. They have an education in practical life which makes up for many scholastic defects, and will enable them to swing the scythe in equal pace with the more learned. We say let such have a chance. We want Peters in the service no less than Pauls. And in these days, when within one year eighty-eight churches were dissolved for two hundred and six organized, let us be careful how we stint efficient laborers. Let the treasury of the Board be full, so that we can take them all and fit them to go wherever the Lord calls them.

MINISTERIAL RELIEF.

SECOND MEETING, AT SARATOGA, OF THE ELDER-COMMISSIONERS TO THE GENERAL ASSEMBLY.

[From the report in the *Saratogian*.]

Elder James A. Beaver,* governor of Pennsylvania, presided at the meeting on Wednesday, and after the devotional exercises referred to an officer in the army, a comrade of his in the war, whose friends, including the speaker, had recently interested themselves in a bill before the Congress to place him upon the retired list of the regular army as a lieutenant colonel. From over nineteen states of the Union letters, petitions and appeals in his

favor were sent to Washington to the military committee in both houses of Congress. The argument was based upon his services to the country, and the appeal for him was made because of love for him. So had these ministers a right, by their services to the Church, to demand a support in sickness and old age; and though the minister may have some diffidence in presenting this subject from the pulpit, he has no right to have any such feeling. This leads to the very thing we are endeavoring to prevent—that is, having the Church think an appropriation from the board to our ministers is anything more than that to which they have a right. No good reason can be given why any minister should not present this cause from the pulpit with all the power and pathos he has. I agree that the elders ought to assist all in their power, but the minister ought first to put himself on record; if he does not, the elders ought to stand up and tell why he does not. The governor insisted that all pastors should

* Governor Beaver was a commissioner to the Centennial General Assembly in Philadelphia, two years ago. He was Vice-moderator of the Assembly and chairman of the Standing Committee on Ministerial Relief. His report and the abstract of the address he made in presenting it to the Assembly are printed in the appendix to the report of the Board for that year—1888.

teach their people the basis upon which the Board is founded: that the Church owes a support to every minister of the gospel who is disabled in the service of the Church. There is no charity about it. I want, said he, to take that idea away from it; and it is my firm conviction that this reluctance of the pastors to present this cause to their people helps to make the appropriations given to ministers regarded as a charity rather than the discharge of an obligation which the Church owes her disabled servants. This meeting has been called to devise some practical means by which the elders and the pastors of the Presbyterian Church can give this Board of Ministerial Relief the support it ought to have in the year to come; and this should be \$150,000 outside of its regular income from the interest of its invested funds.

Elder William H. Parsons, Synod of New York, agreed with the governor that the pastors ought to present this subject from their pulpits, but at the same time there was undoubtedly more embarrassment upon their part in pleading this cause than in pleading for the other boards. Therefore the elders, in connection with the pastors, should give themselves heartily to this work, not only in their own churches but also in all the churches of the presbytery. An effort should be made to at least double the contributions of last year.

Elder Daniel R. Noyes,* Minnesota, said he had come to the conclusion first to contribute more himself to this cause. There are two

hundred and fifty elders members of this General Assembly, and they represent a large amount of intelligence and wealth, God-given. If they go home and do their duty, the collections for the Board will increase fifty per cent. He then referred to the necessity of more concentration in their benevolent work, and not scatter so much. Let us do the work which our own Church has undertaken. If it be necessary to have two collections for foreign missions, let us have them; and two for ministerial relief, if necessary. I shall, said he, try to have all the churches in the presbytery give something for this cause; but let us give all that we can.

Elder Clark was surprised to learn that ministers in any part of the country are timid about presenting this cause to the people. Where he lived that feeling was not known. Our pastors and our presbytery are very particular to keep this sacred cause before the people.

Elder William Wynkoop, Philadelphia, reminded Governor Beaver that when the Synod of Pennsylvania met in Bellefonte it was resolved that the elders should go home and specially bring the matter before the Sunday-schools and instruct the children in this cause, and that a collection should be taken up. He described how this was done in his church, and they got about half as much as the church itself had given. A collection for this cause had been taken up from year to year ever since. Besides the amount thus gained, the youth of our church are being educated in this noble cause.

Elder George H. Utter, from the recently-formed Synod of New Mexico, urged all the missionary churches, however feeble, to interest themselves in the cause and to contribute something toward it.

Elder Henry Day, of New York, referred to the interest taken by his church in this great and noble work, as shown by their contribution to the centenary fund, which amounted to over seventy thousand dollars. He showed the necessity of individual work as necessary to success in this as in every other good cause. He also emphasized the thought that these collections should be made so as to elevate the ministry. Our Lord's words, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," had a special application to this cause. These ministers of Christ are in a special sense his brethren.

Brief but spirited addresses followed from

* Mr. Noyes says in a recent letter to the secretary, who had requested his views upon the work of the Board:—"To provide for our aged and infirm ministers and their families, and to do it in a way that acknowledges their right to such provision, is the great privilege as well as the sacred duty of the Church; and this duty belongs to the eldership and membership rather than to the ministry itself. Not only is this obligation imperative in itself, but such generous provision commends itself as of the greatest importance to the Church in all its interests. It encourages young men to prepare for and enter the ministry; it strengthens and sustains them in it, relieving them from anxious care for the future and enabling them to do better and more hopeful work. In this provision for its aged and disabled servants, and in the manner of it, I trust the Church of Christ may not only do as well as worldly corporations and governments, but may lead them in willing and generous acknowledgment of service rendered. There is wealth enough, ability enough and grace enough in our Presbyterian Church to speedily complete the one million fund and to double our annual gifts for ministerial relief without in any way impairing the work of the Church in any of its other departments while doing so."

elders James H. Torrey of Pennsylvania, William A. Bowles, Tennessee, R. V. Ditmore, Indiana, and J. Foster Barber, Pennsylvania, who emphasized the importance of thoroughly enlisting all the Sabbath-schools in this work.

Governor Beaver announced that the time for closing the meeting had arrived, but the brethren all wanted to hear from Elder George Junkin, the president of the Board, and he called upon him for the closing address. Mr. Junkin responded with much feeling, referring to his connection with this Board for the past twenty-five years, and showed that the principle upon which it ought to be put is that to support a sick or aged minister is a matter of right, and not a matter of charity brought out by pity. The Church, said he, does not give us enough money to properly care for its servants who are in want; and he described the feelings of all the members of the Board as they sat beside their too-often empty treasury

and heard the appeals for help from these honored servants of the Church. These old soldiers of the cross ought to receive their appropriations as a matter of justice; and when they die they ought to know that they do not leave their wives and children to the benevolence and charity of the Church. But the Board should not have an endowment fund so large as to relieve the Church from annual contributions to its treasury. This cause should year by year lie upon the hearts of the people.

These two meetings, said he in conclusion, have simply been splendid. Do not let us go back to our churches and allow it all to end in the speeches made here. When Nehemiah went down to build the wall around Jerusalem, he set every man to work over against his own house. Our first duty is to work for this cause in our own congregations. Let us work there first, and then, if we have time, let us go into the neighboring churches.

PUBLICATION AND SABBATH-SCHOOL WORK.

SABBATH-SCHOOL EXTENSION.

JAMES A. WORDEN, D.D.,

Superintendent of Sabbath-school and Missionary Work.

It is an opportune time for the Presbyterian Church to begin a general movement for Sabbath-school extension. By this I mean a concerted effort throughout all our churches and Sabbath-schools, with the threefold object—

First: To bring into the Sabbath-school as far as practicable the entire membership of the church.

Second: To bring back to the Sabbath-school those young men and young women who, formerly members, have, for various reasons, lapsed from it.

Third: To bring into the Sabbath-school all the children and young people in the community who are now outside of its instruction.

It may be well to say at the very outset that the movement proposed is free from every taint of sectarianism. It is not a proselyting enterprise in behalf of the Presbyterian Church; it is to be a purely missionary and Christian effort to win the neglected, to save the perishing. Our most distinguished evangelist, when asked,

"How shall we reach the masses?" replied, "Go after them." This movement means the "going after" the masses, in the most effective manner, and when any one, as the canvass progresses, expresses a choice for any church or Sabbath-school other than the Presbyterian, the name and address of that individual should be sent at once to the authorities of that church or Sabbath-school.

The desirability of having all Christians regularly study the Word of God in the Sabbath-school need not be discussed. Every pastor, elder and active Christian realizes it. Nor is it necessary to emphasize the duty of reclaiming to the school of the Word the young men and women of our congregations who think they have graduated from it. Perhaps a glance at the white harvest field for aggressive Sabbath-school missionary work will not be unprofitable.

THE MOTIVE

which is the mainspring of this movement is the love of Christ, love for Christ, love for souls, love for the Church and love for our own nation.

THE DIVINE VOCATION.

God's voice is calling to this specific form of evangelization. The needs of our country are so many divine calls. In this land to-day are ten millions of children and youth yet unreached by any Sabbath-school. This means that not two fifths of the school population of these United States are in Sabbath-schools, and, presumably, the other three fifths are, most of them, without moral or religious instruction. This is the fact after one hundred years of such Christian effort in behalf of the young as the world has never seen in nineteen Christian centuries.

WHERE ARE THESE UNREACHED MILLIONS OF YOUTH?

They are not only the colored children of the South—though these are peculiar in their destitution. They are not only on our western frontiers—"far out upon the prairies." These "heathen are at our doors." More than five millions of them are in New England, New York, Pennsylvania, Ohio, Kentucky, Illinois, Missouri, Kansas, Minnesota, Wisconsin and Michigan. There is scarcely a district or parish surrounding a Presbyterian church or Sabbath-school which has not a proportion of these home heathen. It will be remembered that we are aiming to gather in not merely the little children between the ages of five and ten, but we are aiming to reach the young people between the ages of twelve and twenty-one.

It is scarcely necessary for me to say that this estimate of the situation and of the facts concerning the need of Sabbath-school missionary work in every church and parish is coincided in by every pastor, Sabbath-school worker and active Christian of whom I have knowledge. Indeed, these facts are incontrovertible.

ADVANTAGES OF SABBATH-SCHOOL MISSIONARY WORK AS A METHOD OF EVANGELIZATION.

If we are to "go after the masses" in order to reach them, in what manner are we to go after them with such assurance of success and of the divine approval, as when we go out into the highways and hedges and by our love and sympathy compel children and youth to come

into God's house and be taught the word of Christ? Is there any other method of evangelization so economical, utilizing Christian forces now lying latent in every church? Is there any method so adapted to disarm opposition on the part of non-church goers and the non-Christians? Who needs to be told that the best method of reaching parents is first to win their children? Is it not almost a truism, patent to every one, that the most hopeful way of saving America for Christ is to save the children?

From all portions of our country I am daily receiving letters urging a concerted effort in behalf of "these little ones" and the young people.

WHAT IS PROPOSED.

I very humbly suggest that presbyteries, sessions, pastors, superintendents, teachers, and all Presbyterian churches and Sabbath-schools shall devote the six months beginning October 1, 1890, and ending April 1, 1891, to a concentrated and persistent effort to gather into the Sabbath-school all neglected children and youth within the bounds of their congregations.

As this is the year of taking the census, it is suggested that the numbers enrolled in our Sabbath-schools on October 1 be specifically noted, and then that a report shall be made on April 1, 1891, of the number which have been added to the Sabbath-schools within the six months. This report, summarized, to be published in our General Assembly Minutes.

There are advantages in such general, synchronous efforts, in that the weak and discouraged schools feel the stimulus and cheer of the onward movement of the Christian hosts; and the example of special diligence and success on the part of individual churches and schools provokes all to love and to good works.

A STUDENT SABBATH-SCHOOL MISSIONARY DROWNED.

SAD DEATH OF MR. ROBERT M. GORDON.

On Monday, August 25, Mr. Robert M. Gordon, one of our student missionaries for the summer, was drowned in the St. Louis river, near West Superior, Wis., near Lake Superior. Mr. Gordon was drowned while attending an excursion of a Sabbath-school.

The guard on the front of the boat gave way, and he and three boys fell into the water. Three men jumped in and rescued the boys; but as Mr. Gordon very much resembled the fireman, who was one of the rescuers, everybody thought, when they saw the three boys and the three men safe, that all was well. He was not missed until the boat came to pick up the boys and their rescuers. No one saw him after he fell over. At the last account, written August 29, his body had not been found. His hat, however, when it was picked up, was badly crushed in front, and some think that he had been struck on the head by the boat or the wheel and stunned. The search is still going on for the body, but the water at that place is about thirty feet deep. These are all the particulars yet received of this most sorrowful event.

The three monthly reports sent to us by Mr. Gordon, which are now before us, and which are written in a bold, business-like hand, show that he had organized already at the time of his death *six* new Sabbath-schools and had addressed and otherwise aided *twelve* others, having travelled about fifteen hundred miles since May 8.

Rev. Dr. Thomas H. Robinson, of the Western Theological Seminary, in recommending Mr. Gordon to us, stated that he was from Demos, O., twenty-five years of age, had been a professing Christian eleven years, was a graduate of Franklin College, had been an instructor there at his Alma Mater two years, had engaged in Christian labor as mission Sabbath-school superintendent and leader of prayer-meetings—"one of our best and most energetic young men;" "as a public speaker and a leader of public meetings he will do admirably;" "bright, active, earnest;" "no peculiarities has he which will weaken his influence or lessen his success as a Sabbath-school missionary."

These words of promise by his professor were fulfilled in actual work to the hope. Such a life, though short, is not in vain. His Saviour had for him other and greater work to do, hence took him higher. Though suddenly engulfed in the river depths, we know that he who walked the waves came

and took him unto himself. Though the summons was unexpected, the young Christian workman could meet it bravely and say:

"My bark is wafted to the strand
By breath divine,
And on the helm there rests a hand
Other than mine.
One who was known in storms to sail
I have on board.
Above the raging of the gale
I hear my Lord."

THE MOUNTAINS OF KENTUCKY.

The following is extracted from a recent number of the *Presbyterian Banner* :

In your issue of August 13, Mr. —, of the American Sunday-School Union, calls upon your readers to assist his Board in increasing its Sabbath-school missionary force in the mountains of Kentucky, especially in Clay and Perry counties. I wish to call the attention of your readers to the fact that the Presbyterian Board of Publication and Sabbath-school Work is operating in these very counties to-day; . . . that there is already an organized Presbyterian church in Clay county, besides a number of mission points, with Sabbath-schools in every portion of the county where it is possible to keep them alive; that we have mission stations and Sabbath-schools in Perry county in as large numbers as the money of the Board will allow. This being the fact, the first duty of Presbyterians is to the Presbyterian Board. . . .

In communities such as these, where a majority of the people cannot read, a Sabbath-school without a church, or some outside force behind it that is on the field constantly, cannot live. Our Home Mission Board is ably supporting the work of our Board of Publication in these districts, and is accomplishing more than all other denominations combined.

Three years ago Harlan county was the most lawless of all Kentucky counties. . . . Something more than two years ago our Board of Publication and Sabbath-school Work sent missionaries into this county. The Home Board at once supplemented the Publication Board's work, and through the efforts of Rev. J. L. McKee a Presbyterian church was organized, an edifice erected and dedicated, which was the first dedicated church ever built in Harlan. Two years of Presbyterian preaching has not been without results. If the county is not yet all that could be wished, it is certainly much better than when our Church entered it. What has been done for Harlan and Clay

counties will be done for Perry and Leslie counties if our boards are given sufficient money to carry on their work successfully. The point I wish to emphasize is that Presbyterian money should go to Presbyterian boards.

NEWS FROM WISCONSIN.

Sabbath last was a day to be remembered by the people living in the McGregor district. On that day the McGregor Sabbath-school Mission Presbyterian Church was duly opened and dedicated. The services of the day were three in number, all of which were numerous attended and much appreciated. They were conducted by Mr. Joseph Brown, Sabbath-school missionary of Marshfield, assisted by Rev. Mr. Child, of Plainfield. The objects aimed at by the erection of this church are to provide suitable accommodation for the Sabbath-school of the district, which for several years past has been held in the grove, and to afford means of frequent services to meet the spiritual wants of the people. The building is the property of the Presbyterian Church, and will always be open to the preachers of the Congregational, Baptist and Methodist churches. Wenonah Sabbath-school gave the handsome sum of \$140 to help in its erection. All honor to them!

LETTERS FROM NORTH DAKOTA.

The following interesting quarterly letters have been received from Mr. E. E. Saunders, Sabbath-school missionary for North Dakota:

April 1, 1890.

The past quarter has been in some respects a quiet season, especially in scattered communities where it has not been thought possible for the Sabbath-schools to meet in their accustomed places. They have not, however, been "sleeping on guard," for at home they have, many of them, been wielding the "sword of the Spirit" and "battling with sin from without and within." A father of a family who has been spending the winter in the hills caring for his stock writes, after returning home: "I have just heard the children recite their Sabbath-school lessons; they were well learned, and how glad I am! I have Christian parents, and, with God's help, I hope to return to the path they pointed out to me." Another family living far away from any Sabbath-school thankfully acknowledged the receipt of Lesson Helps and papers, and joined our company of Home Guards, agreeing to keep up the regular study

of the Sabbath-school lessons at home, and promised to organize a Sabbath-school as soon as a school-house is built in the district. They also send the names of some neighbors whom they wish to enlist in the Home Guards.

I am happy to say that with the opening of spring the Home Guards are rallying again and re-enlisting with the regular army of Sabbath-school workers. I find that the more interested the people become in the study of the Bible, the more of an effort they are willing to make that their schools may be "evergreen." A superintendent writes: "Our Sabbath-school has not missed one Sabbath during the winter. We meet in the school-house; we put up a comfortable shed for the teams, and have had a grand time. The interest is still increasing. We had a revival service of about two weeks; there were about twenty conversions; believers were strengthened and many are under conviction." They have also been studying Dr. Boyd's edition of the "Shorter Catechism," and it is so much appreciated that he orders more copies. Our prairie farmers seem more hopeful of better crops this year than for three years past, and we pray and trust that material prosperity will fill up many of the thinly-settled districts with a good class of citizens who will take a lively interest in Christian instruction, so that the enviable reputation our young state has gained by the prohibition of the licensed "drunkard factories" and resisting the temptations of the Louisiana lottery may be forever maintained.

June 30, 1890.

During the past quarter your missionary has organized six Sabbath-schools; addressed for the first time five, and visited or otherwise aided five; assisted in one territorial Sabbath-school convention and two county Sabbath-school conventions. He also has six theological students, whom he is assisting in the same line of work with good results. The Lord is owning and blessing the work of his servants, as is evidenced by the increased attendance and interest reported in some of the schools newly organized, and some of the older schools. It is also encouraging to know that better work is being done in our schools, resulting in bringing children to Christ. A considerable interest was manifested in the observance of "Children's Day." One of our home mission Sabbath-schools reported a collection on that day for the Sabbath-school Board of over ten dollars. This is evidently a thank-offering.

So in helping these mission Sabbath-schools the good work does not stop with them, for

they in turn help others. Just so it is with this ever-changing western population. A Christian woman belonging to one of our home mission churches removed to Montana, and succeeded by the help of our Board of Sabbath-school Work in organizing and maintaining a promising and successful Sabbath-school in a railroad "box car" at one of the small stations on the line of the Manitoba Railway; and we need not be at all surprised in after years if some of the boys and girls from that little school should be called of God to carry the same blessed gospel to the people in the East, or possibly to foreign lands.

NORTH AND SOUTH DAKOTA.

The article in the February number (page 168) entitled *North Dakota* should have been headed *South Dakota*. The field of labor of Mr. Haug should also have been mentioned as in the latter state. The conditions of these new states are so dissimilar that it is due to the faithful laborers in both of them that the mistake should be corrected.

SABBATH-SCHOOL WORK.

The following notice is extracted from the *Shelbina (Mo.) Democrat*:

Rev. W. J. Haydon, of Springfield, this state, Sabbath-school missionary of the Presbyterian Board of Publication and Sabbath-school Work, is in the city visiting relatives. He addressed a large mass meeting of Sabbath-school people, old and young, on Sunday afternoon at the Methodist church, and preached in the Presbyterian church at night. His talk on both occasions was forcible and interesting. This is his first visit here in eleven years. He organized a Sabbath-school in Shelbina twenty-three years ago, before there was a church building in the place. From that germ many other schools have grown to usefulness. He also organized Sabbath-schools in different localities of the county, the good work resulting in many church organizations. Since then Brother Haydon has organized 1100 Sabbath-schools, gathered into them 60,000 children, put to work 6000 teachers in this state, Arkansas and Texas.

In 1867, during his rounds organizing, Brother Haydon had an appointment at Jefferson school-house, northeast of here. Having organized one in the morning and one in the afternoon, it caused him to be a little late at night, on the Sabbath, in reaching the next

place. No one had thought to bring a candle, hence no light. He grasped the situation at once, and had the audience that had gathered in the school-house come out—the seats were brought out—and there by the light of the moon he organized a fine Sabbath-school, the first in the community; and it has been in operation about all the time ever since. They afterwards built a temperance hall there, having a good temperance society. Now they have a good church organization and a good church house right where the moonlight school was planted. "Cast thy bread upon the waters, for thou shalt find it after many days."

NEW PUBLICATIONS.

SUPPLEMENTAL LESSONS. Primary Grade. By Mrs. W. E. Knox. There seems to be a demand in many schools for "Supplemental Lessons," including certain important teachings and the memorizing of certain passages of Scripture and of hymns. The desire is that these exercises shall be given a definite time, say five or ten minutes of each school session. This little volume has been prepared on this plan, and is adapted to the primary grade. It includes fifty-two lessons, which comprise the Lord's Prayer, the Commandments, the Beatitudes, Psalm 23, and certain hymns. The book is prepared for *teachers*, and is designed to guide them. The exercises are prepared as outline lessons which teachers will find it easy to adapt and use in their classes. It is hoped that the lessons will be tried in primary and young classes. Philadelphia: Presbyterian Board of Publication and Sabbath-school Work. Price, 35 cents.

THE WESTMINSTER QUESTION BOOK FOR 1891. This is indeed *multum in parvo*. This little volume of 192 pages contains the full lesson text of all the year's lessons, with the special temperance lessons; notes on the same; golden texts; home readings for every day of the year; questions on lessons; Catechism questions; practical teachings, etc. It is a most complete manual for the use of scholars. Philadelphia: Presbyterian Board of Publication and Sabbath-school Work. Price, \$12 per 100 net; single copies, by mail, 15 cents each.

In a most interesting letter from Rev. S. G. Wilson on page 336, he speaks of twelve Mohammedans in Persia who have recently "confessed themselves ready to fulfill the requirements of Christianity," and have "given credible evidence of faith."

Mr. Wilson asks for "special prayers at the monthly concert in October for the increase of religious liberty among Mohammedans." We heartily second this suggestion not only, but urge continuous prayer for that important and interesting class. To no portion of mankind is the open acceptance of Christ attended with greater peril, and no others are more capable of such holy heroism. "Religious liberty" is doubtless to come, but no man can foretell by what means nor at what cost. "By prayer, by diplomacy or by the blood of martyrs?" Perhaps by all. Without prayer, surely not. Believing prayer may be answered by God turning the hearts of rulers as he inclined the hearts of ancient

kings of Persia to favor his people and his Zion; by removing incorrigible tyrants from their thrones as he has so many times done; or by letting persecutors try again the experiment, which they have so often tried in vain, of extinguishing the fire of Christian zeal with Christian blood. In one way or another religious liberty is doubtless to come, and it will be worth all that it may have cost.

We have a strong hope that it is to come without much blood of martyrdom. The monarchs of eastern lands know something of Europe and America. We have no right to suppose them wholly indifferent to the welfare of their people. Our missionaries and their converts are showing them that Christian faith makes people happier in their homes and more conscientiously obedient to civil rulers. Cannot we confidently ask God to make them see that they cannot afford to persecute their subjects for what is sure to make them better subjects?

TWO SHINING MARKS.

REV. D. L. GIFFORD, KOREA.

One cool morning last March a little cluster of foreigners and Koreans stood watching a slender young man as he strode down a lane in Seoul. His bearded face was genial, intelligent and marked with indomitable purpose. He was waving back in a light-hearted way his farewells, as he started on his first itinerating journey to the country. Not many days later came the sad news that our brother Davies had passed away. Who can ever know the heroism of the last days of that journey? He had contracted small-pox in some Korean village, and later pneumonia took hold upon him. During those last days disease and an iron will battled for mastery, as he dragged himself along on foot toward foreign friends and medicine in Fusan, at the extreme south of Korea. Nature at length yielded, and at

considerable expense he secured a native chair for the last day or two of the journey. The third day after his arrival in Fusan he was with his Lord in paradise.

It was only some six months before that Rev. J. Henry Davies and his sister came to us from their home in Melbourne, Australia, as the representatives in mission work of the Victorian Presbyterian General Assembly. He was some thirty-three years of age. When he was thirteen years old, his father, a lawyer in the colony, died. He was the eldest son, and the support of a number of young brothers and sisters fell principally upon himself. He entered a law office, and by studying before and after office hours he succeeded in passing the matriculation examination and became an articled clerk. About this time he sat under

preaching that turned his heart toward foreign missions. So he left the law, for which he had shown such aptitude, and began a university course, supporting himself in the meantime by teaching. He had finished his first year in arts, when a pressing call came for him to go to India to assist his brother-in-law in mission work. Believing it his duty, he went out and joined the work among the Telugu people. He was making great progress in the language when, after eighteen months service, ill health compelled his return to Australia. Soon he was back in the university again, supporting himself as before, and taking prizes for scholarship. After graduation, in connection with his eldest sister he built up an academy for boys, which in the course of time became both financially and educationally a most flourishing school. All this time he had foreign missions on his heart. His way finally became clear, and he went to Edinburgh, Scotland, to study theology. Now he was ready for his work. With the same sister who had helped him build up the school, he came to Korea. Here with the same indomitable energy he set himself to the mastery of the language. In this he was making splendid progress, and was rapidly getting into evangelistic work, when his life record was closed and he was called home. We had learned to love him for his gentleness, his single-minded zeal, his scholarship, for his qualities of leadership, for his great mental force and his consistent Christian character. Thus passed away our brother in all his youthful strength, leaving behind a vacancy in our ranks and our hearts.

Every morning about eleven o'clock, had you been living in Seoul, you might have seen emerging from the same lane I have referred to a vicious-eyed, powerfully-built gray horse. Upon his back, with the easy grace of a southern-bred horseman, sat a medium-sized, well-proportioned man. His features were handsome, with a regular outline, a high, straight forehead, blue eyes and a heavy brown moustache. The eyes were keenly observant. In the face there were marks of refinement, dignity, spirit, earnest-

ness and a high intelligence. It was Dr. Heron on his way to the government hospital. Never again will that picture full of force and dignity greet our loving eyes. Yesterday upon a breezy hill-top, with the shining river flowing down below, we laid away the form of him who had robbed his constitution of its strength that he might give to many a stricken Korean life and health. In him medical missions have lost a worker of brilliant promise, and we who are left in Korea a faithful, true-hearted brother.

John W. Heron, M.D., was born in England, June 15, 1856. His father was an English Congregationalist minister. In 1870 he brought his young family to America, and, connecting himself with the Presbyterian Church (North), he preached the rest of his life at Knoxville, east Tennessee. The son in time graduated from Maryville College, east Tennessee, supporting himself in the meanwhile with the proceeds from former school teaching. At a later date we find him a student in the medical department of the University of Tennessee, in Nashville. In 1883 he graduated with the highest honors that had ever been given in the school up to that time. For eighteen months he practiced medicine in Jonesboro', east Tennessee. Not yet was his training complete. With the expectation of entering upon foreign mission work, he spent the winter of 1884-85 in the medical department of the University of New York. Here he graduated again with honors. While here, as the result of passing the competitive examination, he became one of the physicians in the Blackwell Island Hospital. At the close of his year of study he was offered a professorship in the medical department of the University of Tennessee, but refused for the sake of his chosen work. In the same year he was married to Miss Hattie Gibson, daughter of Dr. Gibson, with whom he had practiced medicine in Jonesboro', and came out to Korea. In 1887, upon the return to the United States of Dr. Allen as secretary of legation, Dr. Heron became physician to the king of Korea, and since that time he has been in charge of the gov-

ernment hospital. He has also had nearly all the foreign practice in Seoul upon his hands. Such has been his professional success that he has twice been given rank by the king.

Probably no young missionary has been sent out by our Board to Korea who has not, at one time or another, made his home under the hospitable roof of Dr. Heron; and those who enjoyed his intimacy know that no one could be a warmer, truer and more generous friend than he. He had a sensitive, spirited nature. He was always frank and open in his dealings. He had great quickness of intellect. He could digest a book in half the time that most others could. His family relations were beautiful to behold. There was a touch of rare chivalry and devotion in the love he had for his wife and two little girls. He was a man of untiring energy. There have been times when to his own heavy work was added the supervision of all the other departments of the work of the mission; but he carried all his burdens with the same

faithful care. Circumstances beyond his control compelled him to do more of medical and less of evangelistic work than in his heart he longed to do. No doubt God's plan was best for him. His intimate friends knew that under all his medical work was the thought of loving service to his God. The Lord saw fit to give him a pioneer work. His professional skill and his untiring service in the hospital and dispensary have more than anything else tended to break down the persecuting prejudice against Christianity, which only a couple of decades ago martyred thousands of Catholic converts. Dr. Heron, in the five years that he has been here, has treated professionally forty thousand Koreans. During his last illness the loving sympathy shown by natives who had been helped by him was a touching tribute to the nobility of his career.

Who can say that these two lives have not been complete? They did the work God had for them to do. Their achievements were brilliant, and their memories are full of fragrance. *God knew best.*

TENDENCIES OF MISSIONARY WORK.—The *Missionary Intelligencer* of the Foreign Christian Missionary Society, Cincinnati, has a thoughtful article on "Missionary Life as Related to Spiritual Life," which we would gladly give to our readers entire, but for lack of space can only skim for them a little of its cream:

1. Missionary work has a tendency to make those who engage in it unselfish. . . . We are apt to think that God loves our city or county or state or country simply, when the Scriptures declare that God loves the world; that Christ tasted death for every man. The divine law is this: none of us liveth to himself, and no man dieth to himself. Our thoughts and sympathies should embrace the whole world. Missionary work leads us to think of all who sin and suffer. It carries us out of ourselves.

By doing so it produces within us increased vigor and vitality. This is the best antidote to the selfishness that is common to man. . . .

2. Missionary work fosters the heroic element in human nature. No man can familiarize himself with the history of missions without becoming a better man. Let one read the lives of such men as Paul, as Boniface, as Brainerd, as Eliot, as Martyn, as Livingstone, as Hannington, as Patteson, as Damien, as Mackay; let him see how these gifted and accomplished men turned their backs on honors, friends, home, and worldly prospects, and he will be humbled with the thought of what he is not, and will be stimulated to contend for nobler things. . . . When Stanley went in search of Livingstone he had no interest in missions. His interviews with this man of God changed the whole current of his life. He writes, "I was the last of David Livingstone's race and color to talk with him, and my desire is to take

up his work with the view of redeeming Africa from its forlornness and squalid poverty, initiating true missionary enterprise." Within three weeks after the news of Hannington's martyrdom reached England, fifty young men volunteered to take his place.

3. Missionary work strengthens our faith in God and in the gospel of his grace. . . . The mission fields prove that the gospel has still the same power it had when first preached. . . . It is adapted to all classes—to the rude savage of darkest Africa and to the subtlest intellect of the Orient. . . .

4. Missionary work has a tendency to unite the people of God. . . . Some would call in every man from the foreign field. As well cut the leaves from a tree. The leaves are the lungs, and the tree cannot live without them. One might as well girdle the tree as cut off the leaves. What the leaves are to the tree, that the work of missions is to the spiritual life of the Church. Our own welfare and our duty are coincident. It is for us to aid to the extent of our ability in sending the gospel of the glory of the blessed God into all the world and to every creature. By doing so we will build ourselves up on our most holy faith; we will make our own calling and election sure.

A PLEA FOR HOME MISSIONS, by Robert Moffett, immediately follows, which we must skim in the same scanty way:

The missionary spirit of the New Testament is a philanthropy, and therefore a unit. The New Testament does not divide missions into "home" and "foreign." The Spirit which won three thousand on the day of Pentecost sent missionaries to Antioch, to Corinth and to Rome. The Church needs nothing so much as the spirit of Christ, which is pre-eminently the missionary spirit. . . .

However, there are many reasons why we should support home missions.

1. For the salvation of souls. . . . One third of our population is either foreign or born of foreign parentage. The second gen-

eration drops out of the cold, formal Church of their fathers, and soon comes to neglect religion altogether. The eastern man, going west, often relapses into an unpromising irreligion, and his children soon learn to follow his example. Here are the lost souls: "not the one sheep escaped from the hundred, but the flock itself of the future, far away from the fold, caught up by the forces about them and rushed on to destruction." These can be saved only by home missions.

2. For the good of our country. Less than a century ago our population was five and a quarter millions, and the frontier was Ohio, Kentucky, Michigan and Indiana. To-day one half of our sixty-four millions of people are west of Ohio. . . . All this means that the country is going west. To-day we can make it what we will. To-morrow it may be too late. . . . Moulding influences are needed for New Mexico, Arizona, Utah, Idaho, Nevada, Wyoming, Montana, Oregon, Washington, Oklahoma, etc.; and these influences are safe only in the hands of Christian men and women of a high order of intellectual culture. Churches and schools must be established now that the fruits of their work may be felt upon society and the state a hundred years from now.

3. For the salvation of the world. America is the recruiting-ground for the missionaries which will win the world for Christ. We ought to make the Pacific slope Christianize the Chinaman instead of persecuting him. Perhaps nothing hinders so much the work of foreign missions as the fact that this land is only half Christian. As a people we occupy a peculiar position, and should make the power of our plea felt for the unity of the Church and the salvation of our fellow citizens. And in the ratio that we accomplish this will we more and more lay the foundation for the onward march of a united army of workers, who will bring on the day when "the knowledge of the glory of the Lord shall fill the whole earth, as the waters cover the sea."

Seldom have we seen the true spirit of *missions*, in the wide, catholic, scriptural sense, so satisfactorily represented.

OFFICIAL COMMUNICATIONS.

MONTANA.

D. J. M'MILLAN, D.D., SECRETARY.

Montana lies on top of the continent. It hangs across the main range of the Rocky Mountains, partly on the eastern slope, and therefore in the Mississippi Valley, and partly on the western slope, and therefore toward the Pacific Ocean. It comprises 147,000 square miles of plains and mountains and valleys, which may be described respectively as pasture, agricultural and mineral lands. Its towering mountains are made by their Creator to trend north and south so as to catch the water-laden clouds from the Pacific and wring them dry, and then distribute the spoil through countless rivulets and rills to the agricultural valleys below. The snows that fall in winter are protected from the sun by the dense forests that crown the mountains, and kept until the summer temperature melts them and brings them down to the thirsty valleys. If the mountain trends were east and west, the clouds could sweep along the valleys and exhaust themselves in rain and leave no permanent and protected deposit of snow for the summer's irrigation. By the depth of the snow on the mountains in springtime the farmer is governed in determining the amount of ground to sow and plant. If the snow is deep, he may plant much; if shallow, he must plant less. He has but to look up unto the hills from whence cometh his help, and plant according to the depth of the snow. But these mountains do more than that. They hold within their structure the richest treasure vaults of our continent. That portion of the Rockies which lies within Montana has proved to be the richest in the precious metals so far discovered in the range. Last year, the year of Montana's new birth into the Union, she passed beyond all her sister states in the production of gold and silver, and she bids fair to lead them all for years to come. Some of her mines are marvelously rich. The Granite Mountain mine, for example, produces regularly \$300,000 worth of

gold and silver each month, \$200,000 of which she pays out in regular monthly dividends to her owners. This is probably the greatest silver mine on earth. Then in Silver Bow county is the famous Anaconda copper mine, whose product is so great that they had to go into the larger county of Deer Lodge to find room enough for her smelters and reduction works, and build twenty-five miles of railroad to carry the ore from the mine to the works. They built twenty acres of smelter and thirty miles of side tracks to accommodate the business. These immense works have created in the last seven years a city of eight thousand population. This immense business, including mine and reduction works, yes, and virtually the city of Anaconda also, is the outcome and product of one man's management. That man is the Hon. Marcus Daly, a man of rare genius and executive abilities. His great common sense and rare good judgment remind one constantly of his great countryman of whom we are all proud—Rev. Dr. John Hall. They are not unlike in facial expression, smooth shaven, with kindly grace and keen, penetrating eyes. Then they both have alike the rare faculty of being good listeners, and so of gathering wisdom from all sources. Like bees they gather honey from even the common things. Such vast enterprises as the Anaconda and the Granite Mountain and many others of less magnitude mean concentration of power and the gathering together of skilled and intelligent and enterprising multitudes. Besides the commercial significance of it all, it means political, social and religious opportunity. Montana presents to-day a great opportunity for the Church. It is not only a new state with great promise and vast possibilities, but from the circumstances of its settlement and the scientific character of its enterprises it comprises people of high intelligence. The census of 1880 shows that Montana has a smaller percentage of illiteracy than any other state or territory, and the statistics of the Post-office

Department, as early as 1881, showed that more mail matter per capita passed into and out of Montana than any other state or territory. It is not, then, going too far to say that Montana calls for special and prompt attention on the part of the Church. If her wealth and influence are to be tributary to the Church's growth and power, the Church must be more prompt and energetic than it has yet been. Able lawyers, skilled physicians, learned teachers, scientific men of national reputation and merchants, the peers of the best in the country, go to Montana in numbers, but it has been impossible to supply the demand for ministers of the gospel. Young men who might do grand and historic work in that rising young commonwealth are turning their backs upon the splendid opportunity and seeking cushioned and salaried eastern pulpits. Why is it that men in secular callings go so readily where men consecrated by ordination vows to the Lord's service in the gospel ministry decline to go? We have ten Presbyterian ministers in Montana, the equals of the same number of young men in any presbytery in our Church. But we ought to have twenty-five. Though there are but ten ministers of our denomination at work, there are five self-supporting churches and four others rapidly approaching self-support. It is doubtful if the money invested in any other state or territory in church erection and ministers' salaries by our boards has made as speedy and full returns. One of our churches, the one at Granite, never received a dollar of help from the Board of Home Missions. It was organized in March, 1889, and had to wait six months before it could secure a pastor; but it just kept on growing by its inherent life and energy, under provisional supplies, until it was ready to give a pastor a good salary in monthly installments when they found one. In the meantime they built and furnished and dedicated a house of worship, free of debt, by the wise and timely aid of our Board of Church Erection. Elder Thomas Weir was at the helm, and that means the wisest and ablest management.

What has been done in Montana could easily be doubled and trebled in less time if we were ready to enter the open doors.

Shall the Board call a halt on all new work until that great galling debt is removed?

MONTANA.

S. E. WISHARD, D.D., SUPERINTENDENT.

I reached this place [Deer Lodge] to-day, after a journey of a little more than three weeks into the Judith Valley. I only need now to state results. We travelled twenty-five and thirty miles a day, and preached night after night when our day's journey was over. We organized a church at Lewiston, of seventeen members, according to the order of presbytery given to Brother Edwards. Held meetings for a week at Lewiston, elected elders and trustees, secured the former school-house (now unoccupied) for a church until next spring, free of rent. The congregation invited Brother Edwards to take charge of the work after November 1. He accepts the invitation, and will remove to Lewiston November 1, if present plans do not fail us.

From Lewiston we drove to Philbrook, where I preached Friday, Saturday and Sabbath, and gave the people as thorough an arousement as possible in so short a time. Made arrangements to put Rev. Dugald McGregor in that field. From Philbrook we returned to Ubet and preached there, and next evening at Martinsdale, then home to White Sulphur Springs. Began a meeting there a week ago on Wednesday, preaching twice a day in the church and making short gospel talks on the street at 7 P.M. Sent for Judge Armitage and Sharp of Helena, who came over and helped us right manfully, especially in the street meetings. After a week of work there I left them (Armitage and Sharp) in charge of the meetings. The house was full of interested people; a number of persons were inquiring what they must do.

Edwards will go over in two or three weeks and see what can be done in the way of planting McGregor permanently and raising as much on the field as can be done. If we had a dozen such pioneers as Edwards the waste places would blossom.

I preach at Butte next Sabbath, then go to Hyrum, Utah, to the Bible Conference, Teach-

ers' Institute and presbytery, which will continue until August 20. Shall be obliged to return to Montana for another month or six weeks, before commencing our work in Utah. Am in correspondence with Rev. John Young, a Scotchman, in reference to White Sulphur, when Edwards goes to Lewiston. I can't bear to go out of the state until Miles City, Anaconda and Dillon are provided for.

PRESBYTERY OF THE BLACK HILLS.

RAILWAY AND CHURCH EXTENSION.

REV. J. B. POMEROY, SUPT.

The past three months we have welcomed three to our force of ministers. Rev. W. F. S. Nelson took charge of Sturgis and Pleasant Valley in May. The additions to these churches number ten; others will unite soon. The people are doing more for the support of the pastor, and as soon as a debt on the manse is cleared off, still more will be contributed to the pastor's salary and to the boards. Rev. Eugene Hamilton, at Hill City, is pushing the building of a house of worship, as there is no room in the place that will hold the audiences that gather to hear the gospel. On a July Sabbath two hundred people gathered in a bower built for the Fourth of July exercises. Here the sacrament of the Lord's Supper was administered, the ten members of the Presbyterian Church and quite a number of other denominations uniting. Hill City and two or three stations with it is an important field, being at the centre of the tin-mining region, soon to be reached by the Burlington and Missouri. The nearest railroad point now is Rapid City, thirty miles distant. Rev. L. C. Wainwright has recently taken charge at Newcastle, Wyoming. The temporary church building erected by Rev. J. B. Currens, Sabbath-school missionary, and used for church, Sabbath-school, public-school, band practice, school elections, etc., must soon give place to a larger and better building. A fine lot in a good loca-

tion has been promised by the Townsite Company. Soon the partial organization will be completed, the lawless element will move on toward the setting sun, the tide of evil will not set so strongly against all that is good, and the church and Sabbath-school will become a power in the community. Newcastle is the headquarters for the new coal and oil fields. A railroad is being built west toward the Yellowstone Park. Forty-five miles southeast of Newcastle the Burlington and Missouri Railroad is building into the Black Hills. Starting from Dudley on the Cheyenne river, the road will reach Custer, Hill City and Deadwood, a line ninety miles in length and reaching most of the mining centres. At Dudley we have a church and a building supplied for the summer by a middler, Mr. L. M. Scroggs, of McCormick. Collins, twenty-five miles from Dudley, is also supplied by Mr. Scroggs. Both these places are in Dakota; both have church buildings as well as church organizations. This field needs an earnest, active minister. The extension of the T. E. and M. V. Railroad from Whitewood, thirty miles north, opens a new field to us—Minnesela, the county-seat of Butte county, and Hay Creek to be grouped together, with an additional point or two as the minister can arrange to reach them. For this field we need an active man at once. The railroad is being pushed to completion in order to secure the cattle shipments, which will begin in August. It is probable that from Minnesela the railroad will be extended to Sundance, Wyoming, to reach extensive coal fields, in which case we shall need another man for that line. We also need a man for the region east of Viewfield to the Cheyenne river, and for some work in the seven counties east and northeast of the river, now settling up. There may be a railroad line or two built from the Missouri river west to the Hills. If so, we will need more men for that region. We need at least three men at once, could use two or three additional, may need eight or ten before the year is out.

HOME MISSION LETTERS.

KANSAS.

[The following notes taken from C. H. Miller's report to the Board of Home Missions for the quarter ending July 1, 1890, are of intrinsic interest and value, and are finely illustrative and confirmatory of the article on "Rural Evangelization," p. 310.—Ed.]

BENTLEY.—A small station on the Midland Railroad, nine miles south of Halstead. Quite a number of Presbyterians here, and anxious to have a church. Lots will be donated and a good sum contributed to erect a building. A very fine opening. Expect to organize a Sabbath-school next Lord's day at this place. If a projected railroad makes a crossing here, it will be a good point. Have great hopes of the work; it will pay us to hold it.

LYNE SCHOOL-HOUSE.—Six miles south and three miles west of Halstead. There is a good Sabbath-school here, conducted by a Scotchman. At one time the Congregationalists had a church membership of thirty at this point. They have ceased work for years past, and the people desire Presbyterian preaching. Have fine congregations here every second Sabbath.

BELL SCHOOL-HOUSE.—Five miles south of Halstead. Here is a neighborhood much in need of preaching. Brother Albertson, a young man of our Halstead church, superintends a Sabbath-school here, and holds from time to time gospel services. He is under the care of our presbytery as a candidate for the ministry, and is doing much good in this way.

FAIRVIEW.—Four miles north of Halstead. Here we worship in a Friends' church. Once this congregation was strong, but removals have weakened them. They have no minister, and welcome Presbyterian preaching. Infidelity is strongly entrenched here; but we have large congregations and eager listeners.

HALSTEAD.—During the quarter we have received two members and baptized five infants. We have a grand Sabbath-school, and a fine band of boys and girls which we hope soon to lead to Christ.

Our collection on Children's Day was \$13.30, and we hope to do a good deal for missions. I am convinced that we can build up and do much good by looking after the country people. In the small towns of Kansas—and the great number of railroads creates many small ones—we can only hope to build up strong churches by reaching out and gathering in for several miles around. By giving to these people a third service on Sabbath afternoons they can be won, and will greatly strengthen our village churches. I repeat it, it pays to look after our country brethren.

CALIFORNIA.

REV. R. LOGAN, Santa Paula.—Our church is in a prosperous condition. The Lord is blessing us beyond our deserts. Our chief anxiety now is the heavy debt resting upon us. A great effort will be made this year to get some aid from other churches or individuals, and with united effort on our part to wipe out the debt and keep it wiped out. With this object in view, I have been absent from the congregation about six weeks. During my absence the pulpit was supplied by volunteers. The congregations were large, I am told, and the prayer-meetings well attended.

We are hoping that the Board will give us a "big push" this coming year, then cut the hawser and let us sail on without the tugboat.

ILLINOIS.

REV. H. T. STONE, Du Quoin.—This has been a year of great spiritual strengthening, and while additions on profession were few, yet our people here are being built up in the faith, and from the youngest to the oldest there is not a member who does not take some part in our weekly prayer-meetings. The entire winter and spring, even up to 1st of June, has been very wet and roads almost impassable, yet our meetings have been regularly kept up, and a good attendance. We thank God for his blessings, both temporal and spiritual.

WASHINGTON.

REV. J. OSMOND, Tacoma.—The population around us is unstable. The major part of the

families are tenants. About the time our house of worship was erected the land company withdrew from the market all the unsold lots in our addition, and put on the market lots more remote. The location of our house of worship has been unfavorable; but now the improvement of our streets is going forward, which will render our location more convenient. We are already finding increased attendance on our Sabbath worship. Eight members have been received during the quarter just closed, four of them on profession of their faith, one baptized, but we have in effect lost about as many by removal.

Your missionary has prepared the way for the organization of a church service two miles south of ours in Oakes addition of Tacoma, and in connection with other members of presbytery's committee, organized a congregation two weeks ago. Another parish some two miles west of Oakes, where the North Pacific Railroad Company are about to locate their shops, has been secured for our church by Mr. McGuire and myself, and lots secured for a house of worship. These two places will constitute a promising field of labor for an earnest, acceptable man.

We are somewhat embarrassed in our general missionary work in the city by the fact that the old church is without a pastor. This devolves more labor on your missionary in the city. We are doing what we can to sustain Presbyterianism, and are quite anxious for the advent of a good and acceptable man who can enlist the strong and able church in the centre.

The Third church has invited me to supply it another year, and will still need your generous aid to establish the work here; but we hope in a short time the congregation will be so strengthened that you will not only be relieved but aided in the general work. With a more favorable location this would come sooner; but then we would not do so much missionary work where it is so much needed.

WISCONSIN.

STOCKBRIDGE INDIANS—CHURCH AND SCHOOL.

REV. T. K. FISHER, *Gresham*:—The work here among the Indians is still going forward. The seating capacity of the church was enlarged this spring, and the interior of the church was beautified in a number of ways: seats repainted, new window-curtains, lamps, etc. The attendance at

church during the months of April and May was very large, at both services, on Sabbath. The attendance for these months would average 115. The attendance for prayer-meeting, 50. For this month the attendance has diminished somewhat, the men being gone on the river driving logs, and the extreme heat of the past two weeks has a good deal to do with the decrease in numbers.

As I mentioned in my fourth quarterly report, there was a deep spiritual feeling. I feel that a number are very seriously inclined. Communion services were held here on May 28, when five were admitted into full communion with the church, all upon confession of their faith. On that evening three stood up for the prayers of the congregation. I feel greatly encouraged and very hopeful. On this field as on all other fields there is a great deal to contend against. It comes harder upon me, I presume, because I have a good deal of hard work and confinement with the day-school, which is in session for ten months in the year. I have had two sessions every Sabbath for this quarter, and prayer-meetings each week.

In conclusion, just a word for the Sabbath-school. The membership has increased and a great interest is taken in this work. The Ladies' Aid Society is doing much good. By its means some are being brought together that have been separated for some years by antagonistic feelings. It is indeed a factor for good. With many prayers for the advancement of Christ's cause and best wishes to the brethren of the Board.

ARKANSAS.

CHOCTAW INDIANS.

REV. S. R. KEAM, *Fort Smith*:—I am thankful to our heavenly Father for the privilege of laboring among the Indians. I wish you had been at our meeting of presbytery at Sans Bois to see and hear some of the blessed results of the gospel of our Lord Jesus. Rev. John Edwards said, "I have often seen something a little better than anything in the past, but this surpasses anything I have seen in the Indian Territory." "How have you brought them up to this?" etc. "Schools are good, but the gospel is better."

Four years ago beds were not clean. I have many a night been driven by the armies of bugs to seek rest on the hard planks, and sometimes to spend the night in my buggy when "the bed was shorter than a man could stretch himself on it."

But things have somewhat changed. Beds are generally clean and linen white. If you will make the Choctaws a visit, I will insure you a good bed and a square meal. Four years ago "Tom fuller and hoe cake," no sugar, no white bread. My interpreter and many other Indians visited our home, and must have concluded to "go and do likewise." So I repeat, I am glad God led me to the Indian work, and I pray that God may give me health to endure the long journeys.

The congregations were never better than at present. We have a flourishing Sabbath-school at each place—Sans Bois, Bunnington and Leniers churches.

We can only hold services at Leniers during the summer. The little log cabin, 10 by 12, is no longer safe nor large enough. If we could get help to build, the church would grow. The life of the church at Leniers depends on getting a house, which we trust will come. Our people have concluded to take for their motto, "Try, try again."

MINNESOTA.

REV. C. C. CHRISTIANSON, *Minneapolis*:—As you are aware, this quarter has witnessed the organization of the First Swedish Presbyterian Church of Minneapolis, with thirty-five members and three elders, of which three members were new, and represents our real numerical growth for the quarter.

We hold our services in the so-called Twentieth Avenue mission. They were the usual Sunday morning and evening services, and prayer-meeting Wednesday evening in the old Riverside mission, and on Friday evening in our regular place of meeting. The attendance has been good considering the season. The spiritual interest very good. We are by faith reaching out for souls, and hope to be able to report three saved by grace soon.

The church voted unanimously to extend a call to me to become their pastor, which I have accepted, and am to be installed July 11, 8 p.m. The women have a missionary society which is doing good both by encouraging their giving, but also aiding in the devotional spirit. I have, during the quarter, made two trips with Dr. Adams up into Duluth Presbytery. The first time I preached once in the Bethlehem Swedish church, and once in the Samaria district where Brother Jackson is located.

The prospect for Scandinavian work generally is much brighter than it has ever been before. Our students are beginning to preach. One of them, a member of my church, Mr. N. P. Grohm, was licensed by the Presbytery of Duluth last Tuesday.

The Mr. Norman who called on you in New York last year is now about to come to Minnesota; and if we could only get a church building put up for us, I am sure the work will prosper. Oh for some consecrated man of God in New York who would give us a thousand dollars so we could have, with what we can get on the field and Church Erection Board, a comfortable little church.

MARYLAND.

REV. J. WYNNE JONES, *Baltimore*:—I am pleased to report a healthful state of things in this field for the last quarter ending June 30. The congregations are large and attentive, collections good and Sabbath-schools thriving. I report four additions to our membership, and one more preaching station. There are, therefore, under my charge three preaching stations, four Sabbath-schools, two prayer-meetings. I preach four times a week, and lead one prayer-meeting, my elders leading the other. We hope to become self-sustaining next year, with a goodly collection to the Board of Home Missions, hoping also to return largely the amount you send us this year. To do all this the church labors hard, gives liberally and exercises great self-denials, believing that other fields are suffering from want of necessary aid.

WYOMING.

REV. J. B. POMEROY:—Another star is added to the flag. Wyoming, the forty-third state, had in 1880 only one church member to every eighty-one of her population. Last year only one home missionary of the Presbyterian Church was credited to Wyoming. In 1880, 50.5 per cent. of the population of Wyoming was of foreign birth or extraction. The building of the B. and M. Railroad to New Castle, and its extension to Sheridan and thence to the Yellowstone Park, the vast amount of coal found in eastern Wyoming, the oil and salt fields, together with the farming lands that can be irrigated, and the grazing lands that need no irrigation, all these resources must bring a largely-increased population.

What will the Presbyterian Church do for the new state? A recent visit to Sundance, the county-seat of Crook county, soon to have the F. E. and M. V. Railroad, shows a fine opportunity for a church. Our Sabbath-school missionaries have organized Sabbath-schools in all directions around Sundance, and a minister is now needed to gather up the fruits. At New Castle, the county-seat of Weston county, the Presbyterian Church has been the only one at work. Rev. J. B. Currans, Sabbath-school missionary, organized the Sabbath-school and built a temporary church building, which has been used for church, Sabbath-school and public-school. Next Sabbath Rev. L. C. Wainwright will take charge at New Castle. A \$10,000 school-house is to be built this season, and also a court-house. We hope also a Presbyterian church.

IOWA.

"WALK ALONE."

REV. J. C. GILKERSON, *Calliope*.—This is my last quarterly report to the Board of Home Missions. We are at least old enough to walk alone. For eight years you have most generously helped us. It would be ungrateful to forget your kindness and the help you have given. I trust this church never will refuse to respond to the appeal for money to carry the gospel to the "regions beyond." Isolated from other churches and Presbyterian communities where help to support could be obtained, it owes its very existence to the Board. If our contributions this year and in years to follow are not so great, it will not be on account of diminished interest in the work of the Board, but because of inability. It will be a hard struggle for us to go alone, but we feel that we must make the attempt.

Rev. H. P. Carson, superintendent, writes as follows:

I hasten to report that on Thursday night last, August 28, as he was on his way home from having conducted his regular week-day church prayer-meeting, having hitherto given no intimation of ill health, our home missionary at Kimball, S. D., Rev. Thomas McNinch,

NEBRASKA.

WINNEBAGO INDIANS.

REV. W. T. FINDLEY, *Winnebago*.—During the past three months we have held an average of two services a week in the church, one of them being a double one of preaching and Sabbath-school. Our attendance in the Sabbath-school for the quarter has been about 70, though the month of April averaged 84. Highest attendance on Easter Sabbath—100. Sometimes these evening services are fairly well attended by both whites and Indians, and then at times no one comes.

For a few weeks past the Indians have spent the whole of every Sabbath in the dance and race, looking forward to big Sunday, the 4th of July, which term is very expressive of their idea of the Sabbath as a day of rest. At such times the Indian is rigged out in all his finery, and is most thoroughly in faith with modified ancestral customs.

The Catholic priest visits the reservation monthly this season. The last time he was here he told his people that our church was the devil's house; and if they went there, they would go to hell and lose their souls. Thus the Indians have authority as well as inclination to not attend church services.

We held special services on Children's Day. Six of the school-girls spoke pieces that were selected for the occasion, and they also helped decorate the church with wild flowers and oak leaves.

I wish to state also that occasionally this spring interpreting has been done in the church without pay. It is a mark of favor and interest which we are glad to see.

On Easter morning I baptized two children, which, I think, is the only time baptism has been publicly administered on the reservation.

was taken suddenly ill and expired in thirty minutes, leaving a wife and four little children, the youngest only a few months old, all of whose relatives live no nearer than Pennsylvania. These facts I learn from the telegram from Kimball, S. D., while away from home. Will write further particulars for the religious press. He was quiet, faithful, efficient, uncomplaining and self-denying far above the average.

FOREIGN MISSION LETTERS.

COLOMBIA.

REV. M. E. CALDWELL, *Bogota*.—We have about seventy-one enrolled in our boys' school, and it is already a success.

I wish some of those who lack faith in this branch of our work could look in upon these boys as they listen to the sweet stories of the Bible and see their interest. Yesterday I was talking to the boys about the fullness of salvation through Christ. They were greatly interested in the subject, and several wanted to talk at the same time and ask me questions. One thought the thief on the cross was permitted to go immediately to heaven because he had suffered so much here, and others thought that there must be a place, neither heaven nor hell, for those who were not very wicked. At first some of the larger boys could not tell me who our first parents were. They seemed greatly impressed because of what I told them about lying. A few hours after I had told them about Ananias and Sapphira, they all began at once to tell Mrs. Caldwell the story as though she had never heard it.

Speaking of lying, I turned to John 8:44 and asked the boys if they knew why all liars were children of the devil. They looked at me with great surprise, and you might have almost heard a pin drop when I told them that all liars were the children of the devil because they were like that malignant and evil one in character. Here, as in Persia and Syria, the people are terrible liars from infancy to old age.

REV. T. H. CANDOR, *Barranquilla*.—Yesterday (April 6) we held our second communion service as an organized church. The services each evening from Wednesday were of great interest, the congregations being large and showing deep feeling. We welcomed Miss Franks from the Bogota church, received two members on profession of faith to full membership, while nine more were received as probationers until the next quarterly communion, and three adults were baptized. One child, son of a deacon, received baptism, and we observed one of the most tender and solemn communion services I ever attended.

This one service more than compensates for all

the money the Church has expended in Barranquilla, and is a pledge that the Master who removed our dear sister (Miss Ramsay) has placed the seal of his love and grace upon this little band of disciples. Our services were held in the school-room where dear Mr. Erwin has labored for so many years, and as I saw the tears of joy in his eyes, and those of gratitude that filled the eyes of so many of the communicants, and noticed the evident moving of the Spirit in the solemn, earnest attention of the audience, I could but feel that prayer is being answered and souls are entering the kingdom.

As yet not many mighty are called, chiefly the poor are those that rejoice in the light; but as of old, God chooses the weak things of the world to confound the mighty.

We know that all friends of this work will rejoice with us in this our day of blessings.

BRAZIL.

DR. H. M. LANE, *Sao Paulo*.—All is well here. The church, under its devoted native pastor, thrives and grows in power and influence among the people daily.

The school prospers in its work. I am no longer able to report growth numerically, because every available nook of school buildings and church has been full for some time. The total number matriculated this term is 420, with an average attendance of about 400. Just now we have with us an epidemic of influenza in a very mild form, modified by climate and altitude to such a degree that clinically it would hardly be recognizable were it not for here and there a typical case. While it helps keep down the number of pupils it increases our labor through the absent teachers.

I refrain from again mentioning the needs of this field. I suppose the cry for more men comes to you from the four corners of the earth. We are trying to adjust ourselves to the work and the work to our material, just as we are, without further assistance save the blessing and help of the Lord Jesus.

It saddens us to have to turn away the bright children who apply for admission, but we are cor-

respondingly cheered by the fact that the parents are willing to wait patiently for a vacancy.

The breaking up of Mr. Howell's relations with the people has been attended by some very touching episodes. In March he received on profession of faith twenty persons into the various churches under his charge. A number of others who sought admission to the church were advised to wait until better prepared in knowledge of the gospel.

Never before in the history of the country has the Church of Rome shown such aggressive activity as now. The bishops have been here in counsel for many weeks. The collective pastoral is the ablest church document of the century (in Brazil), but is after all weak and contradictory. It is currently reported that a "reserved circular" has been issued to the clergy advising resistance by all safe means. The persecution of our people at Cruzeiro is a foretaste. Protestantism has before it a hard fight, and I am more than ever convinced that the great arm must be education. In the matter of educating the people both church and government are alive to its importance, but are floundering about in the dark as to what can be done about it. It seems to me that the least our Church can do is to provide schools for the children of its own people, and that without delay.

The epidemic of yellow fever at Campinas is rapidly declining, and a few weeks will see it free from the scourge.

The republic still lives and grows. Of course these new hands at government are making a great many blunders in finances and matters of personal liberty, but the republic is God's work, and a few weak men cannot kill it.

REV. J. B. KOLB, *Larangeiras Sergipe*.—For the months of April and May we have to report some progress in the work of the vineyard. The Master has been pleased to manifest his loving favor. Seven persons, adults, have been received, and four children baptized. One person was received in Larangeiras in the month of April. Four persons were received at Lavandeiras, two leagues from Larangeiras; two persons were received at Carahibas, all in May. Besides this, there has appeared a strong desire, which has taken shape, to build chapels and open cemeteries at both of these points. At Lavandeiras a friend has given a piece of land, very conveniently situated, and the brethren will commence to get out the timbers neces-

sary for the chapel, which will be a plain house 13½ by 20 feet, with cemetery to the back of the chapel. The greatest expense in these chapels will be the windows, doors and benches. At Carahibas the brethren have purchased a small sitio or property, which is very conveniently located, for \$40.

We have a plan of a chapel 20 by 30 feet which we think will be suitable. The number of believers at Lavandeiras is now thirteen; at Carahibas twenty-seven. When last at Carahibas we discussed the matter of the chapel, etc., and found a willingness to do something; so that we opened a subscription at once, which yielded \$49 from the brethren, with the promise of more if the Lord would bless them in the coming harvest. Men and women signed the paper. It was interesting to hear the women tell how they expected to gain the money. A little girl said, "I will plant beans and sell them." Under the republic there is full liberty to establish churches.

We should have a chapel here in Larangeiras, but we have not the means to procure it. The brethren are few and poor. What can be easily accomplished in the country is not so easily attained in the town.

INTERESTED INQUIRERS.

We have been meeting with persons who are very much interested in their salvation. On our way to Carahibas the last time, we visited a family who are very much interested. A believer had been at this man's house and had occasion to declare his belief. Just as soon as he had done so this man asked him more particularly about his religion, and if he had the book—Bible. He said he had, and would loan it to him, which he did, and now the man is very much interested. Learning of this, we made arrangements to visit him. We held service in his house, at which some of the neighbors assisted. We were pleased with what we saw. In the town of Itabiana we have had some serious conversations with persons who are very much interested. A leading planter told us, in the presence of his wife, "I wish to profess Christ." Last week we were called to visit a lady, a member of the church, who had just lost a son, also a member. We passed the night with the family and friends of the deceased. These latter were all Romanists. About 10 P.M. some of the brethren read passages of the Scriptures—the death of Lazarus and that of the son of Bathsheba—after which I sought to explain them and

improve the occasion. Then we sang hymns until midnight. About that time one of the women, who had been paying the closest attention, made the remark, "I am very much pleased with what I have heard read, explained and sung. I do not find anything to object to." This from an intelligent woman, who had been a school teacher, was something surprising, especially as she had been a very bitter enemy of the gospel. This confession gave us an opportunity to explain our position as Protestants, viz., that we simply protested against the abuses of Rome. These abuses we took up and discussed from the gospel side, leaving her to draw her own conclusions as to the strength of the gospel side. In this way we conversed until daybreak. As a result, this woman and the others showed a very deep and intelligent concern as to their own salvation. We pray that the Holy Spirit may make use of that "sentinella" or "watching" to the salvation of these precious souls.

THE REPUBLIC PERMANENT.

The republic has evidently come to stay. Its enemies are numerous and strong. Two opposing parties are raising their voices against the republic, the monarchical and clerical. The priests in many places are defiant. They preach against the liberal decrees, viz., "separation of church and state, civil marriage and the coming decree of the secularization of the cemeteries." At first the priests were very quiet, but latterly they have taken courage. It is not possible for the priests to control the people, as they once did. As for the monarchists, they are a small minority; these generally ally themselves, by affinity, with the priests. Civil marriage has gone into effect.

The governor of our state seems to be under the power of the priests, although he is a declared materialist after the school of Haeckel. He is of that class which does not own any responsibility to God. For this reason he is a dangerous man as a ruler. Convenience is his moving principle. The vigaris of the capitol preaches against the reforms, in the church; leaving the church, he is a welcome visitor at the palace. With all these contradictions we still hope that some good may come to the state at large. It is probable that the new constitution will be decreed, as were the other reforms, and that it will not be submitted to a Constituent Assembly. It is feared that this Constituent Assembly would alter and revise the constitution in such a manner as to change it into an

incoherent assemblage of words. The majority of the better class favor the proclamation of the constitution by a decree.

Our school is doing much better work than formerly. The experiment of sending the professor to Sao Paulo was not in vain. The school at Carahibas is suspended, some of the scholars having gotten to the end of the teacher's rope. The remaining scholars are not sufficient to occupy a man's time.

BEHIND THE SCENES.

Miss M. P. DASCOMB, *Botucatu*.—Life offers little change here. I have gotten into a comfortable little rut, wherein I amble along with as much continuity as circumstances permit. We are not too far out of the world; we have influenza, and we work on with half a school, spending as much thought and strength on the twenty as before on the forty. I get up before day and busy myself in my little round of domestic duties; I make an excellent "second girl," so much so that a lady now in the Argentine proposes to have the model of a broom on my tombstone as suggestive of one special branch of my activity. Besides I have large preparations to make for school work, and every minute is occupied before the 8.15 breakfast and prayers. I have a great deal of difficulty in getting my family to take hold properly with the singing. They sort of croon along, so that the effect is often that of a solo on my part with a more or less humming accompaniment from the rest.

Then I take my things into my pleasant school-room, where from 10 to 3 Sr. David and I hold sway each in his domain. My sympathies are immensely excited by this quiet, slender young man, who could make an excellent living in business, but gives it all up to study for the ministry, and uncomplainingly suffers privations that no one ought to suffer. At my home in Oberlin I have seen generations, so to speak, of self-supporting young women and men struggle through and over obstacles into splendid usefulness, and I have many a time been anxious for them and many a time put my own shoulder to the wheel, but I do not remember to have seen any one quite so near the end of his clothes all at once, like the "one-horse shay," and cold weather coming on. What can be done? After school more struggle with the total depravity of inanimate things in the special form of fine red dust or clumps of mud. Then a few minutes rest

in a long sea-chair before dinner; school preparation until six, when Sr. David and charming Erasmus Braga come for Macaulay and algebra to me, and our nice young lady Luira sits studying near. At 8 o'clock we have tea, and then comes family recreation—I at the piano, Sr. David turning over the leaves, Miss Henderson sewing and Luira generally at some lesson still. About 10 we break up and disperse to our various rooms, to read, write, study, sew or sleep, as each chooses. Sr. Braga, our dear young pastor, and his very superior wife, Donna Alexandrina, are very much encouraged by the news from various parts of their wide field, and soon set out on a tour. Such responsibility ripens character fast.

SYRIA.

NIGHT MIRACLES AND A SHALEEFA LOGICIAN.

Rev. F. E. Hoskins in describing a recent visit in the Zahleh field says:

At Shaleefa we heard great news. The day after our last visit to the village a picture of St. John and the Saviour began "to sweat." It was

immediately proclaimed a great miracle and created intense excitement. That night the "bell was rung by unseen, if not by other than human, hands!" The next night, watchers in the church were rewarded by a vision of the virgin! Since these "miracles" were under the patronage of a priest sent by the Jesuits, they did not redound to the peace or quiet of our already much persecuted Protestant teacher. Some of the people picked a quarrel with our muleteer, and I was up until after midnight patching the matter up. It settled down to a quarrel between two families. The family that opposed our work laid all the trouble at the door of the friendly family, arguing in this logical manner: But for you there would be no school here; if there were no school there would be no teacher; if there were no teacher the missionary would not come; if the missionary did not come there would be no muleteer to fight with the people; therefore you are the cause of all this trouble, and we mean to complain to the government. That "sorites" is worthy of a pupil of Aristotle.

Of one of the beloved and lamented men whose names appear in our *Ministerial Necrology* (page 369), his missionary colleague, Rev. John M. Kyle, thus affectionately writes:


Dr. Blackford was a man of warm heart, and he loved Brazil and her people. He was a man of strong convictions, and he believed firmly that the gospel, and the gospel alone, could regenerate and elevate society, and to him it was a pleasure and a privilege to spread the knowledge of Christ and his word. He was constantly at work striving to reach, either through the tract or the daily press, the thousands all about him who knew nothing of a Saviour's love.

He left a widow and three children, a daughter only nine years old and two sons, aged six and four respectively. He was an earnest friend and a kind and loving husband and a devoted father.

Thirty years of his life were given, willingly given, to the work of spreading the gospel in Brazil. The progress of the work

was marvellous, so marvellous that he firmly believed that Brazil's complete evangelization could and would be accomplished in twenty years more. He went to Brazil to find one Presbyterian missionary who had been in the field less than a twelvemonth; he left in Brazil an entire synod, of which he himself was the honored moderator, comprising 4 presbyteries, 32 ministers and more than 3000 church members. In this work of founding and organizing the Presbyterian Church in Brazil Dr. Blackford was for thirty years one of the most faithful and untiring laborers. Few missionaries have the privilege of seeing such a rapid growth of the Church and such a general spread of the gospel. And just because he had been identified with the work in Brazil from the beginning, and had known its history as no one else could know it, his loss will be felt the more keenly. He filled so large a place in all our councils, he impressed his own individuality upon everything so deeply, that Brazil will seem lonely without him.

MINISTERIAL NECROLOGY.

 We earnestly request the families of deceased ministers and the stated clerks of their presbyteries to forward to us promptly the facts given in these notices, and as nearly as possible in the form exemplified below. These notices are highly valued by writers of Presbyterian history, compilers of statistics and the intelligent readers of both.

BASCOM, FLAVEL, D.D.—born, Lebanon, Conn., June 8, 1804; graduated, Yale College, 1828; studied theology at Yale Divinity School; licensed to preach, 1831; tutor in Yale College, 1831-3; pastor, Presbyterian church, Pekin, Ill., 1833-8; agent of American Home Missionary Society, 1838-40; pastor, First Presbyterian Church, Chicago, 1840-9; Congregational minister at Galesburg, 1849-56; pastor of Congregational church, Dover, Ill., 1857-64; after 1869, pastor of Congregational church, Hinsdale, near Chicago; ministered to several vacant churches; died, at Hinsdale, 1890. Married three times. His third wife and three sons survive.

BLACKFORD, ALEXANDER L., D.D.—born in Jefferson county, Ohio, January 6, 1829; graduated, Washington College, 1856; Western Theological Seminary, 1859; ordained by the Presbytery of Washington, 1860; missionary in Brazil, 1860-90; first moderator of the Synod of Brazil; died, Atlanta, Ga., May 14, 1890. Married Elizabeth W., daughter of Dr. William Simonton, Harrisburg, Pa., March 8, 1860, who died in 1878; married Nannie T., daughter of Dr. James M. Gaston, now of Atlanta, Ga., who survives him with one daughter and two sons.

CONKEY, JOHN PARSONS—born, Martinsburg, N. Y., July 24, 1823; graduated at Hamilton College, 1847; business in Iowa, 1847-56; member Iowa Legislature, 1854-55; graduated, Princeton Theological Seminary, 1858; ordained by Dubuque Presbytery, November 25, 1858; pastor, Bellevue, Iowa, 1858-63; pastor, Cape May, N. J., 1863-65; resided in Philadelphia, Pa., 1865-68; pastor, Shamokin, Pa., 1868-70; pastor, 6th Church, Philadelphia, Pa., 1870-74; pastor, Central Church, Wilmington, Del., 1874-76; pastor, 1st Church, Dubuque, Iowa, 1876-82; died, Dubuque, Iowa, July 7, 1890. Received

the degree of D.D. from Delaware College in 1876.

HOOD, JACOB AUGUSTINE—born at Marblehead, Mass., May 5, 1822; prepared for college at the Salem Latin School; graduated from Dartmouth College in 1844; taught the classics and music in Buffalo and Brooklyn, 1844-46; graduated from Union Theological Seminary, New York, 1849; licensed by the Fourth Presbytery of New York; pastor of the following churches, Middleton, Mass., 1850-54, Pittsfield, N. H., 1854-62, Loudon, N. H., 1862-67, Maroa, Ill., 1867-75, Schuyler, Neb., 1875-89; moderator of the Synod of Nebraska, 1878. Died in Schuyler, Neb., July 9, 1890. He leaves a widow, son and daughter.

REID, ALEXANDER—born, Perthshire, Scotland, April 28, 1818; came to the United States in 1831; graduated, Princeton College, 1845, Princeton Theological Seminary, 1849; ordained by the Presbytery of New York; missionary to the Choctaw Indians and superintendent of Spencer Academy, Ind. Ter., 1849-61; missionary at his own charges Indian Territory, 1861-69; resided at Andover, Mass., Princeton, N. J., etc., 1870-1880; home missionary, Atoka, Ind. Ter., 1880-84; resided with his son, Rev. John G. Reid, Greeley, Col., 1884-86, Cambridgeport, Mass., 1886-90; died, Cambridgeport, Mass., July 30, 1890.

THOMPSON, DWIGHT R.—born in Hudson, O., April 30, 1849; graduated at Western Reserve College, 1872; business, 1872-79; Lane Theological Seminary, 1879-80; pastor, White Hall, Ill., 1880-86, Bushnell, Ill., 1886-89, Taylorsville, Ill., 1889-90; died at Taylorsville, Ill., of typhoid fever, August 15, 1890. Married Miss Mary E. Chapin, April 18, 1874, who with three children survives him.

BOOK NOTICE.

THE NEW WORLD OF CENTRAL AFRICA, with a History of the First Christian Mission on the Congo. By Mrs. H. Grattan Guinness. Published by Fleming H. Revell, 12 Bible House, Astor Place, New York; 148 and 150 Madison Street, Chicago, Ill. Price, \$2. Gathering and condensing reports of the work of Stanley and those associated with him in opening the way into the heart of the Dark Continent, showing what has already been accomplished,

and suggesting how still greater efforts may safely and wisely be made, Mrs. Guinness pleads earnestly with the Christian Church to realize its responsibility. With all the resources of Africa to invite the trader and tempt the adventurer, she presents a higher motive in the constraining love of Christ, to persuade his people to embrace the opportunity of the hour and carry the gospel message to "the swarthy millions" of Central Africa.

CHILDREN'S CHURCH AT HOME AND ABROAD.

NEW ZEALAND.

A little boy named Verne Smith, living in Minnesota, writes :

DEAR H. A. N. :—Ever since I read [the *Pansy* story] SEND ME, in THE CHURCH AT HOME AND ABROAD [July number, page 84], I've been trying to learn something about New Zealand; but I can't find out much. . . . Mamma read out of a book that New Zealand belongs to Great Britain. It is a little way from Australia, in the Pacific Ocean, and was discovered in 1642 by a Dutchman named Abel Janssen Tasman. The Church [of England] Missionary Society has sent missionaries there, and they have been very successful. The people have a Bible printed in Maori [or the native language]. . . .

I have studied two days hard, and am hungry to know something about them. . . . Every one that I ask tells me different, and I guess the Hokah people don't read much, and so don't know much. I am so glad they print a paper [magazine] there. I am sure it must be at Auckland, for mamma showed me a mission station on her map. I have a missionary box, and I try to save my pennies. Mamma is leader of the Busy Bees here in Hokah, and she urges the girls to save their money, instead of buying hair ribbons; but I can't save mine that way, for I am a boy. I have a missionary hen named Polly, and she has twelve chicks. I am going to sell 'em all, and put the money in my box. It's red, and has [the words] "Build thou the walls of Jerusalem" [printed on it]. I have more than a dollar in it. I beg some and earn some.

We take *Children's Work for Children*. My uncle sends it to me; but I can't find anything about New Zealand in it. I wrote all this on my slate, and mamma copied it for me, so it would not be so hard for you to read it. I love you very much; and when mamma read that "Tfuddulu" story

to me [in THE CHURCH AT HOME AND ABROAD, May, 1887], I enjoyed it much.

Papa is the superintendent of our Sabbath-school, and mamma is a Presbyterian. I was eight years old last March.

VERNE.

Verne's mother writes that "the *Busy Bees* are a home missionary society composed of twenty boys and girls," most of whom do not have much instruction on such subjects at their homes. She finds it pretty hard work to interest them, but she is quite right in trying to help these little ones. God has evidently given her this work to do, and she may be sure that he will bless it to the children. She kindly says, "I am praying for you and your work." It is pleasant to be thus remembered by one whom I have never seen; and will not my little Presbyterians sometimes pray for those Minnesota *Busy Bees* and their teacher?

The reason why Verne does not find more about New Zealand is that our American churches have no mission work there. What he says about it is quite correct, except that the *New Zealand Presbyterian* is published at Dunedin, not at Auckland. Verne deserves credit for searching so faithfully. The English Christians have done faithful work there, and God has blessed it. The work was begun, as Verne says, by the Episcopal Church of England, but now there is a Presbyterian church there. The *New Zealand Presbyterian* is their magazine, just as this is the magazine of our Presbyterian Church in the United States of America.

New Zealand is the name given to a group of islands, the separate names of which are New Ulster, New Munster and New Lein-

ster, and together they have nearly as much land as England, Wales, Scotland and Ireland. Being south of the equator, their seasons are the reverse of ours. January is their hottest month, and June the coldest.

It is not yet eighty years since the gospel was first preached to the natives. Nearly

thirteen hundred years ago it was first preached to the natives of England. The gospel seems likely to make New Zealand as happy a country as England. Who knows but in less than thirteen hundred years it may be as great, and powerful a country?
H. A. N.

MICHAEL BURNS.

This Indian boy's letter in our July number (page 35) has brought to us a communication concerning his earlier days, from Mrs. Marianne Heck, of Heckton Mills, Pennsylvania, in which she says:

It must be seven or eight years since Michael, then a lad of eighteen, visited our house, and his story came out in answer to some questions put to him by my father. The story, as I remember it, was something like this: A band of eighty Apaches had probably been on the war-path; at any rate, a company of soldiers was sent out against them, and succeeded in surprising them, taking prisoner a little boy perhaps seven or eight years old. This child was put under guard in a safe place, but of course not beyond sight and sound of the terrible struggle which ensued. The Indians would not surrender, and no quarter was given; all—men, women and children—were slain; not one survived except the little captive, upon whose heart and brain the dreadful scene was burned in living fire. So far as he could ever learn, all his relatives perished that day.

"Were not you frightened?" I asked.

"Frightened! so frightened I think I never shall forget it," he replied in low, tense tones.

Father then asked, "Did not you feel revengeful toward the whites for killing your people?"

"At first I did; but I learned it was a Christian's duty to forgive, and I do not feel so now. But I do not like to think or talk of it much."

Too true to harbor hatred toward those who had so sorely bereaved him, too wise to trust to his own strength to keep from hating them, he "did not like to think or talk of it" lest he be led to do the thing he would not!

The soldiers took the little boy with them, educated him after a fashion, named him after the captain (I think he said), and finally sent him to Carlisle school. The rest of his story you know. Remember, this is his story, not mine. I do not know anything about the fight except his account of it; and he must have learned some of the details from the soldiers, being too terrified to take in all of it at the time.

WILLIAM QUARRIER.

Probably every bright little boy often thinks what he will do when he becomes a man. One such boy had a good thought of that sort a long time ago. The story is told by Mr. J. J. Bell in the *Interior*, August 7:

Nearly fifty years ago William Quarrier was a poor boy on the streets of Glasgow,

and, as he stood there one day, barefooted, bareheaded, cold and hungry, having tasted no food for a day and a half, he wondered why no passer-by offered to help him. He there and then resolved that, when he became a "big man," he would do what he could to help poor boys who might be in the same position he was in. In course of time his mother, who was a poor widow with

two other children to support by her needle, apprenticed him to a shoemaker. He stuck to his work, and at length commenced business on his own account. Before long he was the owner of three of the largest boot and shoe establishments in Glasgow, and in the fair way of amassing a fortune. But his resolution to help poor boys was uppermost in his mind. He had been too open-handed to accumulate much money, so he was without the means to commence his enterprise. He laid the matter before the Lord in prayer, and resolved that, if \$10,000 came to him by a certain time, wherewith

to provide a home for orphans, the necessity for which he stated in a letter to the leading Glasgow papers, he would take it as a sign that the Lord wished him to enter upon the work. The money came, being sent by a friend in London, and in 1871 the work was commenced. From that day to this it has continued to grow. Over 5000 children have gone forth from Mr. Quarrier's homes, with such a training as to fit them for becoming useful citizens. Half that number have been sent to Canada, where they have been placed in good homes, and over nine tenths of them have turned out well.

MISSION WORK IN LABRADOR.

You can easily find Labrador, in your school atlas, on the map of North America; and you see at once that it is so far north, away beyond Canada, that it must be a very cold country, with long winters and short summers. We have not any mission there, but the Christian people of England have, and we find in their magazine, *Church Work: Mission Life*, a lively account of the way the missionaries labor there. It is written by Rev. T. P. Quintin. He says:

The mission being a very extensive one, with the people scattered here and there, either by the side of bays or along the sea-coast, the missionary's work takes him about from house to house. In this way he visits more than one hundred different places in the course of the year, spending at most a night on his outward and another on his homeward journey. During the summer he moves about from place to place in his boat, but in the winter season he has to trust to his team of dogs and a rough sledge with iron shoes, called a *commetique*, to enable him to get through his mission. With a team of eight or nine dogs in charge of a driver, a *commetique*, upon which is lashed a box containing a supply of meal and fat for his dogs, some provisions, a change of clothing, and a few little neces-

saries for himself and his man, a tin boiler and a tea-kettle, an ice dart, converted into a flag pole generally, snow-shoes and two sealskin bags to sleep in, he starts off on his journey over ice, snow, dale and hill. For his own comfort he takes with him a mole-skin dickey and trousers, and sealskin and pants for the very cold weather. Thus equipped he fears no weather, for if necessary he could sleep out in the woods with safety on the coldest night in winter without fear of being frozen. In summer he has few dangers to dread beyond that of sudden squalls of wind or heavy gales, but in winter it is more perilous. In the bays, where the tide runs rapidly, bad ice is often found; and there is the danger of going astray in snowstorms. Sometimes persons are carried out to sea on the ice loosening from the shore. . . . Sometimes the missionary has to go a long distance where there are no settlers, and to put up in a little log hut out of which the snow is just cleared. A tub is made out of the snow for feeding the dogs, tea is prepared and partaken of, and then his sleeping-bag is spread on a few boughs on the floor of the hut, and he makes himself as comfortable as he can for the night. For weeks he travels about without removing anything more than his boots and coat even at night time, sleeping on the hard floors on his sealskin bag.

MISTAKES.

We copy this from the *Children's Friend*, a beautiful paper published at Richmond, Va., for the children of the Southern Presbyterian Church :

When a missionary first goes among the heathen, he is apt to get a wrong notion about some things they do, just as the heathen are apt to get a wrong notion about some things the missionary does. There are mistakes on both sides. One of our missionaries to China, who had been there only a few days, was walking on the city wall at Hangchow—for the wall of the city is broad enough for three or four carriages to drive abreast. As he looked out on the suburbs beyond one of the city gates, he saw a big fire. Several houses were burning. A great crowd of people had gathered, and men were running about. The missionary saw a number of tall white banners reaching up as high as the roofs of the houses, and he heard a great beating of gongs. Well, he had read when a boy that the Chinese in their wars depended a great deal on gongs and fire-crackers to win the victory; and now, he thought, here are these foolish people depending on gongs and banners to put out a fire!

But the next time he saw a fire in the city he was close by, and then he understood what the gongs and banners were for. The streets of Chinese cities are usually quite narrow. Our big fire-engines could not pass through them. So the Chinese have to use a small fire-engine, which is carried on the shoulders of men. But the city has no water-works, and there are no fire-plugs or hose. The water for putting out the fire must be carried in buckets and poured into the engine. Then it is squirted up on the burning house. The engine is small; and when it is put on the ground, it is not easily seen in a crowd of men. So at each engine there is put a tall white banner, to show the water-carriers where to carry

the water. The water-carriers fill their buckets at a canal or at a well; then they form a line and run as fast as they can to the white banner; and to get through the crowd easily, they put a man with a gong at the head of the line. He beats the gong furiously; and when the crowd hear the gong coming, they open right and left for the water-carriers to pass through. So you see the gongs and the white banners are very useful. The missionary had made a mistake. He had not given the Chinese credit for the good sense they have.

But as the missionary made a mistake about the heathen, so the heathen often make mistakes about the missionary. A Chinese gentleman went into the house of an English missionary in Hangchow. On the mantle-piece was a bust of Prince Albert. "Oh!" said the Chinaman, "I see you have your Buddha too!"

In India two missionaries were travelling through the country preaching. They stopped for the night in a hut. At dark they lighted a candle, and, as they had no candlestick, they stuck it in a black bottle, that they had had molasses in, and put it on a small table. They then had evening prayers, and kneeled down together at the table. Some Hindoos passing by watched them, and then went off and said that they knew those white people loved whisky. They had seen two white men light a candle in honor of a whisky bottle, and then kneel down before it and worship it!

Well, after all, if white men do not bow down before a whisky bottle and say prayers to it, do not many of them serve, honor and obey it? Do they not pay taxes to it and vote for it to rule the country? Do they not make sacrifices to it—sacrificing their money, their strength, their character and even their children? Might they not about as well worship it?

RECEIPTS.

Synods in SMALL CAPITALS; Presbyteries in *italic*; Churches in Roman.

It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e. g.*, *Pastor, Treasurer, Miss or Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, JULY, 1890.

ATLANTIC.—*Knox*—New Hope, 1 00
BALTIMORE.—*Baltimore*—Baltimore Westminster ("M. C. D."), 5; Deer Creek Harmony, 16 69. *New Castle*—Dover, 18; Drawer's, 5; Green Hill, 4; New Castle (incl. sab-sch., 6 21), 61 21; Wilmington Central (incl. sab-sch., 5 44), 67 91. *Washington City*—Darnestown, 5. 182 81
CATAWBA.—*Cape Fear*—Oxford Timothy Darling Chapel, 1 00
COLORADO.—*Boulder*—Boulder Valley, 28
COLUMBIA.—*Oregon*—Astoria, 14 20; East Portland 1st, 8 10; Oregon City, 20 30; Sinaloa, 2. 44 60
ILLINOIS.—*Alton*—Virden, 4. *Bloomington*—Bement, 20 25. *Cairo*—Du Quoin, 4 75; Harrisburg, 5. *Chicago*—Chicago 1st, 47 39; —Bethany, 3; Joliet 1st, 10; Peotone, 24 41. *Mattoon*—Mattoon, 6 06. *Peoria*—Elmira, 8; Farmington, 5; Galesburg, 25 91; Washington, 6; Yates City, 6 71. *Rock River*—Centre, 7 17; Edgerton, 7; Millersburg, 5; Newton, 2; Peniel, 5. *Schuyler*—Brooklyn, 5 10; Camp Creek, 5; Elvaston, 9 55; Monmouth, 22; Rushville, 18 02; Wythe, 3 90. *Springfield*—Mason City, 8; Pisgah, 2 80; Unity, 1 15. 273 17
INDIANA.—*Crawfordsville*—Alamo, 2; Eugene, 6; Judson, 3; North Union, 1; Rockville, 17 58; Russellville, 2. *Fort Wayne*—Elkhart, 14. *Indianapolis*—Hopewell, 10 25; Indianapolis 12th, 4. *New Albany*—Hanover, 14 45; New Albany 1st, 29 20; Vernon, 3. *Vincennes*—Evansville 1st Ave., 3. 114 48
IOWA.—*Cedar Rapids*—Clarence, 5; Clinton, 91 75; Springfield, 5 56. *Council Bluffs*—Brooka, 1 50; Diagonal, 1; Nodaway, 1. *Des Moines*—Colfax, 2 83; Dallas Centre, 5; Grimes, 6; Ridgedale, 5. *Dubuque*—Bethel, 5; Wilson's Grove, 8. *Fort Dodge*—Emmanuel Ger., 2; Fonds (incl. sab-sch., 1), 6; Manning, 1 72; Sac City, 9; Wheatland Ger., 10. *Iowa*—Birmingham, 2 43; Fairfield, 8 92; Keokuk Westminster, 10 77; Kossuth, 4 97; Libertyville, 2 04; Winfield, 3 70. *Iowa City*—Brooklyn, 8 50; Marengo, 4 69; Tipton, 6. *Waterloo*—Marshalltown, 13; State Centre, 5 70. 234 98
KANSAS.—*Emporia*—Eldorado, 9 25; El Paso, 3; Harmony, 1 80; Marion, 13; White City, 8 60; Wilsey, 2 27. *Highland*—Hiawatha, 19; Highland, 9; Washington, 4 85. *Larned*—Hutchinson, 22 70. *Neosho*—McCune, 5 30. *Solomon*—Abilene, 3; Ellsworth, 4; Wilson, 6. *Topeka*—Edgerton, 1 50. 108 47
KENTUCKY.—*Ebenezer*—Greenup, 2. *Louisville*—Louisville College St., 27 07. 29 07
MICHIGAN.—*Lansing*—Marshall, 6. *Monroe*—Monroe, 16 32. *Saginaw*—Gladwin 1st, 1 50; —2d, 3 50; Midland, 7. 34 82
MINNESOTA.—*Mankato*—Rushmore, 2 29; St. Peter's Union, 6 20; Worthington Westminster, 8 56. *St. Paul*—Minneapolis 1st, 18 01; Oak Grove, 5. 40 06
MISSOURI.—*Kansas City*—Appleton City, 3; Sunny Side, 1 70. *Ozark*—Carthage, 13 84. *Platte*—Parkville, 3 15; St. Joseph North, 3. 24 69
NEBRASKA.—*Hastings*—Axtel, 4 10; Ong, 2. *Nebraska City*—Firth, 5 05; Hopewell, 6; Lincoln 1st, 60 60. *Niobrara*—Wakefield, 5. *Omaha*—Tekamah 1st, 6 50. 89 25
NEW JERSEY.—*Elizabeth*—Bethlehem, 8 06; Pluckamin sab-sch., 7. *Jersey City*—Arlington sab-sch. Miss. Assoc., 15; Rutherford, 57 99. *Monmouth*—Cream Ridge, 2 50; Jacksonville, 3; Manassah, 19; Providence, 3. *Morris and Orange*—Boutton, 20; Chatham, 25; New Providence, 6; Summit Central, 83. *Newark*—Newark 2d (incl. Miss C. A. Ward, 250), 271 82; —Park, 14 10. *New Brunswick*—Amwell 1st, 5; —2d, 2 50; Dayton, 8; Hamilton Square, 8 64; Kirkpatrick Memorial, 15; New Brunswick 1st, 50 46; Trenton 1st, 120. *Newton*—Phillipsburg Westminster, 4 25. *West Jersey*—Bridgeton 2d, 9 23; Camden 2d, 6; Pleasantville, 3 11. 737 66
NEW MEXICO.—*Santa Fe*—Santa Fe, 4 05
NEW YORK.—*Albany*—Albany State St., 52 64; Esperance, 12; Gloversville, 31; Jefferson, 9; Princetown, 8 17; Saratoga Springs 2d, 5 40. *Binghamton*—Rainbridge, 16 61; Coventry 2d, 8 66; Waverly, 49 66. *Boston*—Portland, 8; Windham, 5 04. *Brooklyn*—Brooklyn Mt. Olivet, 3 40; —Trinity sab-sch., 4. *Buffalo*—Buffalo Westminster, 27 83; Franklinville, 5 50. *Genesee*—Corfu, 5; Warsaw, 70. *Geneva*—Manchester, 11; West Fayette, 3. *Hudson*—Chester, 35; Florida, 17 50; Goeben, 47; Haverstraw Central, 38; Ridgebury, 60 cts.; Rockland 2d, 5. *Long Island*—West Hampton, 14 71. *Lyons*—Sodus 1st, 4 47. *Nassau*—Jamaica, 30. *New York*—New York Central, 291 17; —Christ, 16; —Knox, 7 50; —Madison Ave., 112 81; —North, 49. *North River*—Matteawan, 11 88; Wappinger's Creek, 4. *Ontario*—Oneonta, 20 90. *Rochester*—Brockport, 12 05; Fowlerville, 2 15; Pittsford, 16 17; Rochester Calvary, 1 68; Victor, 7 34. *St. Lawrence*—Gouverneur, 17 10; Sackett's Harbor, 8; Watertown 1st, 118. *Steuben*—Jasper, 6. *Syracuse*—Syracuse Memorial, 5 44; —Park Central, 33 03. *Troy*—Troy Woodside, 39 28. *Westchester*—Peekskill 2d, 7; Southeast Central, 11 50; Yorktown, 11. 1336 69
OHIO.—*Bellefontaine*—Bucyrus, 14 05; Dunkirk, 4; North Washington, 3; Spring Hills, 1 07. *Chillicothe*—Belfast, 5; Marshall, 2 50. *Cincinnati*—Cincinnati Walnut Hills, 109 96. *Cleveland*—Cleveland Euclid Ave., 88 42. *Columbus*—Columbus Broad St., 1 25. *Dayton*—Blue Ball, 3; Dayton 1st, 47 83; —4th, 20; Osborn, 1; South Charleston, 7 06. *Mahoning*—Ellsworth, 7 60; Hubbard, 3; Poland, 3 25. *Marion*—Delhi, 3 60; Liberty, 3; West Berlin, 5. *Maumee*—Weston, 6 11. *Portsmouth*—Red Oak, 4. *St. Clairsville*—Bannock, 3; Kirkwood, 10 54; New Athens, 9 60; Short Creek, 6. *Steubenville*—Bethel, 3 29; Hopedale, 4; Irondale, 3 50. *Wesley*—Ashland, 7 43; Belleville, 3; Loudonville, 5; Mansfield, 30 71; Orrville, 2; Savannah, 11 34; Shelby, 1. *Zanesville*—Chandler'sville, 3 12; Duncan's Falls, 3; High Hill, 8 16; Homer, 4 37; Madison (Matthew Scott Fund), 30; Mt. Zion, 10; Newark 2d, 5 37; Zanesville Putnam, 14 58. 524 70
PACIFIC.—*Los Angeles*—Redlands, 31; Rivera (Children), 3. *San Francisco*—Berkeley, 16; Valona (incl. sab-sch., 4 20), 15 05. *Stockton*—Fowler, 4. 69 65
PENNSYLVANIA.—*Allegheny*—Bridgewater, 10; Concord, 2 50; Evans City, 5; Fairmount, 4 70; Glenfield, 2 67; Millvale, 6 32; West Bellevue, 6. *Blairsville*—Black Lick, 2 75; Greensburg, 69 85; Harrison City, 8 50; Irwin, 8; Ligonier, 16; Murrysville, 8; New Salem, 17 60; Plum Creek, 7; Unity, 19. *Butler*—Harrisville, 5; Scrub Grass, 18. *Carlisle*—Harrisburg Olivet, 10 98; Mechanicsburg, 5; Mercersburg, 23 97; Petersburg, 3 44. *Chester*—Downtown Central, 10 43; Penningtonville, 5 51. *Clarion*—Mt. Pleasant, 1. *Erie*—Erie Chestnut St., 9 53; Fairview, 4; Franklin, 23 48; Garland, 7; Girard (incl. Miles Grove Band, 2 09), 11 47; Harbor Creek, 3; Meadville 2d, 10; North East, 25 47; Pittsfield, 4 78; Sandy Lake, 2; Springfield, 3 54; Stoneboro, 3. *Huntingdon*—Alexandria, 17 68; Altoona 3d, 8 09; Beulah, 1; Buffalo Run, 1 75; Houtsdale, 3 54; Hubleburg, 1; Lewistown, 14; Lick Run, 2 31; Lower Spruce Creek, 10; Lower Tuscarora, 6; Milesburg, 7 69; Penfield, 6; Petersburg (incl. sab-sch., 2 39), 6 81; Pine Grove, 5 90; Spruce Creek, 22 50. *Kittanning*—Indiana sab-sch., 32 20; Kittanning 1st, 3; West Glade Run, 7. *Lackawanna*—Scranton 2d, 101 09; Troy, 17 23; Wilkesbarre Westminster, 5; Wyalusing 1st, 5. *Lehigh*—Bethlehem 1st, 7; Easton Brainerd, 29 46; Mahanoy City, 10 56; South Easton, 3 25. *Northumberland*—Bald Eagle and Nitany, 9 53; Chillisquaque, 6; Lyscoming, 16; Mahoning, 44 40; Moersburg, 2 60; Watontown, 8. *Philadelphia*—Philadelphia Clinton St. Immanuel, 17; —South, 10. *Philadelphia Central*—Philadelphia Bethesda, 1; —Covenant, 7. *Philadelphia North*—Conshohocken, 7 01; Doylestown, 33 96; Frankford, 8 31. *Pittsburgh*—Cannonsburg 1st, 11; —Central, 11 63; Centre, 11 16; Crafton, 14; Hebron, 9 03; McDonald 1st, 18 40; Monticou, 5; Mt. Pisgah, 10; Pittsburgh 4th, 31 67; —Shady Side (incl. sab-sch., 10 69), 32 07. *Reading*—Belle Vernon, 4; Brownsville, 5; Lelensring, 9 27; Little Redstone, 6 29; McKeesport 1st, 135 16; West Newton, 22 05. *Shenango*—Clarksburg, 12 58; Rich Hill, 3; Unity, 11. *Washington*—Frankfort, 11 59; Limestone, 4 25; Upper Ten Mile, 10; Washington 1st, 33 05; Wheeling 1st, 32. *Wellsville*—Allegany, 1; Coudersport, 5 13; Port Allegany, 1 46. *Westminster*—Centre (incl. sab-sch., 7), 20; Middle Octorara, 6; Wrightsville, 13; York 1st, 65 99. 1485 86
TENNESSEE.—*Kington*—Bethel, 7 52. *Union*—New Providence, 14 74. 22 26

TEXAS.— <i>North Texas</i> —Gainesville, 3. <i>Trinity</i> —Bosque, 1; Glen Rose, 1; Stephenville, 1. 11 00
UTAH.— <i>Montana</i> —Miles City, 11. <i>Utah</i> —Hyrum Emmanuel, 20 cts. 11 20
WASHINGTON.— <i>Idaho</i> —Spokane Falls 1st, 21. <i>Puget Sound</i> —Gig Harbor, 2. 23 00
WISCONSIN.— <i>Lake Superior</i> —Escanaba, 17 66; Gateville, 2. <i>Madison</i> —Kilbourn City, 8; Prairie du Sac, 10. <i>Milwaukee</i> —Milwaukee Perseverance, 5 50; Stone Bank, 2 10. <i>Winnebago</i> —Buffalo, 6 80; Shawano, 6; Wausau 1st, 37 81. 93 87

Total from churches and Sabbath-schools..... \$5,497 52

OTHER CONTRIBUTIONS.

Mrs. E. M. E. Albany, N. Y., 5; Miss E. M. E. Albany, N. Y., 5; Rev. J. Edwards, D.D., Meadville, Pa., 4; A. C. G., 5; Rev. Dr. and Mrs. George Norcross, Carlisle, Pa., 25; Rev. J. S. Pomeroy, Fairview, W. Va., 1; "Missoula," 24; Rev. W. L. Tarbet and wife, 2 48; "C," Pa., 4; A thank-offering for blessings received, 15..... 90 48

LEGACIES.

Estate of Rev. W. W. Brier, Sr., Centreville, Cal., 100; Estate of Susan C. Harlow, Walkill, N. Y., 1788 81..... 1,888 81

MISCELLANEOUS.

Interest on investment, 1270; Paid on church mortgage (Worthington, Minn.), 60; Sales of church property, 400; Partial losses recovered, 78 95; Plans, 15; Premiums of insurance, 253 77. 2,062 72
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SPECIAL DONATIONS.

MISSOURI.— <i>St. Louis</i> —St. Louis Washington and Compton Ave., 50 00
NEW JERSEY.— <i>Elizabeth</i> —Elizabeth 1st, 15; —Silom, 4 02. <i>Morris</i> and <i>Orange</i> —Morristown South St., 158 86. 157 88
NEW YORK.— <i>Geneva</i> —Geneva North sch., 175 10; <i>Utica</i> —Kirkland, 18. <i>Westchester</i> —Peekskill 2d sch., 10. 203 10
Rev. Chas. W. Fitcher, Ringoes, N. J., 20 00

RECEIPTS FOR EDUCATION, JULY, 1890.

ATLANTIC.— <i>Knox</i> —New Hope, 1 00
CATAWBA.— <i>Yutka</i> —Cameron sch., 2 00
COLORADO.— <i>Boulder</i> —Boulder Valley, 18 cts. <i>Pueblo</i> —Canon City, 18. 18 18
COLUMBIA.— <i>Oregon</i> —Sinslaw, 1 00
ILLINOIS.— <i>Chico</i> —Du Quoin, 6 80; Nashville, 5. <i>Chicago</i> —Chicago 1st, 81 58; 6th St., 6. <i>Peoria</i> —Knoxville, 11 20. <i>Springfield</i> —Pisgah, 2 10; Unity, 87 cts. 63 05
INDIANA.— <i>Crawfordsville</i> —Montezuma, 1; West Lebanon, 1. <i>Indianapolis</i> —Bloomington Walnut St., 5 05. <i>Loganport</i> —La Porte, 60 68. <i>White Water</i> —Greensburg, 17 50. 85 23
IOWA.— <i>Cedar Rapids</i> —Richland Centre, 9 50. <i>Fort Dodge</i> —Emanuel Ger., 3. <i>Iowa</i> —Keokuk Westminster, 25 39; Mt. Pleasant Ger., 15. <i>Waterloo</i> —Kamrar Ger., 5 28. 58 14
KANSAS.— <i>Highland</i> —Holton 1st, 9. <i>Solomon</i> —Clyde 1st, 2; Solomon City, 6 25. 17 25
KENTUCKY.— <i>Transylvania</i> —Burkesville, 7 40
MICHIGAN.— <i>Detroit</i> —Northville 1st, 7. <i>Kalamazoo</i> —Richland, 7. <i>Monroe</i> —Petersburg, 1. 15 00
MINNESOTA.— <i>St. Paul</i> —St. Paul House of Hope, 78 45
NEBRASKA.— <i>Nebraska City</i> —Lincoln 1st, 31 38. <i>Nebraska</i> —Oakdale, 2 80. <i>Omaha</i> —Omaha Castellar St., 7 16. 41 34
NEW JERSEY.— <i>Elizabeth</i> —Basking Ridge, 70; Lower Valley, 5. <i>Monmouth</i> —Farmingdale, 10. <i>Morris</i> and <i>Orange</i> —Morris Plains, 11; Morristown South St., 110 75. <i>Newark</i> —Bloomfield Westminster, 29 75; Newark 2d, 13 56. <i>New Brunswick</i> —Dayton, 5; Pennington 1st, 8; Trenton 4th, 55. <i>West Jersey</i> —Camden 2d, 6; Cedarville 1st, 5; Haddonfield sch., 27 50. 356 58
NEW YORK.— <i>Albany</i> —Albany State St., 32 90; Saratoga Springs 2d, 4 20. <i>Boston</i> —Roxbury, 5. <i>Buffalo</i> —Buffalo Westminster, 19 48. <i>Geneseo</i> —Bergen, 9 04. <i>Hudson</i> —Monroe 1st, 9 64; Ridgebury, 75 cts. <i>New York</i> —New York University Place, 1041 23. <i>North River</i> —Newburg 1st, 30. <i>Otsego</i> —Cherry Valley, 18 55. <i>Rochester</i> —Rochester Calvary, 1 05. <i>St. Lawrence</i> —Carthage, 11 39. <i>Steuben</i> —Woodhull 1st, 3 50. <i>Syracuse</i> —Chittenango, 10. <i>Troy</i> —Brunswick 1st, 8 94. <i>Utica</i> —Oneida, 17 54; Waterville 1st, 8 50. 1281 71
OHIO.— <i>Athens</i> —Decatur, 87 cts. <i>Bellefontaine</i> —Kenton, 5 46; Spring Hills, 67 cts. <i>Cleveland</i> —Cleveland Euclid Ave., 55 26. <i>Columbus</i> —Columbus Broad St., 54 62. <i>Dayton</i> —

Mrs. Schenck, Ringoes, N. J., 59
Special for Logan, Utah, 1000 00
1,431 48
Total..... \$10,966 01

Church collections and other contributions, 4 months, April—July, 1890..... \$14,967 25
" " " " 1889..... 15,836 58

MANSE FUND.

BALTIMORE.— <i>New Castle</i> —New Castle 1st, 10 00
COLUMBIA.— <i>Oregon</i> —East Portland 1st, 2 00
NORTH DAKOTA.— <i>Fargo</i> —Hunter and Blanchard, 6 00
PENNSYLVANIA.— <i>Blairsville</i> —Greensburg 1st Y. L. H. M. S., 12. <i>Huntingdon</i> —Houtzdale, 5; Shellsburg Children's Society, 15. 32 00
Mrs. E. T. Taylor, Wilmington, Del., 5 00
S. E. Macdonald, New York, 8 00
Children's Meeting, 6 42
69 42

MISCELLANEOUS.

Installments on loans, 825; Premiums of insurance, 20 77..... 845 77
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SPECIAL DONATIONS.

NEW JERSEY.— <i>West Jersey</i> —Merchantsville 1st, 17 01
NEW YORK.— <i>Westchester</i> —Rye Y. L. M. S., 25 00
42 01
Total..... \$457 20

If acknowledgment of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the secretary of the Board, giving the number of the receipt held, or, in the absence of a receipt, the date, amount and form of remittance.

ADAM CAMPBELL, Treasurer,
68 Fifth Avenue, New York.

Oxford, 18 50; Springfield 2d, 33 85. <i>Mahoning</i> —Hubbard, 2. <i>Poimouth</i> —Eckmansville, 2; Russellville, 11 35. <i>Stevensville</i> —Wellsville, 42. <i>Zanesville</i> —Norwich, 2. 223 58
PACIFIC.— <i>Los Angeles</i> —Orange, 4; Rivers, 4 35. 8 35
PENNSYLVANIA.— <i>Blairsville</i> —Murrysville, 5. <i>Carlisle</i> —James Coleman Memorial, 3; Rocky Spring, 2 50; Saint Thomas, 2 20. <i>Chester</i> —West Chester 1st, 23 40. <i>Huntingdon</i> —Beulah, 1; Buffalo Run, 2 55; Hollidaysburg, 41 26; Houtzdale, 2 21; Lewistown, 8 75. <i>Kittanning</i> —Kittanning 1st, 38; Farker City, 8 36. <i>Lackawanna</i> —Canton, 12; New Milford, 4; Scranton 1st, 126; Terrytown, 2. <i>Northumberland</i> —Grove, 38 78; Lycoming, 16 10; Milton, 55 62. <i>Philadelphia</i> —Philadelphia 10th sch., 16 31; —Tabernacle sch., 59 20. <i>Philadelphia Central</i> —Philadelphia Covenant, 10. <i>Philadelphia North</i> —Frankford, 11 63. <i>Pittsburgh</i> —Pittsburgh Shady Side, 64 11. <i>Redstone</i> —Belle Vernon, 5; Brownsville, 5. <i>Washington</i> —Cove, 3; Washington 1st, 33 05. <i>Wellston</i> —Port Allegheny, 1. 601 13
TENNESSEE.— <i>Union</i> —Westminster (White Pine), 3 63
TEXAS.— <i>Trinity</i> —Bosque, 1; Glen Rose, 1; Stephenville, 1. 3 00
UTAH.— <i>Montana</i> —Helena 1st, 25 25

Receipts from churches in July, 1890..... \$2,765 76
Receipts from schs. in July, 1890..... 75 51

Total receipts from churches and schs. s. in July, 1890..... \$2,841 27

INTEREST FROM INVESTMENTS.

30; 75; C2 50; 60; 3..... 230 50

MISCELLANEOUS.

Prof. E. P. Gilbert, 27 50; W. M. Findley, M.D., 5; "Tithes," 2; Rev. W. L. Tarbet and wife, 1 86; A thank-offering, 10; C., Pa., 2; Rev. W. H. Robinson, 8..... 56 36
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Total receipts in July, 1890..... \$3,128 13
Total receipts from April 16, 1890..... 24,251 32

JACOB WILSON, Treasurer,
1334 Chestnut St., Philadelphia, Pa.

RECEIPTS FOR THE BOARD OF FOREIGN MISSIONS, JULY, 1890.

ATLANTIC.—*East Florida*—Green Cove Springs, for debt, 7 32. *South Florida*—Titusville, for debt, 2 9 32.
BALTIMORE.—*Baltimore*—Baltimore 1st Hope Inst., for Tokyo, 12 30, for Sangli, 31 59—44 09;—Brown Memorial, for salary of Rev. Wm. Langdon, Pekin, 175;—La Fayette Square, for debt, 49; Cumberland 1st, for debt, 32; Frostburg, for debt, 3 78; Hampden sab-sch., for debt, 4; Havre de Grace, 2. *New Castle*—Blackwater sab-sch., 6 50; Harrington, for debt, 3 78. *Washington City*—Georgetown West St. sab-sch., Juvenile Miss. Soc., for support of a lady teacher in India, 35; Hyattsville, for debt, 10; Washington City Covenant, for debt, 25;—New York Ave., for debt, 115;—North Youth's Miss. Soc., 5 511 15.
CATAWBA.—*Yadkin*—Boonville sab-sch., 1 35.
COLORADO.—*Boulder*—Boulder Valley, 66.
COLUMBIA.—*Idaho*—Cœur d'Alene, for debt, 2 50; Moscow sab-sch., for debt, 2 50. *Olympia*—Chehalis 1st, for debt, 3. *Puget Sound*—Tacoma 2d, 6; Vashon, 2 16 00.
ILLINOIS.—*Bloomington*—Corro Gordo, 3; Elm Grove, 3 10; El Paso, 26 80; Roseville, 5. *Carver*—Carverville, for debt, 1; Murphysboro, for debt, 5. *Chicago*—Brookline, 3 40; Chicago 1st, 236 17;—3d, 21 77;—4th ch. 200, sab-sch., 87 88—287 88;—Covenant sab-sch., 26 03;—Emerald Ave., 11 51; Wilmington ch., 33 50, sab-sch., 16 50—50. *Freeport*—Galena 1st, for debt, 13 35; Rockford 1st, for debt, 29 25; Woodstock, for debt, 9. *Mattoon*—Pana, 3 14. *Ottawa*—Aurora 1st, for debt, 8 05. *Prairie*—Prospect, 16 65. *Rock River*—Aledo ch., 16 20, sab-sch., 11 55—27 75; Buffalo Prairie, for debt, 3 08; Morrison sab-sch., 3 33; Rock Island Broadway, for debt, 16 08;—Central, for debt, 12 79. *Schuyler*—Burton Memorial sab-sch., Children's Day off'g, 4; Camp Point sab-sch., 4; Carthage 1st, for debt, 22; Ebenezer, 9 21; Monmouth, for debt, 44; Salem Ger., 20. *Springfield*—Manchester, 30; Mason City, for debt, 8 50; Pisgah, for support of Rev. A. M. Cunningham, China, 100; Unity, for support of Rev. A. M. Cunningham, China, 32 50. 1169 34.
INDIANA.—*Crawfordsville*—Pleasant Hill, 7; Roseville, 7. *Fort Wayne*—Elkhart, for support of Rev. McDowell, Peralta, 111; Fort Wayne 3d, 75 10; Liongion, for debt, 2 67; Warsaw Y. P. S. C. E., for boys' school, Lodiana, 5. *Indianapolis*—Bloomington Walnut St., for debt, 10 25. *Logansport*—Goodland, for debt, 2; La Porte, for debt, 17 50; South Bend 1st, for debt, 6 50; Tassinong, for debt, 5 63. *Muncie*—Wabash, 8 25. *New Albany*—Monroe, 2 33; Paoli L. M. S., for debt, 8 52. *Vincennes*—Rockport, for debt, 4 35. *White Water*—Kingston, 3; Rising Sun, 5 281 10.
IOWA.—*Cedar Rapids*—Andrew, 2 60; Cedar Rapids 3d sab-sch., 9 47; Clinton, for debt, 88; Pleasant Hill, 5 65; Wyoming, 36 02. *Council Bluffs*—Diagonal, 1; Randolph, 3 30; Walnut, 3 50. *Des Moines*—Albia 1st, for debt, 5; Indianola, for debt, ch., 14 43, sab-sch., 7 74—22 17; Medora, for debt, 2 91. *Fort Dodge*—Boone Y. P. S. C. E., for Africa, 8; Cherokee, for debt, 5; Emanuel Ger., 3; Paullina, 7 50; Rolfe 2d, for debt, 3 15. *Josce*—Fairfield, for debt, 25 44; Ottumwa 1st, 13 25. *Josce City*—Summit sab-sch., primary class, 1 03. *Waterloo*—Clarksville, 28; Eldora, 3 50; Holland Ger., 65; Janesville, 2 15; La Porte City, for debt, 5; Toledo sab-sch., Children's Day off'g, 8 71. 808 35.
KANSAS.—*Emporia*—Caldwell, for debt, 2 85; Melvern, 1 04; Wichita West Side, for debt, 4 20. *Highland*—Cornling, for debt, 3; Washington 1st sab-sch., 22 65. *Neosho*—Carlyle, 1 77; Lone Elm, 2 43. *Solomon*—Coal Creek Station, for debt, 1; Dillon, 6; Wilson 1st, 2. *Topeka*—Idana, for debt, 2 93; Lawrence Y. P. S. C. E., 10; Sedalia, 1 25. 61 12.
KENTUCKY.—*Louisville*—Louisville College Street, 32 01. *Transylvania*—Paint Lick L. M. S., for debt, 13 63. 45 64.
MICHIGAN.—*Detroit*—Ann Arbor, for debt, 33 79; Detroit 1st, 85;—Fort St., for debt, 139 63;—Trumbull Ave., for support of Ling Ken Chow, China, 100; Milford United, for debt, 16 53; Springfield, for debt, 4 55; White Lake, 10 72, sab-sch., 8 37, for debt—19 09; Ypsilanti, for debt, 26 50. *Flint*—Flint, 20. *Grand Rapids*—Grand Rapids Westminster, for debt, 14 78; Muir, for debt, 7. *Kalamazoo*—Kendall, 5. *Lansing*—Delhi, for debt, 10; Oneida, 7. *Saginaw*—Emerson, for debt, 4 71; Fenton, for debt, 2 42. 495 96.
MINNESOTA.—*Marquette*—Rushmore, 2 42. *St. Paul*—Minneapolis 1st, 35;—Stewart Memorial Y. P. S. C. E., for support of Satou Oshima, Tokyo, Japan, 13 75; North St. Paul, 7; St. Paul House of Hope, 31 47. *Winona*—Claremont, for debt, 2 70. 132 34.
MISSOURI.—*Kansas City*—Rich Hill, for debt, 11. *St. Louis*—Kirkwood, 53 50; St. Louis Glasgow Ave., for debt, 7 50;—Memorial Tabernacle, 14 92. 86 92.
NEBRASKA.—*Hastings*—Holdrege, 2 83; Nelson (for debt, 2 29) 8 95. *Kearney*—Ord (for debt, 3 50) 8 50. *Nebraska City*—Liberty, for debt, 2 08; Lincoln 2d, 1 50; Plattsmouth 1st, 22 28; Tecumseh sab-sch., Children's Day off'g, 5; To-bias, 70 cts. *Nebraska*—Emerson, for debt, 3 29; Harrington, for debt, 3; Norden, 5; Pender, for debt, 5 11. *Omaha*—Bellevue ch., for debt, 5 01; Y. P. S. C. E., for support of Mr. Irwin, 72 50—77 51; Omaha Castellar St., 7 75;—1st Ger., 10;—Knox, 4. 167 40

NEW JERSEY.—*Elizabeth*—Elizabeth 1st ch., 320, sab-sch., Murray Miss. Soc., 49 51—399 51;—Westminster, Mrs. J. L. Mackenzie, 10, Mrs. Mary J. Peches, 5—15; Lamington, 52 16; Lower Valley, 30; Plainfield Crescent Ave., for debt, 185; Pluckamin, for debt, 15; Rahway 2d, for debt, 20; Roselle, 62 49; Siloam, 2 56; Springfield 1st, for debt, 13. *Jersey City*—Paterson Redeemer, for debt, 100; Rutherford 1st, 79 67; Tenafly sab-sch., 20 24. *Monmouth*—Beverly, 13 27; Farmingdale (for debt, 5), 100; Forked River, for debt, 9; Lakewood, 14 57; Massague, 16 20; Riverton Calvary, for debt, 21 34. *Morris and Orange*—Chatham, for debt, 63; Madison, 30 54; Mendham 1st, for debt, 53 80;—2d, 30; Morris Plains, 25; Morristown 1st ch., for debt, 50, sab-sch., Children's Miss. Soc., 50—100; New Vernon, for debt, 10; Orange 1st sab-sch., 100;—2d sab-sch., 33 92;—Bethel, 49 51; Central sab-sch., 50; South Orange Vailsburg Chapel, 6; Succasunna (for debt, 5 57), 17 41; Summit Central, for sup. of Rev. G. W. Knox, Tokyo, 130 15. *Newark*—Montclair 1st (a friend, 50), 97 19;—Trinity, for sup. of Rev. A. C. Good, Africa, 50; Newark 2d, 96 58, for debt, 121 53, Fawcett Miss., for student in seminary at Mexico City, 25—242 16;—Fifth Ave., for debt, 3 35;—High St., for debt, 20 62;—Park, 63 56. *New Brunswick*—Dutch Neck, 25; Ewing, 22 16; New Brunswick 1st, 102 74; Trenton Prospect St., 49 74. *Newton*—Belvidere 1st, for debt, 19 19; Hackettstown (for debt, 20), 70; Newton 1st, 150; Oxford 1st, for debt, 4 50;—2d, 2 06. *West Jersey*—Cape May City, for debt, 27 50; Salem 1st, for debt, 30. 2823 11

NEW YORK.—*Albany*—Albany State St., for sup. of Rev. W. H. Hannum, India, 200; Ballston Spa, 13; Johnstown, for debt, 15. *Binghamton*—Cortland, 132 23; Nineveh, 56; Rose Memorial, A. Boston—Boston Scotch, for debt, 10; South Ryegate, 10. *Brooklyn*—Brooklyn Bethany, 14 52;—Cumberland St., for debt, 6 50;—Lafayette Ave. ch., 10 83, sab-sch., Miss. Soc., 200—210 83;—Memorial, 242 33;—S. 3d St., 24 35; Edgewater 1st, 17 53. *Buffalo*—Buffalo Central, sup. of Miss Sarah Warner, China, 75;—North ch., for debt, 103 41, sab-sch., for debt, 25, sab-sch., for sup. of Bible-reader under Rev. W. J. White, China, 199 41; Olean sab-sch., 8 93. *Cayuga*—Port Byron, for debt, 7 50. *Champlain*—Beekmantown, 4. *Columbia*—Canaan Centre, 11 64. *Genesee*—Warsaw, for debt, 22. *Hudson*—Chester, for debt, 22 69; Florida, for debt, 19; Good Will, 6 60; Greenbush, 3. *Long Island*—Bridgehampton, 24; Middletown, for debt, 13 92; Betauket, 65. *Nassau*—Islip sab-sch., 4; Jamaica, 78 25; Springfield, for debt, 12 55; A pastor, 5. *New York*—New York Canal St., 21 05;—Central, for debt, 489 41;—Chinese Mission, 53 17;—Covenant, for debt, 15;—Harlem, for missions in Papal lands, 88 82;—Ludlow sab-sch., Miss. Soc., 10;—Madison Ave. Y. P. S. C. E., towards salaries and expenses of missionaries going to Blam, 7 41; Madison Square, 750;—Riverdale, 15. *Niagara*—Knowlesville, 10; Lockport 1st, for debt, for sup. of Miss Murray, Tokyo, 50; Tuscarora, 2 34. *North River*—Marlborough, 57 87; Newburg Calvary, 8 17; Rondout, 44 75; Smithfield, 30. *Osage*—Gilbertsville, 57; Springfield, 13 93; Stamford, 33; Rev. H. T. Scholl, East Springfield, N. Y., 8. *Rochester*—Genesee Village ch., 50, sab-sch., 25—75; Mendon, for debt, 5; Rochester Brick, 250;—St. Peter's (for debt, 35), 75. *St. Lawrence*—Canton, 52; Gouverneur, 22 50; Sackett's Harbor Y. P. S. C. E., 2; Watertown Stone St., for debt, 7 50. *Seuben*—Addison, 73 47. *Syracuse*—Fulton sab-sch., for debt, 30; Syracuse Park Central (for debt, 8), 18. *Troy*—Troy Memorial, for debt, 15 25;—Woodside, for debt, 15 25; Watford, 32 30. *Utica*—Clinton, for debt, 28 72; Cochran Memorial, 50; Forest, 10; Oneida, 38 59; Rome, 42 60; Utica 1st, for sup. of Dr. Van Scharck, China, 136 30; Wolcott Memorial, 31 50. *Westchester*—Bridgeport, for debt, 23 34; Greensburg, 16 02; Peekskill 1st ch., 53 50, sab-sch., for debt, 10—63 50;—2d ch., 8 50, sab-sch., for debt, 10—18 50; Rye, 150; South Salem ch., 23 50, Band of Cheerful Givers, for debt, 9 10—32 60; White Plains, 36 24. 4658 98

NORTH DAKOTA.—*Bismarck*—Glencoe, for debt, 2 50. OHIO.—*Bellefontaine*—Gallon, for debt, 5 32. *Cincinnati*—Avondale, for debt, 36 25; Bethel, for debt, 5; Cincinnati 3d sab-sch., 25;—5th, 16 90;—Walnut Hills, Hayward Young Men's Soc., for sup. of Rev. J. C. Garrett, China, 50. *Cleveland*—Cleveland Case Ave. sab-sch., 25;—Woodland Ave. sab-sch., Children's Day off., for debt, 215, ch., for sup. of Rev. D. L. Gifford, Korea, 250—465; Guilford, 32 78. *Dayton*—Middletown sab-sch., 3 15; Springfield 2d, for debt, 26 14. *Huron*—Fremont, for debt, 18 50. *Lima*—Ada, for debt, 13. *Mahoning*—Hubbard, 5; North Benton, for debt, 9. *Marion*—Millport Centre, 415. *St. Clairsville*—Rock Hill, 23 10. *Steubenville*—Corinth ch., 5, Wm. Bird, 50, J. Vanfornor, 50—105; Nebo, 3; Wellsville, for debt, 26. *Wooler*—Orange ch., 10, King's Daughters, 13—23. *Zanesville*—Clark, for debt, for sup. of Mr. J. C. Melroe, India, 18 71; Madison, Mathews Scott Fund, 30; Roseville, 1 66. 970 66

OREGON.—*Oregon*—East Portland 1st, for debt, ch., 9 23, sab-sch., 2, Y. P. S. C. E., 1 77—13;—Mispah, for debt, 3;

Portland, Chinese mission, for China, 5 60; Yaquina Bay, for debt, 5. 26 60

PACIFIC.—*Bentley*—Tomas, 5. *Los Angeles*—Anaheim, for debt, 2; Fullerton, for debt, 2; Santa Ana W. M. S., 11 60. *Sacramento*—Carson City, for debt, 13; Elk Grove (for debt, 2 75), 3 75. *San Francisco*—Oakland Welsh, for debt, 5 60; San Francisco Calvary, 37. *Stockton*—Fowler, 17; Grayson, for debt, 3 60; Visalia, 3 30. 103 75

PENNSYLVANIA.—*Allegheny*—Allegheny 1st, for debt, 62. *Butler*—Bruin, 10; Fairview, 4; Petrolia, 6. *Carlisle*—McConehillsburg, 4 59; Mechanicsburg, for Tung Chow sch., 60; Mercersburg, for debt, 22 84; Monaghan, for debt, 7; Olivet, 11 74. *Chester*—Bryn Mawr, for support of Dr. Wanless and wife and Rev. G. W. Fulton, 382 50; Honeybrook, 111 20; Marple, for debt, 4 50; West Chester 1st sab-sch., 25 08. *Carlton*—Scotch Hill, 10; Sillis, 1 30; Tylersburg, 6. *Erie*—Evanburg, 2 25; Meadville 2d, for debt, 13; Mt. Pleasant, 3 16; North-east, for debt, 14; Springfield ch., 70 cts., sab-sch., 63 cts., for debt, and sab-sch., 3 95—5 22. *Huntingdon*—Bedford sab-sch., for debt, 10; Curwensville Willing Workers Miss. Band, 13; Houtzdale sab-sch., for debt, 4 75; Logan's Valley, for debt, 8; Lower Spruce Creek, 10; Milroy sab-sch., Children's Day, 4. *Lackawanna*—Ashley sab-sch., 9 26; Carbondale, for support of Rev. J. A. Fitch, China, 270 85; Pittston ch., 40 sab-sch., 10, for debt—50; Rushville, 5; Stevensville, 5; Terrytown, 2; Tunkhannock, for debt, 20 10; Wilkesbarre Westminster, 10. *Lehigh*—Allen Township sab-sch., 1 66; Ashland sab-sch., 3; Bethlehem 1st sab-sch., 2. Y. P. S. C. E., 1—3; Castanqua 1st sab-sch., 5; Easton 1st Home sch., 5 50; —Brainard, 24 05; —Olivet sab-sch., 15; —Riverside, 4 50; Mauch Chunk, 15; Pen Argyle, 18 70; Pottsville 1st, 13 11; Reading Olivet, 5 44; South Easton, 5; Summit Hill, 6 25; Tamaqua, for debt, 4; Upper Mt. Bethel, 6 25. *Northumberland*—Allenwood sab-sch., for debt, 2 50; Hartleton, Children's Day off'g, 2 50; Washington sab-sch., for debt, 6 ch., a friend, 3 50—8 50. *Philadelphia*—Philadelphia 4th sab-sch., 10. *Philadelphia Central*—Philadelphia Covenant, 24 02; —Richmond ch., 3 sab-sch., 17—20. *Philadelphia North*—Falls of Schuylkill, 12 50; Frankford, 28 24; Germantown 1st, for debt, 177 25; Hermon, 40; Manayunk 1st, 80; Mt. Airy sab-sch., 6 99; Neshaminy Warwick, 50 09; Norristown Central, 26 69; Thompson Memorial, 18 39. *Pittsburgh*—East Liberty (for debt, 338 82), 448 82; Home-wood mission sab-sch., for work of Rev. W. P. Chalfant, 9. *Redstone*—Dunbar ch., 10 sab-sch., 2—12; Uniontown, for debt, 521 63. *Shenango*—Clarksville, for debt, 18 23. *Washington*—East Buffalo, for debt, 75; Fairview, for debt, 11; Frankfort sab-sch., 15 71; Upper Buffalo, for debt, 8 80; Washington 1st, 60 59; West Alexander (for debt, 40), 50; Wheeling 1st, for debt, 70. *Wellsboro*—Elkland and Oceola, 57; Mansfield, for debt, 6; Port Allegheny 1st, 1; Wellsboro, 15 08. 3221 48

SOUTH DAKOTA.—*Black Hills*—Rapid City sab-sch., for Persia, 4 32. *Central Dakota*—Hitchcock, 3. *Southern Dakota*—Hurley, 2 70; Parker, for debt, 5 05. 15 07

TENNESSEE.—*Birmingham*—Anniston Noble St., for debt, 3 00

UTAH.—*Montana*—Helena 1st, 79 86. *Wood River*—Caldwell, 5; Malad City, 77 cts. 85 63

WISCONSIN.—*Chippewa*—Ashland 1st, 18 20; Chippewa Falls 1st, for debt, 12 50; Hudson, for debt, 5. *La Crosse*—Neillsville (for debt, 4), 16. *Madison*—Plucerville, for debt, 6 08; Platteville Ger., for debt, 9 50. *Milwaukee*—Cedar Grove W. M. S., 12. 79 28

WOMAN'S BOARDS.

Woman's Board of the Southwest, 711 15; Woman's North Pacific Presbyterian Board of Missions (of

which 5 for debt), 173 74; Woman's Board of Foreign Missions, New York, 2116 85; Woman's Foreign Missionary Soc., Philadelphia, 879 05; Woman's Foreign Missionary Soc., Philadelphia, for support of Rev. Robert Labaree, Persia, 15; Woman's Presbyterian Board of the Northwest, 4500; Woman's Board of Philadelphia, 10; Occidental Board of San Francisco, 573 48. 8,979 27

LEGACIES.

Legacy of Catharine B. McKinney, dec'd, 950; Will of W. W. Brier Sr., dec'd, Centerville, Cal., 100; Legacy of Isabella C. Small, dec'd, 5000; Legacy of Susan C. Harlow, dec'd, 1783 80; Bequest of Mrs. Mary E. Clark, dec'd, Ann Arbor, Mich., 27 83; Legacy of Mrs. Mary C. B. McKinney, late of Auburn, N. Y., 100; Will of Mrs. Elizabeth D. Wheeler, dec'd, 9525. 17,486 68

MISCELLANEOUS.

C., Pa., 22; Miss Mary M. Phelps, Lewistown, Ill., 75; Miss Kate Comstock, Pana, Ill., 66 cts.; Rev. H. Kelgwin, St. Augustine, Fla., for debt, 10; Miss C. Craig, Lime Springs, Ia., 1; Mrs. Mary B. Johnson, Lebanon, Pa., for debt, 5; Mrs. C. D. S., for debt, 2 50; Rev. M. A. Williams, Medford, Ore., for debt, 5; Mrs. J. B. Bailey, Mendota, Ill., for debt, 50; A friend, Marine City, Mich., 2 50; Germantown, Phila., Pa., for debt, 100; T. H. W., for debt, 2 50; Tithe, 2 50; A widow, for Shantung Mission, 5; W. A. W., 5; Mr. V. McDavitt, Quincy, Ill., for Shantung Medical mission at Chenanfo, China, 10; A friend, for debt, 50; A friend, Lancaster, Pa., 40; Mr. Herman Nelson, Washburn, Ia., 3; Mrs. Edw. Bigelow, Farmingdale, N. J., 5; Rev. and Mrs. Wm. Meyer, Green City, Mo., for debt, 1; Mr. I. Comstock, Green City, Mo., for debt, 5; McD., Westminster ch., Baltimore, Md., 5; W. H. S., 15; Rev. J. N. Sprague, Poulton, Va., 10; Cash, 20; A widow, 5; Mrs. M. J. Quigley, Dorchester, Ill., for debt, 3 75; Mrs. H. B. Williams, Dryden, N. Y., for debt, 5; "No name, sale of watch," 60; Mr. J. N. Field, 500; From a right hand, for debt, 10; Rev. C. G. Sterling, Madison, Wis., 5; Wm. E. Dodge, New York city, for debt, 500; E. W., for debt, 60; Member of 1st ch., Trenton, N. J., for debt, 500; Rev. E. J. Lawton, S. C., 25 cts.; M. and S., for debt, 5; A friend, 25; M. E. Drake, Brockport, N. Y., 3; Fourth of July celebration at Lost Prairie, Ore., 5; A friend, 7; Rev. J. S. Craig, Noblesville, Ind., for debt, 10; Rev. W. B. Chamberlin, Coffeyville, Kan., for debt, 1; Mrs. S. D. Whaley, for debt, 10; Miss Jennie Calhoun, dec'd, Connellsville, Pa., 1200; A King's Daughter, "in his name," for debt, 5; M. J. L., for debt, 5; E. W. C., Phila., 2; Woodland, for debt, 5; A lady, 5; Rev. J. N. Goheen, India, 1; Mrs. J. J. Hull, India, 1; Rev. and Mrs. B. Labaree, Persia, 25; "Warsaw," 5; B. B., 5; I. A. N., 30; Rev. J. B. Kolb, Brazil, 50; Rev. A. C. Good, for work in Africa, 30; Mrs. J. L. Bushnell, 5; Teachers and girls of Sidon Seminary, Syria, 36. 3,566 06

Total receipts for July, 1890.....\$45,324 24
Total receipts from May 1, 1890, to July 31, 1890..... 92,310 12
Total receipts from May 1, 1889, to July 31, 1889..... 72,168 07

WILLIAM DULLES, JR., Treasurer.

58 Fifth Ave., cor. Twelfth St., New York, N. Y.

RECEIPTS FOR FREEDMEN, JULY, 1890.

ATLANTIC.—*Fairfield*—Lebanon, 5. *Knox*—New Hope, 1. 6 00
BALTIMORE.—*Baltimore*—Baltimore Western, M. C. D. S. *New Castle*—Wilmington Rodney St., 12 81. 17 81
CATAWBA.—*Catawba*—Ebenezer, 2 50; Mt. Zion Ladies' Miss. Soc., 60 cts. 3 10
COLORADO.—*Boulder*—Boulder Valley, 17 cts. *Pueblo*—Canon City, 15. 15 17
COLUMBIA.—*Oregon*—Portland 1st, 327; Sinalaw, 1. *Puget Sound*—Seattle 1st, 19. 347 00
ILLINOIS.—*Quincy*—Du Quoin, 5 80; Harrisburg, 4. *Chicago*—Chicago 1st (sab-sch., 25), 143 99; —3d, 46; —4th, 634 06; Englewood 60th St., 7; Lake Forest, 250; Woodlawn Park, 21. *Freeport*—Belvidere, 25; Willow Creek, 85. *Springfield*—Pisgah, 4 20; Unity, 1 72. 1177 77
INDIAN TERRITORY.—*Choctaw*—Beaver Dam, 1 10; New Hope, 1; Oak Hill, 1 20. 3 30
IOWA.—*Council Bluffs*—Diagonal, 1. *Des Moines*—Charlton, 4 38; Dexter, 11 03; Earlham, 3 60. *Iowa*—Keokuk Westminster, 6 73. *Iowa City*—Ox Bow, 3. *Waterloo*—Eldora, 1. 30 74

KANSAS.—*Neosho*—Neosho Falls, 3 04. *Solomon*—Concordia, 11 63. 14 67
KENTUCKY.—*Ebenezer*—Covington 1st. 76 54
MICHIGAN.—*Detroit*—Ann Arbor, Mrs. Mary E. Clark, 27 83. *Pitt*—Marlette, 3; Lamotte, 2. *Saginaw*—Midland, 4 38. 87 21
MINNESOTA.—*Mankato*—Wells, 25. *Red River*—Moorhead, 5 50. *St. Paul*—Minneapolis 1st, 26 94. 57 44
MISSOURI.—*St. Louis*—Salem 1st. 2 00
NEBRASKA.—*Omaha*—Omaha Castellar St., 5 56
NEW JERSEY.—*Elizabeth*—Elizabeth 1st, 101 18; Plainfield 1st, 24 40; Springfield, 22. *Jersey City*—Jersey City 2d, 13 40. *Morris and Orange*—Morristown 1st (Children's Miss. Soc., 50), 155 94. *Newark*—Newark 2d, 20 53; —Park, 10. *New Brunswick*—Dayton, 5; Princeton 1st, 31 15. 383 60
NEW YORK.—*Albany*—Albany State St., 32 90; Saratoga Springs 2d, 3. *Brooklyn*—Brooklyn Memorial, 43 50; West New Brighton Calvary, 10 50. *Buffalo*—Buffalo Westminster, 19 48. *Cryuger*—Meridian, 4 50. *Champlain*—Chazy, 11 53. *Columbia*—Greenville, 3; Hunter sab-sch., 22 50. *Hudson*—Circleville, 6 50; Ridgebury, 1. *Long Island*—Southampton,

* For support of Rev. Mr. McKee, Ningpo, China.

80; West Hampton, 19 44. *Nassau*—Hempstead Christ's Church, 21 15. *New York*—New York 13th St. sab-sch. Miss. Soc., 62 50. *North River*—Smithfield, 12 35. *Rochester*—Genesee 1st, 81 97; Rochester Calvary, 1 03. *Steuben*—Andover, 5 40. *Ulster*—Clayville, 4; Oneida Castle Cochran Memorial, 20. *Westchester*—Yonkers Westminster, 9 17. 425 44

OHIO.—*Bellefontaine*—Spring Hills, 67 cts. *Cleveland*—Cleveland Euclid Ave., 55 26. *Columbus*—Columbus Broad St., 65 18. *Mahoning*—Hubbard, 3. *St. Clairsville*—Lore City, 2. *Wooster*—Lexington sab-sch., 3. 129 06

PENNSYLVANIA.—*Allegheny*—Allegheny McClure Ave. Tuesday Night Mission Circle, 10. *Blairsville*—Fairfield, 67; Murrysville, 5. *Curtis*—Burnt Cabins, 2; James Coleman Memorial Chapel, 3; Lower Path Valley, 13; Olivet, 10 58. *Clarion*—Greenville, 12 39; New Rehoboth, 10 32; Tionesta, 4. *Erie*—Kerr's Hill (sab-sch., 65 cts.), 8 84. *Huntingdon*—Beulah, 1; Houtzdale, 2 21; Lewistown, 8 75; Sinking Valley, 7. *Kittanning*—Apollo, 32. *Lackawanna*—Carbondale, 71 44. *Philadelphia*—Philadelphia Old Pine St., 24 90; —Tabernacle sab-sch., 45 92. *Philadelphia Central*—Philadelphia Cohocksink sab-sch., 4 00. *Philadelphia North*—Mount Airy sab-sch., 7 23; Neshaunim of Westminster, 5 45. *Pittsburgh*—Pittsburgh Shady Side (sab-sch., 28 72), 80 75. *Redstone*—Belle Vernon, 5; Leisenring, 11 14. *Schenango*—Hermion, 6. *Washington*—Clayville, 22 80; Mill Creek, 13; Pigeon Creek, 31 10; Washington 1st, 27 55; Waynesburg, 9. *Wellford*—Fort Allegheny, 1. 555 07

TEXAS.—*Trinity*—Bosque, 1; Glen Rose, 1; Stephenville, 1. 8 00
WISCONSIN.—*Madison*—Madison 1st, 48 40. *Winnebago*—Wausau, 42 10. 90 50

Total receipts from churches..... \$3,281 98

MISCELLANEOUS.

A. O. Granger, 150; Mr. and Mrs. D. Wilhelm, 15; Mrs. M. E. Boyd, Treas. Woman's Executive Committee, 1499 08; "Friend" McGrawville, N. Y., 5; Mrs. Mary C. Thaw, Pittsburgh, Pa., 50; Miss Mary Beggs, 2; "A Northern Friend," 150; Concert Exercises sold, 1; Estate Mary C. R. McKinney, Auburn, N. Y., 100; "J. C. L.", New York, 5; Rev. W. L. Tarbet and wife, 3 72; "A

thank-offering for blessings received," 15; "C.", Pa., 8..... 1,978 80

DIRECTS.

S. P. Harbison, carpet donated for office, 50 55
Sent to D. J. Satterfield for Scotia Seminary—Sab-sch., Montclair, N. J., 100; Sab-sch., Baraboo, Wis., 7 30; Deposit, N. Y., 22 50; D. A. and Mrs. A. A. McKee's classes, Pulaski, Pa., 10 50. 140 20
Sent to Miss Barber, Point Coupee, La., by Doolittle Band, Fostoria, Ohio, 6 85
Collections and contributions to the school building at Gainesville, Fla., Rev. W. E. Partee—Receipts from concert, 14; Church collections, 11 90; Church and sab-sch., 6 40; Miss C. Q. Callaway, Christiansburg, Va., 2; Mrs. L. F. S. Foster, Norwich, Conn., 10; Miss Celia A. Adams, 20 cts.; Mrs. Ella J. Richardson, 1; Miss G. G. Waterman, 10 cts.; Rev. J. K. Wright, Green Cove Springs, Fla., 2; Miss Annie F. Hayes, Charlotte, N. C., 5; School tuition, 6; Members of East Florida Presbytery, 4; Receipts from entertainment, 24 43; William Lang, 1; Receipts from festival, 7. Citizens of Gainesville, Fla. (white and colored): M. M. Lawley, 5; Philip Miller, 5; T. E. Culverhouse, 5; W. C. Chase, 5; Benson, Roux & Co., 4; James Bell, 3; A. O. Steenburg, 3; M. Endall & Brother, 2 50; C. H. Davis, 5 50; J. B. Brown, 2 10; W. W. Hampton, 2; Samuel Burnett, 2; Dr. E. A. Lancaster, 2; J. D. Matheson, 2; Col. W. A. Colclough, 2; H. F. Dutton, 2; Prof. E. P. Caster, 1; R. E. Shivers, 1; Evans Hahn, 1; George J. Arnow, 1; J. A. Carlisle, 1; H. C. Denton, 1; W. M. Myers, 1; B. F. Jordan, 1; M. Commars, 1; Dr. N. D. Phillips, 1; L. J. Burkhill, 1; H. E. Day, 1; Charles B. Ost, 1; V. J. Shipman, 1; Judge A. Lynch, 1; Col. W. W. Scott, 1; J. Almonson, 1; I. E. Webster, 1; E. E. Cannon, 1; John Falconer, 1; J. H. Vidal, 1; V. J. Shipman, Jr., 1; E. A. Jeffords, 50 cts. 167 43

Total receipts..... \$365 68
Total receipts for July, 1890..... 5,719 66
Previously reported..... 12,797 14

Total receipts to date..... \$18,517 00

J. T. GIBSON, Treasurer,
516 Market St., Pittsburgh, Pa.

RECEIPTS FOR HOME MISSIONS, JULY, 1890.

ATLANTIC.—*East Florida*—Candler, 3. *South Florida*—Kissimmee, 8 60; Winter Haven, 5. 16 60

BALTIMORE.—*Baltimore*—Baltimore Westminster, "M. C. D.," 5; Frederick City, 33 50. *New Castle*—Bridgeville, 4; Buckingham, 6 25. 43 75

CATAWBA.—*Yadkin*—Boonville, 1 85

COLORADO.—*Boulder*—Boulder Valley, 1 05; Fort Morgan, 3. *Denver*—Golden, 6. *Pueblo*—Canon City (sab-sch., 3), 93; Engle, Children's Day, 10. 119 06

COLUMBIA.—*East Oregon*—Baker City, 5; The Dulles, 5. *Oregon*—Brownsville, 6; Crawfordville, 6; Portland St. John's, 10; Rev. R. Robb, 13. *Southern Oregon*—Eagle Point, 1 67; Medford, 20. 52 77

ILLINOIS.—*Alton*—Lebanon, 7; Upper Alton, 3. *Bloomington*—El Paso, 21 75. *Quincy*—Cubden, 18 56; Du Quoin, 18 08; Golconda, 10 75; Tamaroa, 10; Vergennes, 1; Rev. R. C. Galbraith, 5. *Chicago*—Brookline, 6 82; Cabrery, 6; Chicago 1st, 363 42; —Covenant sab-sch., 26 02; —Jefferson Park, mon. con., 2 10; —10th, 10. *Freeport*—Freeport 2d, 6 1; Rockford, 1st, 20 25. *Maitson*—Prairie Bird, 9 50; Tower Hill, 10. *Peoria*—Astorla, 8; Brunswick, 1 15; Elmira, 9 75; Limestone, 4; Vermont, 2. *Rock River*—Norwood, 25; Penland sab-sch., 5. *Schuyler*—Ebenezer, 9 21. *Springfield*—Pisgah, 8 39; Unity, 3 45; Rev. W. L. Tarbet and wife, 7 44. 642 59

INDIANA.—*Fort Wayne*—Elkhart, 25. *Indianapolis*—Greenwood sab-sch., 7 75. *Loyanport*—Brookston, 2. *New Albany*—Monroe, 2 32. *White Water*—Connersville Ger., 6; Dunlapville, 12 50; Kingston, 3; Rising Sun, 7 50; Zoar, 2. 68 07

INDIAN TERRITORY.—*Cherokee Nation*—Pheasant Hill, King's Daughters, 5. *Choctaw*—Oak Hill, 1 21; Wheelock, 1. 7 21

IOWA.—*Cedar Rapids*—Cedar Rapids 3d sab-sch., 4 06. *Council Bluffs*—Council Bluffs 2d, 1 90; —Diagonal, 1; Missouri Valley, 4 75; Walnut, 3 50. *Des Moines*—Adel, 7 55; Garden Grove sab-sch., 2 92; McDora, 10 33; St. Charles, 3 50. *Dubuque*—Dayton, 2; Lansing 1st, 10; Maynard 1st, 5. *Fort Dodge*—Bancroft, 2; Callopo, 50; Early, 9 44; Emanuel Ger., 3; George, 5; Glidden, 3 27; Liberty, 2 40; Meriden, 1 10; Pleasant Valley, 3 50; Pomeroy (sab-sch., 1 65), 8 85; Ripley, 4; Sioux City 3d, 5; Sunnyside, 5; Wheatland Ger., 5. *Jones*—Krook Westminister, 60 45; Ottumwa, 13 25; Wapella Y. P. S. C. E., 1 50. *Iowa City*—Bethel sab-sch., 83 cts.; Summit sab-sch., primary class, 1 08. *Waterloo*—Holland Ger., 55. 291 13

KANSAS.—*Emporia*—Hamilton, 3 68; Neal, 4 67; Reece,

2 15; Sedan, 8 50. *Neosho*—Colony, 5; Richmond, 11. *Osburne*—Selden, 5. *Solomon*—Clyde, 4; Delphos (sab-sch., 7 30), 29 15; Formosa, 1; Glasco (sab-sch., 1 84), 7 66; Mulberry French, 1; Scandia, 1 50; Scotch Plains, 1 75; Wilson, 2. *Topeka*—Perry sab-sch. (Children's Day, 4 60), 6 66; Spring Hill, 4 75; Vineland, 6 50. 99 97

KENTUCKY.—*Louisville*—Louisville College St., 54 25

MICHIGAN.—*Detroit*—Erlin, 14; Wyandotte 1st, 24 88. *Flint*—Fenton, 2 43. *Grand Rapids*—Ewart, 12; Grand Rapids Westminster, 31 22; Hesperia W. M. S., 1 15. *Lansing*—Stockbridge, 3. *Monroe*—Deerfield, 2; Petersburg, 13; Reading, 3. *Petoskey*—Mackinaw City, 3; Petoskey, 39 69. *Saginaw*—Saginaw 1st Pastor's Bible Class, 15 35; West Bay City Westminster, 58. 222 62

MINNESOTA.—*Duluth*—Pine City, 2. *Mankato*—Curry, 5. *St. Paul*—Litchfield, 2; Minneapolis 1st, 30 73; Red Wing sab-sch., 20; Rush City, 2; St. Paul House of Hope, 199 35. *Winona*—Clamont, 10; Ripley, 2; "Tithe" 12 50. 305 58

MISSOURI.—*Kansas City*—Raymore, 16 90. *Palmira*—Louisiana, 2 06. *Platte*—Fairfax, 3 75; St. Joseph North (sab-sch., 2 57), 12 57; —Westminister, Mrs. Bullard, 20. *St. Louis*—Crundeleit, 25 21; St. Louis McCausland Ave., 11. 91 49

NEBRASKA.—*Hastings*—Holdrege, 2 60. *Kearney*—Dorp Valley, 2 48; Gandy, 1 80; Garfield, 1 72; North Loup, 3 10; Ord, 4; Scotia, 5. *Nebraska City*—Blue Springs, 3; Hebron, 10; Hubbard, 12 42; Humboldt, 6 83; Lincoln 2d, 22 43; "Cash," 5. *Omaha*—Bellevue, 12 50; Maricetta, 4 50; Omaha Ger., 10; —Knox, 4; Papillion sab-sch., 2. 118 64

NEW JERSEY.—*Elizabeth*—Lamington, 50. *Jersey City*—Arlington sab-sch. Missy Assoc., 15; Rutherford 1st, 27 93; Tenafly sab-sch., 10 10. *Monmouth*—Cranbury 2d, 43 25; Farmingdale, 47 50; Manchester, 5; Metawan, a mubner, 150. *Morris and Orange*—Madison (sab-sch. Missy Assoc., 75), 405; St. Cloud (sab-sch., 28 90), 84 90; Succasunna M. C., 11 84. *Newark*—Caldwell, 94; Montclair 1st, 303 77; Newark 2d, 100 19; —Woodside (sab-sch., 25), 46. *New Brunswick*—Dayton, 84 25; Dutch Neck, 50; Hamilton Square, 2 35; Mt. Airy sab-sch., 2 66. *Newton*—Hackensack, 50; Newton, 175. 1708 74

NEW MEXICO.—*Arizona*—Florence, 10 10; Rev. I. T. Whitmore, tithe, 10. *Santa Fe*—Winslow and Flagstaff, 5. 25 10

NEW YORK.—*Albany*—Albany State St., 197 42; Ballston Spa, 13; Greenbush, 6 73; Saratoga Springs 2d, 7 50; Tribe's Hill, 3. *Binghamton*—Binghamton Ros. Memorial, 4; Cortland, 153 98. *Boston*—Boston St. Andrews, 10; Lonsdale, 10;

Manchester Westminster, 5; Newburyport 1st, 48. *Brooklyn*—Brooklyn 1st, 90, 90; — 2d, 494 26; — Bethany, 16; — Lafayette Ave. (M. C. 5 70, sab-sch. Miss'y Assoc., 200), 205 70; Edgewater 1st, M. C., 17 63. *Buffalo*—Akron, 18; Allegany, 4; Buffalo Westminster, 116 87; Conewango, 5. *Champlain*—Plattsburg Y. P. S. C. E., 7 83. *Chemung*—Burdett, 11 02; Elmira 1st North Chapel Mission, 10 52; — Franklin St., 5; Hector, 4; Moreland, 4 62. *Columbia*—Calro, 8. *Genesee*—Corfu, 25; Warsaw sab-sch., 31 88. *Genoa*—Geneva, 131 25; — North, 2271 65; Ovid, 53 45. *Hudson*—Greenbush, 3; Hamptonburg, 37 07; Milford, 23; Monroe, 100; Nyack 1st, 50; Ridgebury, 2 65. *Long Island*—Bellport, 20; Bridgehampton, 31; Port Jefferson, 22 80; South Haven, 10; Spoken, 2; West Hampton, 50 54. *Lyons*—Wolcott 1st, 5 98. *Nassau*—Huntington 1st, 150; Islip (sab-sch., 4), 68; Oceanville, 15; Roslyn, 10 34. *New York*—New York Canal St., 25; — Madison Square, Z. Stiles Ely, 250; — Mt. Washington sab-sch., 10; — North, 169 40. *Niagara*—Lockport 1st sab-sch. Miss'y Assoc., 50. *North River*—Amenia, 21 05. *Rochester*—Caledonia, 34 97; North Sparta, 30; Ogden, 25; Rochester Brick, 257 10; — Calvary, 6 30; — North, 100 50; — St. Peter's, 40; Sparta 2d, 13 10. *St. Lawrence*—Cape Vincent, 8; Gouverneur 1st, 22 50. *Steuben*—Addison, 5; Hornby, 1. *Syracuse*—Onondaga Valley, 1; Ridgeville, 5; Skaneateles, 26 30; Syracuse, Park Central, 10; Wampsville, 1 50. *Troy*—Troy Memorial Mt. Ida sab-sch., 6 98. *Utica*—Litchfield, 1; Onondaga, 36 84; Onondaga Castle Cochran Memorial, 20. *Westchester*—South Salem, Band of Cheerful Givers, 9 10.

6883 23

NORTH DAKOTA.—*Fargo*—Casselton, 2; Corinne, 3 20; Durbin, 8 87; Erie, 3 12; Galesburg, 4 05; Mapleton (sab-sch., 2 33), 16 13. *Pembina*—Westminster, 7 50. **OHIO.**—*Bellefontaine*—Kenton 37 91; Mt. Victory, 2; Rush Creek, 3; Sandusky, 2; Spring Hills, 4. *Cincinnati*—Delhi, 19. *Cleveland*—Cleveland Euclid Ave., 331 58; — Woodland Ave., 200; South New Lyme, 5. *Columbus*—Westerville, 6 65. *Dayton*—Osborn, 1. *Huron*—Melmora, 11. *Lima*—Wapakoneta, 7. *Mahoning*—Hubbard, 5; Kinsman, 36 50; North Jackson, 7. *Marion*—Brown, 5 60; Piquab, 2 84; Salem, 5 40. *Maumee*—Eagle Creek, 4 78; Moutpelier, 3 80; Rev. G. M. Miller, 5. *Pittsburgh*—Mt. Leigh, 5. *St. Clairsville*—Martin's Ferry sab-sch., 45 09. *Steubenville*—Dell Roy, 14 90; Hopedale sab-sch., 3; New Harrisburg, 6. *Wooster*—Shreve, 9. *Zanesville*—Madison, 30; Jefferson, 8; Keene, 13; M. C. O., 50; Norwich, 10.

899 01

PACIFIC.—*Los Angeles*—Anahelm, 8 40; Fillmore, 3 35; Fullerton, 2; Pasadena 1st, 25 65; Rivera Children, 4 02; San Fernando 1st (sab-sch., 2 10), 8 60; San Geronimo, 5; Westminster, 5; Rev. F. D. Seward, 23 25. *Sacramento*—Redding, 5. *San Francisco*—San Francisco Howard, 25. *Stockton*—Tracy, 11.

121 27

PENNSYLVANIA.—*Allegheny*—Millvale, 6 21. *Blairsville*—Beulah sab-sch., 80; Murrysburg, 31. *Builer*—Amity, 6; Fairview, 4; Martinsburg, 5; North Washington sab-sch., 15 96; Petrolia, 5. *Carlisle*—Burnt Cabins, 3; Dauphin, 4; Dickinson, 2; Great Conewago, 3 20; Harrisburg Olivet, 3 09; Lower Path Valley, 25; Wells Valley, 2 50. *Chester*—Darby Borough, 46; Dilworthtown, 19; Oxford 2d, 3 73. *Clarion*—West Millville, 4. *Erie*—Evansburg, 2; Mt. Pleasant, 3 27; Warren, 60. *Huntingdon*—Beulah, 4; Curwensville, 6 30; Houtzdale, 13 71; Lewistown, 54 25; Milroy sab-sch., Children's Day, 4. *Kittanning*—Apollo 1st sab-sch., 10; Elder's Ridge, 45 35. *Lackawanna*—Gilston, 1 20; Lebanon, 5; Pittston 1st (sab-sch., 10), 50; Rushville, 5; Stevensville, 5; Terrytown, 2; Wilkesbarre 1st, 293 63; — Grant St. (sab-sch., 58 60), 70 75; — Memorial sab-sch., 74 67. *Northumberland*—Renovo sab-sch., 45; "Tithings," 50; Williamsport 3d, 49 67. *Philadelphia*—Philadelphia 1st sab-sch., 50; — South, 29. *Philadelphia Central*—Philadelphia Arch St., Wm. S. Magee, 20. *Philadelphia North*—Chestnut Hill 1st, 105; Frankford, 28 24; Hermon, 50; Macalester Memorial, 7 14; Mt. Airy sab-sch., 6 74. *Pittsburgh*—Mt. Pisgah, 5; Pittsburg East Liberty, 74; — Shady Side (sab-sch., 53 44), 160 32. *Redstone*—Belle Vernon, 10; Rehoboth, 23. *Shenango*

—Clarksville, David Reznor, 50; Hermon, 9; Little Beaver, 2 20; Rich Hill sab-sch., 7; Sharon, 35 76. *Washington*—Frankfort sab-sch., 15 71; New Cumberland, 75; Upper Buffalo sab-sch., 5 17; Washington 1st, 49 57. *Wellsboro*—Port Allegan v. 1.

1882 34

SOUTH DAKOTA.—*Aberdeen*—Pembroke, 3. *Black Hills*—Pleasant Valley, 3. *Southern Dakota*—Alexandria, 12; Dell Rapids sab-sch., 5; Mitchell, 5 20.

28 20

TENNESSEE.—*Kingston*—Dayton, 7 00. **TEXAS.**—*Trinity*—Bosque, 1; Glen Rose, 3; Stephenville, 1; Waskom, 5.

10 00

UTAH.—*Montana*—Dillon, 7; Helena 1st, 79 86; Missoula, 20. *Utah*—Hyrum Emmanuel, 1.

107 86

WASHINGTON.—*Idaho*—Prescott, 10. *Olympia*—Fourth Plain, 5 57. *Puget Sound*—Freeport, 1 50; Kelson, 1 50; Port Townsend, 11 95; Sumner sab-sch., 2 75.

33 27

WISCONSIN.—*Chippewa*—Ashland, 18 19; Hurley, 5. *Lake Superior*—Gatesville, 2; Gladstone 1st, 1; Ironwood, 6. *Madison*—Hurricane, 3; Lancaster, 6; Liberty, 2; Lima 1st (sab-sch., 8), 12 60; Platteville Ger., 11. *Milwaukee*—Cambridge W. M. S., 10; Cedar Grove W. M. S., 5; Pike Grove sab-sch., 6 39. *Winnebago*—Badger, 5 19; Depere (sab-sch., 7 17), 17 47; Robinson, 1 35; Rural, 38 75; Stevens Point sab-sch. (Birthday boxes, 9 20), 15 45.

165 39

Woman's Executive Committee of Home Missions, \$22,739 25

Total received from churches, July, 1890..... \$35,585 60

LWAGIES.

Catharine B. McKinney, dec'd, late of Binghamton, N. Y., 3800; Rev. W. B. Brier, Sr., dec'd, late of Centerville, Cal., 100; Isabel C. Small, dec'd, late of York, Pa., 5000; Susan C. Harlow, dec'd, late of Walkill, N. Y., 968 85; Mrs. Mary C. Clark, dec'd, late of Ann Arbor, Mich., 27 85; Mrs. Mary C. B. McKinney, dec'd, late of Auburn, N. Y., 100; Elizabeth D. Wheeler, dec'd, late of New York, 10,000 (less 475 coll. inheritance tax), 9625.

19,521 70

MISCELLANEOUS.

S. Paul, New York, 24 75; A friend, Lancaster, Pa., 60; Mrs. Edward Bigelow, Farmingdale, N. J., 5; Rev. Dr. and Mrs. George Norcross, Carlisle, Pa., 50; "W. H. S.", 15; Mrs. C. M. Kellogg, Sheffield, Mass., 2; S. H. Willard, New York, 15; A friend of missions in Washington Co., N. Y., 25; Miss Mary C. Bainbridge, Baltimore, Md., 10; Mary B. Wheeler, Litchfield, Conn., 500; Society of Inquiry, Union Theological Seminary, New York, 114 25; "Friends", 20; "A Northern friend", 200; Miss E. L. Keys, 5; "A. C. G.", 5; "X. Y. Z.", 25; Rev. G. W. Fisher and wife, Neoga, Ill., 2 50; A friend, 25; A thank-offering for blessings received, 25; "L. B.", 5; "C.", Pa., 14; Rev. W. M. and E. M. Donaldson, Hastings, Minn., birthday off., 2 50; "A friend", 35 50; Miss Sophia D. Hale, Albany, N. Y., 10; From sale of Rev. G. K. Scott's ponies, Texas, 35; M. E. Drake, Brockport, N. Y., 2; Rev. and Mrs. B. Labaree, Persia, 25; Rev. W. H. Robinson, Chili, 20; Mrs. Caroline E. Stone, Orange, N. J., 300; Interest on Permanent Fund, 427 50; Interest on W. D. Johnson's bequest, 660; Interest on John C. Green Fund, 102 75; Interest on Baxter bequest, 365.

8,132 75

Total received for Home Missions, July, 1890..... \$58,240 05

Total received for Home Missions from April 1, 1890..... 153,379 66

Amount received during same period of last year, 200,428 13

Box L, Station D.

O. D. EATON, Treasurer,
53 Fifth Ave., New York.

RECEIPTS FOR SUSTENTATION, JULY, 1890.

COLORADO.—*Boulder*—Boulder Valley, 1 00. *Columbia*—East Oregon—Grass Valley, 1 00. **ILLINOIS.**—*Chiro*—Harrisburg, 3; Du Quoin, 4 75. *Mattson*—Morrisville, 3. *Peoria*—Onondaga, 2. *Springfield*—Pisgah, 1 40; Unity, 68 cts.; Rev. W. L. Tarbet and wife, 1 24.

15 97

IOWA.—*Iowa*—Keokuk Westminster, 1 34

1 34

KANSAS.—*Solomon*—Delphos, 3; Glasco, 1.

4 00

MICHIGAN.—*Grand Rapids*—Grand Rapids Westminster, 30 19

30 19

MINNESOTA.—*St. Paul*—St. Paul Dayton Ave., 46 25

46 25

NEBRASKA.—*Hastings*—Edgar, 4. *Nebraska City*—Lincoln 2d, 11 30.

15 30

OHIO.—*Bellefontaine*—Spring Hills, 13 cts. *Cleveland*—Cleveland Euclid Ave., 11 05. *Dayton*—Osborne, 1. *Zanesville*—Newark Salem Ger., 1.

13 18

TEXAS.—*Trinity*—Bosque, 1; Glen Rose, 1; Stephenville, 1.

3 00

UTAH.—*Utah*—Hyrum Emmanuel, 25

25

WASHINGTON.—*Puget Sound*—Sumner, 9 50

9 50

Total received for Sustentation, July, 1890..... \$140 01

Total received for Sustentation from April 1, 1890..... 841 51

Amount received during same period of last year, 8155 64

Box L, Station D.

O. D. EATON, Treasurer,
53 Fifth Ave., N. Y.

RECEIPTS FOR NEW YORK SYNODICAL AID FUND, JULY, 1890.

Albany—Albany State St., 5 58; Saratoga Springs 2d, 7 50.
 Binghamton—Corland, 63 35; Canastota, 11. Buffalo—
 Akron, 17; Buffalo Westminster, 36 70; Fredonia, 30. Cay-
 uga—Auburn 2d, 15 86; — Central (sab-sch., 41 11), 48 78.
 Chemung—Elmira Franklin St., 4. Genesee—Corfu, 5. Long
 Island—Spoonk, 3. Nassau—Glen Cove 1st, 20. Oceanville,
 10. Otsego—Laurens, Mr. and Mrs. Pattengill, 15. Rochester—
 Rochester Calvary, 21 cts.; — St. Peter's, 40. St. Lawrence—
 Hammond, 12. Steuben—Hammondsport, 7; Hornby, 4.
 Syracuse—Skaneateles, 8 61. Troy—Troy Memorial, 4 66;

— Westminster, 80. Ulster—Kirkland, 12; Oriskany, 10 11;
 Rome 1st, 12 70. Westchester—Thompsonville 1st, 21; Yonk-
 ers 1st, 69 47; Yorktown Y. F. S. C. E., 1 50.

Total received for N. Y. Synodical Aid Fund, July,
 1890..... \$726 83
 Total received from April 1, 1890..... 3251 75
 Amount received during same period of last year. 3155 64
 O. D. Eaton, Treasurer,
 Box L, Station D. 53 Fifth Ave., New York.

RECEIPTS FOR HOME MISSIONS, DEBT ACCOUNT, JULY, 1890.

ATLANTIC.—East Florida—Green Cove Springs, @, 2 50;
 South Lake Weir, 1 25. South Florida—Titusville, 2; Rev.
 T. S. Wilson, D.D., 2 50.

BALTIMORE.—Baltimore—Baltimore 2d, 17 50; — Broad-
 way, 12; — La Fayette Square, 61; Bethel, 15; Cumberland,
 38; Deer Creek Harmony, 18; Havre de Grace, 4; Taney-
 town, a few members, 13 50. New Castle—Georgetown, 15 10.
 Washington City—Clifton, 2 50; Hermon, 2 50; Washington
 City Covenant, 25.

COLORADO.—Boulder—Rankin, 5. Denver—Black Hawk,
 7 50. Pueblo—Pueblo 1st, 36 08; Trinidad 1st, 12 50.

COLUMBIA.—Oregon—Clatsop Plains, 5; East Portland
 Mizpah, 5; Lebanon, 5; McCoy, 4 13; Portland 1st, 377;
 Tualitin Plains, 6; Yaquina Bay, 5.

ILLINOIS.—Alton—Plainview, 1 30. Chiro—Ava, 1 89;
 Flora, 2 50; Odin (sab-sch., 28 cts.), 1 40. Chicago—Chicago
 Holland, 2 43; Lake Forest 1st, 100. Freeport—Winnebago,
 11 50; Woodstock, 9. Madison—Ashmore, 5; Kansas, 7; Mor-
 risonville, 2. Olney—Aurora 1st, 9 50. Peoria—Asteria, 6;
 Yates City, 5. Rock River—Centre, 3 59; Edgington, 10;
 Rock Island Broadway, 5 57; — Central, 12 79. Schuyler—
 Burton Memorial, 5 50; Carthage, 21; Chrl., 1 85; Heraman,
 13; Liberty, 1 50; McDonough, 42 16; Rev. E. Thompson and
 wife, 2 50. Springfield—Mason City, 5 50.

INDIANA.—Crawfordsville—Dayton, 5 75; Thornstown, 5.
 Indianapolis—Bloomington Walnut St., 10 25. Loganaport—
 Goodland, 4; La Porte, 12 50; Mishawaka, 4; South Bend
 1st, 6 50; Tassinong, 5 63. New Albany—Mitchell, 6. White
 Water—Aurora, 11; Lawrenceburg (John C. McCullough,
 12 50, Mrs. Mary Roberts, 50 cts.), 18; New Castle, 1 40;
 Sparta, 3.

INDIAN TERRITORY.—Choctaw—Mt. Zion, 3 00
 IOWA.—Oedar Rapids—Clinton, 38; Vinton, 25. Council
 Bluffs—Lenox, 7 30; Randolph, 5 01. Des Moines—Albia, 5;
 Chariton, 4 50; Garden Grove, 4 70; Indianola, 15; Medora,
 2 92. Dubuque—Fairly, 2 85; Hopkinton, 11 96; Sherrill's
 Mound Ger., 10. Fort Dodge—Fonda, 4; Sac City, 2. Iowa
 Fairfield, 25 43; Martinsburg, 13 19; West Point, 5. Iowa
 City—Tipton, 6. Waterloo—Cedar Valley, 4; Janesville, 2 15;
 La Porte City, 5; Waterloo, 10.

KANSAS.—Emporia—Belle Plaine, 3; Pleasant Unity, 2 50;
 Wichita Oak St., 2. Neosho—Central City, 1 45; Cherryvale,
 5; Colony, 2; Fairview sab-sch., 45 cts.; Mineral Point, 63
 cts.; Moran sab-sch., 1; Oage 1st, 9 50; Ottawa, 12 65;
 Princeton, 5 25; Richmond, 2; Toronto, 1 89; Yates Centre,
 4 59. Osborne—Norton (sab-sch., 75 cts.), 3 01. Solomon—
 Concordia, 12 89; Miltonvale, 2 50; Minneapolis, 12 38. To-
 peka—Sharon, 3 74.

KENTUCKY.—Louisville—Hopkinsville 1st, 7 10. Transyl-
 vania—Paint Lick W. M. S., 13 62.

MICHIGAN.—Detroit—Ann Arbor 1st, 43 77; Detroit Fort
 St., 139 62; White Lake sab-sch., 8 36; Ypsilanti, 83 50.
 Flint—Flint, 15; Linden, 1 80; Port Hope sab-sch., 5. Grand
 Rapids—Grand Rapids Westminster, 15 78; Muir, 7. Kala-
 mazoo—Cassopolis, 2 50; Plainwell, 6. Lansing—Eckford,
 2 22; Jackson, 10 82; Tekonsha, 4 18. Petoskey—Crooked
 Lake, 61 cts.; Harbor Springs, 7. Saginaw—Calkinsville,
 4 54; Emerson, 5; West Bay City Covenant, 4.

MINNESOTA.—Mankato—Amboy, 2 50; Le Sueur, 3 64. St.
 Paul—Eden Prairie, 5 49; Minneapolis Franklin Ave. and
 sab-sch., 3 50; — Swedish 1st, 3 63; Shakopee, 5 48.

MISSOURI.—Kansas City—Greenwood (sab-sch., 1 39), 3 41;
 Rich Hill, 11. Palmyra—Kirkville, 8 75. Platte—King City,
 2 68; St. Joseph North, 3. St. Louis—Bethlehem, 3.

NEBRASKA.—Hastings—Aurora, 2; Kenesaw, 5 86. Kear-
 ney—North Platte, 13 50; Ord, 8 50. Nebraska City—Barnes-
 ton, 3 55; Burchard, 1 75; Hickman Ger., 5 50; Tamora, 2 20;
 Tecumseh, 12. Omaha—Blair, 2 75; Lost Creek, 1; Wahoo,
 3.

NEW JERSEY.—Elizabeth—Clarksville (Glen Gardner),
 3 31; Plainfield Crescent Ave., 185; Rahway 1st, 15 79; —
 2d, 20; Springfield, 13. Jersey City—Paterson Redeemer, 100.
 Monmouth—Calvary, 21 35; Farmingdale, 2 50. Morris and
 Orange—Chatham, 63; Mendham 1st, 53 80; Morristown 1st
 (Miss E. E. Dana, 50, Children's Day Miss. Soc., 50), 100;
 Succasunna, 10 60. Newark—Newark 2d, 132 92; — 5th Ave.,
 8 35; — High St., 20 61. New Brunswick—Amwell United
 1st, 8 47; Trenton 1st, a member, 500. Newark—Belvidere

1st, 19 19; Blairstown, 57 50; Hackettstown, 14; Oxford 1st,
 4 50; Wantage 2d, 2. West Jersey—Cold Spring, 27 25; Sa-
 lem 1st, 30.

NEW MEXICO.—Santa Fe—Chaperito, 1; Las Vegas Span-
 ish, 2; Las Belles, 1 25; Rev. James A. Menaul, 5. 9 25
 NEW YORK.—Albany—Gloversville, 40; Saratoga Springs
 2d, 20. Binghamton—Binghamton West, 15 18. Boston—An-
 trim, 19 25; Boston Scotch, 20; Houlton, 9; Somerville Union
 Sq. W. M. S., 20; Woonsocket sab-sch., 5. Cayuga—Fort By-
 ron, 7 50. Chemung—Elmira 1st, 50. Columbia—Durham
 1st, 5; Hudson, 75. Genesee—Leroy, 64; Warsaw, 22 12.
 Genesee—Gorham, 8 24; West Fayette, 2. Hudson—Chester,
 31 51; Florida, 32. Long Island—Middletown, 13 92; Selden,
 1. Nassau—Islip, 32. New York—New York Central 41 43;
 — Covenant, 15. Niagara—Lockport 1st sab-sch. Miss. Soc.,
 25. North River—Matteawan, 6 71; Rondout, 64 75; Wap-
 pinger's Creek, 10 15. Otsego—Buel, 3 50; New Berlin, 7.
 Rochester—Genesee Village (sab-sch., 25), 75; Mendon, 5;
 Rochester St. Peter's, 35; — Westminster, 65. Steuben—
 Hammondsport, 4. Syracuse—Syracuse Park Central, 8.
 Troy—Troy Memorial, 11 25; — Woodside, 15 25. Ulster—
 Clinton, 28 72; Kirkland, 10. Westchester—Bridgeport 1st,
 23 33; Peekskill 1st (sab-sch., 10), 63 50; — 2d (sab-sch., 10),
 18 50; South Salem, 23 50.

NORTH DAKOTA.—Fargo—Blanchard, 2 50; Hunter, 1 75;
 Sanborn, 1 35.
 OHIO.—Bellefontaine—Bellefontaine, 26 50; Gallon, 7 50.
 Chillicothe—Bloomington, 8 50. Cincinnati—Avondale,
 36 25; Bethel, 5. Dayton—Springfield 2d, 34 86. Huron—
 Fremont, 18 50. Mahoning—North Benton, 9. Maumee—
 West Bethesda, 3. St. Clairville—Lore City, 3; Martin's
 Ferry, 16 85; Senecaville, 11 50. Steubenville—Corinth (Wm.
 Boyd, 50, Jesse Vanfosse, 50), 105; Madison, 2 50; Still
 Fork, 4 75; Wellsville, 26. Zanesville—Clark, 15; Zanesville
 1st, 19.

PACIFIC.—Los Angeles—Coronado 1st, 29 30; Cucamonga,
 3 25; Rivera children, 3 06; San Diego (1st sab-sch., 5 08),
 33 41. Sacramento—Carson City, 13. San Francisco—Oak-
 land Welsh, 5 50; San Pablo (sab-sch., 1), 8; "D. R. H.," 4 50.
 San Jose—Cambria, 5; Milpitas, 2. Stockton—Grayson 1st,
 3 60; Stockton (sab-sch., 4 08), 12 93.

PENNSYLVANIA.—Allegheny—Allegheny Central, 15 91;
 Glenfield, 5; West Bellevue, 6 50. Blairsville—Plum Creek,
 5. Curtise—Duncannon, 10; Mercersburg, 22 83; Monaghan,
 7. Chester—Darby Borough, 46; Marple, 4 50. Erie—Belle
 Valley, 5; Fairview, 2 75; Meadville 2d, 13; Mill Village
 sab-sch., 3; North East, 5; Springfield (sab-sch., 53 cts.),
 1 26; Rev. and Mrs. H. Webster, 20. Huntingdon—Curwens-
 ville W. F. M. Soc., 10; Logan's Valley, 7 50; Lower Spruce
 Creek, 10. Kittanning—Apollo 1st, 14; East Union, 1 10.
 Lackawanna—Brooklyn, 4; Wilkesbarre 1st, a lady, 50; Rev.
 H. H. Wells, 50. Lehigh—Tamaqua, 3. Northumberland—
 Briar Creek, 2; Orangeville, 6; Washington (sab-sch., 7 50,
 a friend, 8 50), 11. Philadelphia North—Germantown 1st,
 177 26; Norristown Central, 26 69. Pittsburgh—Pittsburgh
 8d, 1; — East Liberty, 267 82. Redstone—Dunbar (sab-sch.,
 2), 12; Uniontown, 521 62. Washington—East Buffalo, 75;
 Fairview, 11; West Alexander, 40. Westminster—York 1st,
 39 24.

SOUTH DAKOTA.—Southern Dakota—Harmony, 2; Parker,
 5.

TENNESSEE.—Kingston—Bethany, 3 30; Welsh Union, 2 50.
 Union—Baker's Creek, 1; Clover Hill, 1 15; Madisonville, 9;
 New Market, 1; Shiloh, 2 50.

WASHINGTON.—Idaho—Moscow (sab-sch., 2 50), 6. Olympia—
 La Canas, 8; Vancouver W. M. S., 5. Puget Sound—
 Kelso, 4; Seattle 1st, King's Messengers, 15; — 2d, 4 50; Rev.
 J. R. Thompson, 6.

WISCONSIN.—Chippewa—Chippewa Falls, 2d, 4. Lake Superior—
 Newberry, 3. Madison—Platteville Ger., 9 50. Winnebago—
 Crandon, 1 27; Rev. J. S. Wilson, 5.

Woman's Executive Committee of Home Missions, \$1 75

Total received from the churches, July, 1890..... \$6,867 11

MISCELLANEOUS.

A friend, 50; C. A. G. Menaul, Laguna, N. Mex.,
 2; "Right Hand," 10; Wm. E. Dodge, N. Y.,

500; "Friend," 1; "Tithe box," 50; Mr. and Mrs. J. C. Long, 5; James M. Ham, Brooklyn, N. Y., 15; "J., 5; Mission church at Monticello, Ark., 75 cts.; A thank-offering for blessings received, 75; I. B. Davidson, Newville, Pa., 5; W. F. Willson, Ironton, O., 6; Rev. J. V. Hughes, Shawano, Wis., 2 50; A. Craig, Ilim Springs, Iowa, 1; Rev. A. L. Loder and wife, Norwood, Mass., 10; I. M. Coen, of Newtown church, Crawfordville Presbytery, 5; Rev. J. T. Lapsley, D.D., and wife, 5; Rev. G. Ellett, Concord, Mich., 3 25; Mrs. W. H. Edwards and family, Plainview, Ill., 2 63; Mrs. E. H. Plumb, Go-

wanda, N. Y., 4; Rev. N. A. Rankin, Spring Hill, Kan., 2 50; Mrs. H. B. Williams, Dryden, N. Y., 5; Mrs. S. D. Whaley, Riverhead, N. Y., 10; Rev. H. A. Nelson, D.D., Philadelphia, Pa., 25; Mrs. M. J. Quigley, Dorchester, Mass., 3 75; Rev. H. T. Scholl, East Springfield, N. Y., 7.....

811 38

Total received for the home mission debt, July, 1890..... \$7,878 40
Total received from June 1, 1890..... 16,738 01

O. D. EATON, Treasurer,

Box L, Station D.

53 Fifth Ave., N. Y.

RECEIPTS FOR MINISTERIAL RELIEF, JULY, 1890.

ATLANTIC.—*East Florida*—San Mateo, 10 00
BALTIMORE.—*Baltimore*—Baltimore Westminster, M. C. D., 5 00
COLORADO.—*Boulder*—Boulder Valley, 32 cts. *Denver*—Denver Central, 133 80. *Pueblo*—Canon City, 27. 168 12
COLUMBIA.—*Oregon*—Sinslaw, 1 00
ILLINOIS.—*Bloomington*—Wenona, 15. *Chiro*—Du Quoin, 6 50; Harrisburg, 5 63. *Chicago*—Chicago 1st, 165 98; — 2d, 330; Hyde Park 1st, 73 75. *Peoria*—Galacburg, 10. *Springfield*—Pisgah, 1 40; Unity, 58 cts. 608 89
INDIANA.—*Crawfordsville*—Marshfield, 1. *Fort Wayne*—Fort Wayne 3d, 7. *Logansport*—Tassinong, 4 37. *Muncie*—Hopewell, 3. 15 87
IOWA.—*Clear Rapids*—Clinton, 25. *Council Bluffs*—Diagonal, 1. *Juwa*—Keokuk Westminster, 31 71. 57 73
KANSAS.—*Neosho*—Blue Mound, 3; Mapleton, 2; Pleasant Hill, 3 51. *Solomon*—Concordia, 11 63. *Topeka*—Leavenworth 1st, 110. 130 13
KENTUCKY.—*Ebenezer*—Greenup, 2. *Transylvania*—Paint Lick, 11 25. 13 25
MICHIGAN.—*Detroit*—Ann Arbor, bequest Mrs. M. E. Clark, 83; Plymouth 2d, 4 80. 87 80
MINNESOTA.—*St. Paul*—St. Paul Westminster (1 from sab-ach.), 4 00
NEBRASKA.—*Nebraska City*—Lincoln 1st, 48 24; York 1st, 2. *Omaha*—Omaha Castellat St., 4 57. 54 81
NEW JERSEY.—*Elizabeth*—Lower Valley, 15. *Jersey City*—Rutherford, 37 35. *Monmouth*—Cream Ridge, 3; Farmingdale, 10. *Morris and Orange*—Boonton, 35; Orange 2d (Brick), 321; — Central, 200. *Newark*—Lyon's Farms, 11 28; Newark 2d, 39 61. *New Brunswick*—Anwell United 1st, 2 82; Dayton, 9. *Newton*—Bloomsbury, 8 89. 692 95
NEW YORK.—*Albany*—Albany 2d, 20; — 3d, 12 35; — State St., 59 22; Charlton, 8 60; Greenbush, 6 94; Saratoga Springs 2d, 4 20. *Binghamton*—Binghamton Ross Memorial, 4. *Brooklyn*—Brooklyn Memorial, 78 29; — South 3d St., 90 63. *Buffalo*—Buffalo Westminster, 36 17. *Hudson*—Ridgebury, 1. *Nassau*—Huntington 2d, 13 28; Jamaica, 38 28. *New York*—New York 4th Ave., 76. *North River*—Milton, 6. *Osage*—Hobart, 17. *Rochester*—Rochester Calvary, 1 89; — St. Peter's, 40. *St. Lawrence*—Carthage, 9 31. *Troy*—Hoosick Falls sab-ach., 6 78. *Utica*—Holland Patent, 13; Oneida, 17 54. *Westchester*—Rye Y. L. Miss. Soc., 75. 635 43
OHIO.—*Bellefontaine*—Spring Hills, 1 20. *Cleveland*—Cleveland Euclid Ave., 99 43. *Mahoning*—Hubbard, 3. *St. Clairsville*—Lore City, 2. *Steubenville*—East Liverpool, 46 88; Potter Chapel, 8. *Zanesville*—Jefferson, 4; Norwich, 3. 167 56
PACIFIC.—*Benicia*—Two Rocks, 9. *Los Angeles*—Santa Ana, 10. 14 00
PENNSYLVANIA.—*Allegheny*—Allegheny 1st sab-ach., 51 54; Pleasant Hill, 4 50. *Blairsville*—Murrysville, 9. *Christie*—

Harrisburg Olivet, 11 20; James Coleman Memorial, 8. *Chester*—Darby Borough, 36. *Huntingdon*—Beulah, 1; Buffalo Run, 2 65; Houtzdale, 3 98; Lewisburg, 15 75; Winterburn, 6. *Lackawanna*—Terrytown, 1. *Lehigh*—Bethlehem 1st, 7; Pottsville 1st, 79 21. *Philadelphia*—Philadelphia Wyle Memorial, 11 50. *Philadelphia North*—Frankford, 11 63. *Pittsburgh*—Finleyville, 9 50; Pittsburgh 1st, 665 15; — 3d, add'l, 5; — Shady Side (sab-ach., 25 77); 80 15; Riverdale, 4 36. *Redstone*—Belle Vernon, 8. *Shenango*—Westfield, 20. *Washington*—Cross Creek, 25; East Buffalo, 154 40; Washington 1st, 27 53. *Wellboro'*—Port Allegany, 1. 1253 07
SOUTH DAKOTA.—*Aberdeen*—Grotton, 5 00
TEXAS.—*Austin*—Austin 1st, 36 20. *Trinity*—Boesque, 1; Dallas 2d, 7 65; Glen Rose, 1; Stephenville, 1. 46 85
UTAH.—*Montana*—Deer Lodge, 18 00
WASHINGTON.—*Olympia*—Chehalis 1st, 4. *Puget Sound*—Gig Harbor, 1. 5 00

From the churches..... \$3,994 01

FROM INDIVIDUALS.

Rev. W. C. Cattell, D.D., 50; Morris K. Jesup, N. Y., 200; Rev. J. L. Hawkins, Kan., 15; Guest money at Perth Amboy, 110 50; Mrs. S. M. Donaldson, Mo., 1; S. H. Willard, N. Y., 10; E. Jersey City, 10; Rev. S. C. McCune, Iowa, 10; Rev. E. F. Chester, Neb., 10; John Wallace, Neb., 2; Newton, N. J., 50; Thank-off. from O. P. H., 2 50; Miss Mary L. Springer, O., 6; Rev. L. B. Crittenden, Mon., 2; Rev. W. L. Tarbet and wife, 1 24; Thank-off. for blessings received, 35; C., Pa., 6..... 521 24
Interest from permanent fund..... 2,938 75
Interest from Latta fund (Synod of Ohio)..... 41 67
Interest from Matthew Scott fund..... 80 00
Interest transferred from centenary fund..... 4,726 98

Total for current fund..... \$12,252 66

PERMANENT FUND.

(Interest only used.)

Legacy of W. W. Brier, Centerville, Col., 100; Legacy of Mrs. Susan C. Harlow, Walkill, N. Y., 968 85; Legacy of Mrs. Catherine B. McKinney, Auburn, N. Y., 100..... 1,168 85
Paid on account of satisfaction of mortgage..... 4,000 00

Total for July, 1890..... \$17,421 50

Total current fund from April 1, 1890..... 33,502 80

W. W. HEBERTON, Treasurer.

RECEIPTS FOR SABBATH-SCHOOL WORK, JULY, 1890.

ATLANTIC.—*Atlantic*—Grace, 50 cts. *East Florida*—Jacksonville 1st sab-ach., 12; St. Augustine sab-ach., 6. *Knox*—Columbus 2d sab-ach., 4 29; Ebenezer sab-ach., 2 70; Macon Washington Ave. sab-ach., 5. *McClelland*—Abbeville 2d sab-ach., 10 05; Mt. Pisgah sab-ach., 3 60. 44 14
BALTIMORE.—*Baltimore*—Baltimore Faith sab-ach., 55 74; Emmitsburg, 12 02; Highland sab-ach., 12 09; Lonaconing (sab-ach., 41 19), 48 19; Piney Creek, 9 66. *New Castle*—Blackwater, 8 16; Buckingham sab-ach., 16 84; Dover sab-ach., 42; Lower Brandywine ch. and sab-ach., 40; Milford sab-ach., 47 68; Port Deposit, 1 50; Red Clay Creek sab-ach., 31 30; Rock sab-ach., 10; Stanton sab-ach., 4 50; St. George's sab-ach., 12; White Clay Creek sab-ach., 25 10. *Washington City*—Clifton sab-ach., 4; Hermon sab-ach., 6; Oak Grove sab-ach., 3. 384 78
CATAWBA.—*Cape Fear*—Mt. Pleasant sab-ach., 2 60. *Catawba*—Ben Saleu sab-ach., 6 90; Bethlehem sab-ach., 1 17; Murkland sab-ach., 9 70; Shelby sab-ach., 45 cts. *South Virginia*—Mt. Zion sab-ach., 17 5. *Yadkin*—Mt. Taber sab-ach., 2; Statesville 2d sab-ach., 15 15. 39 72
COLORADO.—*Boulder*—Boulder Valley, 10 cts.; Fort Collins sab-ach., 10. *Pueblo*—Canon City (sab-ach., 14), 42; En-

gle sab-ach., 7 75; Trinidad 1st sab-ach., 10; Valley View sab-ach., 8. 72 85

COLUMBIA.—*East Oregon*—Union sab-ach., 7 25. *Oregon*—Lebanon, 10; Oregon City sab-ach., 10 62; Portland 1st, 27 40; — Calvary sab-ach., 48 22; Yaquina Bay sab-ach., 7 50. *Puget Sound*—Bellingham Bay sab-ach., 26 12; Chehalis sab-ach., 5; Gig Harbor sab-ach., 9; La Canas St. John's, 1; Seattle 1st, 61. 213 11

ILLINOIS.—*Alton*—Brighton sab-ach., 2; Carlyle sab-ach., 10; Carrollton sab-ach., 13; Chester sab-ach., 10; Collinsville sab-ach., 28 72; East St. Louis sab-ach., 4 30; Lebanon sab-ach., 8; Yankeetown sab-ach., 6. *Bloomington*—Champaign sab-ach., 18 68; Colfax sab-ach., 9; El Paso sab-ach., 10; Mahomet sab-ach., 1 88; Normal, 17 91; Rossville, 5 50; Wellington sab-ach., 1 50. *Chiro*—Bridgeport sab-ach., 12; Du Quoin, 8 50; Fairfield sab-ach., 6 27; Golconda, 6 23; Metropolis sab-ach., 20; Murphysboro sab-ach., 14 50; Vergennes sab-ach., 3 50. *Chicago*—Chicago 1st (sab-ach., 64 77), 96 35; — 4th, 144 75; — Railroad Chapel sab-ach., 10 50; Joliet 1st sab-ach., 43 63; River Forest sab-ach., 5; Riverside (sab-ach., 11 02), 81 89. *Freeport*—Freeport 2d (sab-ach., 25), 81 55; Galena South (sab-ach., 18 63), 29 72; Independent

sab-sch., 11; Lena sab-sch., 18; Rockford 1st (sab-sch., 12 50), 25. *Maltoon*—Beckwith Prairie sab-sch., 1 10; Marshall sab-sch., 3 67; Mt. Olivet sab-sch., 3 50; Robinson sab-sch., 16 83; West Okaw sab-sch., 8 58; York sab-sch., 2. *Ottawa*—Aurora, 2 60; Waterman sab-sch., 14 31. *Peoria*—Galesburg, 19 45; Knoxville sab-sch., 12 66; Oneida sab-sch., 4; Peoria 2d sab-sch., 15 52. *Rock River*—Kewanee sab-sch., 25. *Schuyler*—Carthage sab-sch., 11 66; Rushville, 9 27. *Springfield*—Decatur sab-sch., 10 56; Farmington sab-sch., 35 78; Jacksonville 2d Portuguese sab-sch., 25; — Westminster sab-sch., 35 84; Macon sab-sch., 7; Pisgah, 2 10; Pleasant Plains sab-sch., 8 35; Springfield 2d sab-sch., 12 22; — 1st Portuguese sab-sch., 32; — 2d Portuguese sab-sch., 10; Unity, 87 cts. 978 67

INDIANA.—*Crawfordsville*—Attica sab-sch., 7 50; Benton sab-sch., 3; Dayton, 10 30; Ladoga, 5; Pleasant Hill sab-sch., 1 42; Rockville ch. and sab-sch., 12 45; Sugar Creek sab-sch., 3 02; Veederburg sab-sch., 3; Williamsport sab-sch., 4 40. *Fort Wayne*—Goshen sab-sch., 26; Kingsland sab-sch., 5 20. *Indianapolis*—Bloomington Walnut St., 9 25; Greencastle sab-sch., 4 61; Indianapolis 2d sab-sch., 57 53; — 6th sab-sch., 6 42. *Logansport*—Bethlehem, 4 70; Centre, 2 50; Concord, 4 25; Logansport 1st sab-sch., 20 50; — Broadway (sab-sch., 9 59), 15 50; Meadow Lake sab-sch., 1 30; Pisgah, 4 80; Tassinong ch. and sab-sch., 12 75. *Muncie*—Union City sab-sch., 5 50. *New Albany*—Brownstown sab-sch., 5 83; Leavenworth sab-sch., 9 20; Livonia sab-sch., 5 50; Mitchell sab-sch., 3 24; North Vernon sab-sch., 6 58; Sunray sab-sch., 2 50. *Vincennes*—Brazil sab-sch., 5; Claiborne, 3 17; Evansville Walnut St. sab-sch., 20. *White Water*—Brookville sab-sch., 18; Clarksburg Memorial sab-sch., 1; Hopewell, 5; Kingston sab-sch., 8; Lawrenceburg (sab-sch., 1) 2. 825 92

INDIAN TERRITORY.—*Muscogee*—Wewoka, 12 00 IOWA.—*Cedar Rapids*—Cedar Rapids 3d sab-sch., 22 92; Linn Grove sab-sch., 5; Watkins, 2 60; Wyoming sab-sch., 5. *Council Bluffs*—Avoca sab-sch., 6; Clarinda sab-sch., 32 42; Diagonal, 1; Essex sab-sch., 8 95; Griswold sab-sch., 3 16. *Des Moines*—Colfax, 3 70; Dallas Centre ch. and sab-sch., 9; Garden Grove sab-sch., 3; Indianola, 5; Lineville sab-sch., 2. *Dubuque*—Dubuque 2d sab-sch., 50. *Fort Dodge*—Alta sab-sch., 13 28; Ashton sab-sch., 2 50; Calliope, 13 59; Carroll sab-sch., 10 57; Dana (sab-sch., 6), 10; Fonda sab-sch., 6; Manilla sab-sch., 1 25; Manning sab-sch., 6 14; Pleasant Valley, 1 42; Providence sab-sch., 51 cts.; Storm Lake sab-sch., 5 66. *Iowa*—Keokuk Westminster, 4 03; Miss. sab-sch., 15. *Iowa City*—Bethel sab-sch., 3 28; Columbus Central, 13 73; Davenport 2d sab-sch., 10; Marengo, 3 31; Ox Bow, 4. 284 02

KANSAS.—*Emporia*—Conway Springs, 1 50; Melvern sab-sch., 1 04; Oaage City (sab-sch., 14), 19; Perkins, 3 05; Peabody, 5 50; Peotone sab-sch., 3; Sedan sab-sch., 7 12; Waverly sab-sch., 17 55; Wellington sab-sch., 13 80. *Highland*—Baileville sab-sch., 11 34; Washington (sab-sch., 6 95), 11 25. *Larned*—Clamaron, 78 cts.; Great Bend sab-sch., 11; Halsted, 13; Larned, 12; Liberal sab-sch., 6 42. *Neosho*—Carlyle sab-sch., 2 35; Columbus sab-sch., 10 94; Erie, 4 75; Fairview sab-sch., 1; Fort Scott 2d sab-sch., 3 15; Humboldt sab-sch., 12 17; Iola sab-sch., 20; Moran sab-sch., 1; Mound Valley sab-sch., 2; Neodesha sab-sch., 10. *Osborne*—Norton, 3 26; Wakeeney sab-sch., 3 26. *Solomon*—Abiline sab-sch., 18 05; Concordia, 11 65; Minneapolis (sab-sch., 35 59), 39 81; Scandia sab-sch., 2 75; Solomon sab-sch., 11 73. *Topeka*—Armourdale sab-sch., 7; Sharou, 1 91. 303 13

KENTUCKY.—*Ebenezer*—Covington 1st sab-sch., 50; Dayton sab-sch., 11 57; Mt. Sterling (sab-sch., 19), 56; 26 56; Sharpburg (sab-sch., 5), 8. *Louisville*—Kittawa sab-sch., 8 15; Louisville Central sab-sch., 20; — College St., 52 92; Owensboro 1st sab-sch., 11 68. *Transylvania*—Burkesville sab-sch., 7 40. 196 23

MICHIGAN.—*Detroit*—Detroit Memorial sab-sch., 12 14; — Thompson sab-sch., 9 39; Unadilla sab-sch., 4. *Grand Rapids*—Montage sab-sch., 5 21. *Kalamazoo*—Cassopolis sab-sch., 8 76; Kalamazoo 1st sab-sch., 38 91; Niles sab-sch., 32 61. *Lansing*—Battle Creek sab-sch., 28 23; Concord sab-sch., 4 50; Delhi sab-sch., 3; Hastings sab-sch., 6; Lansing Franklin Ave. sab-sch., 11; Oneida sab-sch., 1 50; Tekonsha, 8 60. *Monroe*—Erie sab-sch., 8; Tecumseh sab-sch., 33 61. *Potosky*—Boyer Falls sab-sch., 2 25. *Saginaw*—Caledonia sab-sch., 3; Cass City sab-sch., 8 45; Denmark sab-sch., 1 23; Lapeer sab-sch., 21 81; Midland City, 2 62; Oseleke sab-sch., 7 10; Port Hope sab-sch., 6; Saginaw City 1st sab-sch., 18 94. 340 26

MINNESOTA.—*Duluth*—St. James sab-sch., 4; Two Harbors sab-sch., 7 50. *Mankato*—Blue Earth City sab-sch., 10 50; Fulda, 3 51; Jackson sab-sch., 1 55; St. Peter's Union (sab-sch., 22 16), 25 65; Winnebago City sab-sch., 7 25. *Red River*—Red Lake Falls sab-sch., 6; Warren sab-sch., 4 62. *River*—Buffalo sab-sch., 18; Hastings sab-sch., 20; Litchfield, 11 50; Macealester sab-sch., 18 83; Minneapolis 1st, 22 84; — Bethlehem, 7 54; — Oliver (sab-sch., 24 87), 31 37; Red Wing sab-sch., 25; St. Cloud sab-sch., 4 41; St. Paul Dayton Ave. sab-sch., 52 71; — Westminster, 2. *Winona*—Owatonna sab-sch., 4. 281 88

MISSOURI.—*Allen*—Cotton Plant sab-sch., 5. *Kansas City*—Deepwater (sab-sch., 4), 7; Independence sab-sch., 15; Kansas City 2d, 37 66; Rich Hill sab-sch., 33 25; Warrensburg sab-sch., 5 81; Westfield (sab-sch., 3), 7. *Ozark*—Ash Grove sab-sch., 3 80; Shiloh, 3 48. *Pulmora*—Hannibal sab-sch., 12; Kirksville sab-sch., 10 50; Louisiana ch. and sab-sch., 12 10; Milan sab-sch., 4 50. *Platte*—Albany sab-sch., 2; Avalon, 1; Chillicothe sab-sch., 10; Tarkio sab-sch., 2 65. *St. Louis*—Rock Hill sab-sch., 6 18; Salem 1st sab-sch., 8 30; St. Louis 2d sab-sch., 135 40. 321 63

NEBRASKA.—*Hastings*—Bloomington, 4 50; Hardy sab-sch., 1; Hastings sab-sch., 32 67; Ruskin sab-sch., 1; Wilsonville sab-sch., 7. *Kearney*—Hope sab-sch., 7; St. Edwards sab-sch., 6; St. Paul sab-sch., 4 26. *Nebraska City*—Auburn sab-sch., 8; Beatrice, 12 39; Hopewell sab-sch., 10; Liberty, 4 12; Raymond sab-sch., 2 90; York (sab-sch., 16 35), 21 93. *Niobrara*—Bethany, 1 70; Oakdale (sab-sch., 6), 7 75; South Fork, 8. *Omaha*—Bellevue sab-sch., 5 60; Omaha 2d sab-sch., 7 18; — Castellar St., 3 25; Wahoo sab-sch., 6 68. 157 93

NEW JERSEY.—*Elizabeth*—Bethlehem sab-sch., 16; Elizabeth 8d sab-sch., 29 44; Lamington, 13 15; Lower Valley, 5; Metuchen sab-sch., 16 02; Perth Amboy, 10 50; Plainfield Crescent Ave., 150; Springfield sab-sch., 36 61. *Jersey City*—Carlstadt Ger. sab-sch., 10 33; Paterson East Side sab-sch., 24 10. *Monmouth*—Asbury Park Westminster sab-sch., 30 16; Cream Ridge, 5 50; Farmingdale, 10; Freehold sab-sch., 13 19; Jacksonville sab-sch., 5; Lakewood, 12 31; Manasquan, 1 68; Manchester (sab-sch., 18), 25; Mt. Holly, 12; New Gretna sab-sch., 12 50; Providence sab-sch., 4; Shrewsbury sab-sch., 11 08; South Amboy sab-sch., 4; Tuckerton sab-sch., 4 23. *Morris and Orange*—Boonton (sab-sch., 12), 23; Madison sab-sch., 50; Morristown 1st sab-sch., 80 41; New Vernon sab-sch., 14 75; Stirling sab-sch., 7 75; Succasunna, 13 39; Whippany sab-sch., 6. *Newark*—Lyon's Farms sab-sch., 12 04; Newark 2d, 14 64; — Woodside sab-sch., 13. *New Brunswick*—Amwell 1st, 9; — United 1st ch. and sab-sch., 7 88; Dayton, 3; Dutch Neck, 20; Lambertville (sab-sch., 46 10), 65 89; New Brunswick 1st sab-sch., 53; — 2d sab-sch., 48; Trenton 2d ch. and sab-sch., 36 75. *Academy*—Delaware, 7 89; North Hardiston sab-sch., 3 70; Phillipsburg 1st (sab-sch., 18 70), 37; Rockport sab-sch., 4; Strillwater (sab-sch., 5 50), 10. *West Jersey*—Blackwoodtown sab-sch., 14 35; Braided sab-sch., 5 07; Camden 1st sab-sch., 25; — 2d, 6; — 3d sab-sch., 2 62; Merchantville sab-sch., 11 07; Salem (sab-sch., 18 02), 43 65. 1115 40

NEW MEXICO.—*Rio Grande*—Socorro sab-sch., 7 85 NEW YORK.—*Albany*—Albany 3d, 9 53; — State St., 19 74; Ballston Spa (sab-sch., 39 46), 50 88; Corinth sab-sch., 4 59; Rockwell Falls sab-sch., 21 76; Saratoga Springs 2d, 4 40; Schenectady 1st sab-sch., 118 84; Voorheesville sab-sch., 5 15. *Binghamton*—Binghamton 1st sab-sch., 22; — Ross Memorial, 4; Deposit sab-sch., 8 10. *Boston*—Boston 1st sab-sch., 15; East Boston sab-sch., 27 50; Fall River Westminster sab-sch., 10; Lowell, 10; South Framingham sab-sch., 21. *Brooklyn*—Brooklyn 1st sab-sch., 25; — Bethany, 4; — Duryea sab-sch., 25; — Memorial, 26 10; — Trinity sab-sch., 4; Edgewater 1st sab-sch., 43 51; West New Brighton Calvary sab-sch., 40. *Buffalo*—Buffalo Bethany sab-sch., 55; — Calvary sab-sch., 21 03; — East, 30; — Westminster, 16 70; Olean sab-sch., 22 45. *Cayuga*—Auburn 2d, 7 39; Genoa 2d, 4 50; Meridian (sab-sch., 7 80), 12 30; Port Byron sab-sch., 4; Victory sab-sch., 10 50. *Champion*—Malone sab-sch., 2 06; Mineville sab-sch., 17; Peru sab-sch., 8 97; Plattsburg sab-sch., 25 20. *Chemung*—Dundee sab-sch., 17 57; Elmira Lake St., 13 12; Horse Heads sab-sch., 20; Spencer sab-sch., 18 08. *Columbia*—Cairo sab-sch., 16 50; Greenville (sab-sch., 20), 22; Hunter sab-sch., 12; Jewett sab-sch., 6 81. *Genesee*—Attica sab-sch., 9 45; Oakfield sab-sch., 3; Warsaw sab-sch., 45. *Genesee*—Bellona sab-sch., 16 87; Geneva 1st, 10 05; Ovid, 8; Penn Yan, 21; Seneca Falls, 55 36. *Hudson*—Centerville sab-sch., 6 53; Florida sab-sch., 10 50; Greenbush sab-sch., 4 50; Liberty sab-sch., 15 45; Monroe, 18 59; Ridgebury, 25 cts. *Long Island*—Bellport sab-sch., 18; Setauket sab-sch., 46 50; South Haven sab-sch., 4; West Hampton, 9 41. *Lyons*—Galen (sab-sch., 11 93), 28 18; Sodus Centre, 2. *Nassau*—Bellmore sab-sch., 8 70; Glen Cove sab-sch., 25; Glen Wood sab-sch., 15; Huntington 1st sab-sch., 17 25. *New York*—New York Alexander Chapel sab-sch., 45; — Mount Washington sab-sch., 35; — Shiloh sab-sch., 8; — Washington Heights, 25 60. *Niagara*—Knowlesville, 5 50; Lyndonville (sab-sch., 16), 19. *North River*—Marlborough sab-sch., 14 29; Matteawan sab-sch., 43 23; Millerton sab-sch., 4 53; Wappinger's Creek, 8 60; Westminster sab-sch., 5 12. *Oswego*—Gullford Centre sab-sch., 7 87; Milford sab-sch., 11 56; Oneonta, 19 75; Richfield Springs sab-sch., 30; Unadilla sab-sch., 18 80. *Rochester*—Brighton ch. and sab-sch., 50; Groveland sab-sch., 18 87; Mendon sab-sch., 12; Rochester Calvary, 63 cts.; — North sab-sch., 10; Sparta 2d sab-sch., 2 18. *St. Lawrence*—Gouverneur, 18 82; Oswegatchie 2d, 6; Washington, 6 63; Watertown Stone St. sab-sch., 38 11. *Schenectady*—Hammondsport sab-sch., 14; Jasper sab-sch., 15 14; Painted Post sab-sch., 18 80; Prattburgh sab-sch., 10. *Syracuse*—Baldwinsville, 39 55; Jamesville sab-sch., 4 33; Onondaga Valley, 5 50; 1115 40

Pompey sab-sch., 15 05; Syracuse Memorial, 10. Troy—Brunswick, 7 11; Glens Falls sab-sch., 75 87; North Granville sab-sch., 21; Salem sab-sch., 36 73; Troy 9th, 40; — Memorial sab-sch., 10; Whitehall sab-sch., 15. Utica—Clinton, 18 01; Lyons Falls sab-sch., 18; Oneida, 8 77; Wolcott Memorial sab-sch., 32 15. Westchester—Bridgeport (sab-sch., 125 60), 146 40; Greenburg sab-sch., 50; Peekskill 2d, 17; Rye, 50; Sing Sing sab-sch., 38; White Plains, 20 70; Yonkers Westminster, 4 47; Yorktown, 7. 2474 95

NORTH DAKOTA.—Fargo—Kelso sab-sch., 1 85; La Moure sab-sch., 7; Monango, 3; Mt. Zion sab-sch., 1 20; Sheldon ch. and sab-sch., 13. Pembina—Drayton sab-sch., 8; Emme-rado sab-sch., 8 77; Knox sab-sch., 6; Lamoure sab-sch., 10 67. 59 49

OHIO.—Athens—Logan sab-sch., 8; New Matamoras sab-sch., 7 45; Warren sab-sch., 1 85. Bellefontaine—Bellefontaine sab-sch., 37 74; Bucyrus, 15 91; Gallon sab-sch., 30; Kenton, 9; Spring Hills, 40 cts. Chillicothe—Marshall sab-sch., 4 31; Mt. Pleasant ch. and sab-sch., 6 50; Pisgah, 12 25; Wilkesville sab-sch., 10 25. Cincinnati—Bond Hill sab-sch., 15 45; Cincinnati 7th sab-sch., 50; — Central sab-sch., 8 95; — Mt. Auburn sab-sch., 7 94; — Walnut Hills, 55 08; Lebanon, 1 40; Mason and Pisgah sab-sch., 5 41. Cleveland—Cleveland 2d sab-sch., 80; — Beckwith sab-sch., 13; — Bethany sab-sch., 23; — Euclid Ave., 31 16; — Wilson Ave., 18; Guilford sab-sch., 12 25; Solon sab-sch., 5 50. Columbus—Amanda sab-sch., 8; Westerville sab-sch., 10 04; Worthington sab-sch., 6 08. Dayton—Dayton 1st (sab-sch., 25 86), 61 58; Franklin sab-sch., 17; Greenville sab-sch., 7 44; Middletown sab-sch., 36 10; New Carlisle, 6; Piqua (sab-sch., 12 79), 25; Seven Mile sab-sch., 7 64; Springfield 2d, 19 05. Huron—Bloomville sab-sch., 15 04; Genoa sab-sch., 4 25; Green Springs sab-sch., 4 14; Huron (sab-sch., 22), 24; Republic, 1 50; Tiffin ch. and sab-sch., 27 30. Lima—Ottawa sab-sch., 14 50; West Union sab-sch., 8 77. Mahoning—Canton (sab-sch., 80 51), 9 47; Hubbard, 2; Kinsman ch. and sab-sch., 5 15; Leetonia sab-sch., 5; North Benton sab-sch., 13; Petersburg sab-sch., 11 63; Pleasant Valley (sab-sch., 8), 12; Salem sab-sch., 30 41. Marion—Chesterfield sab-sch., 5 70; Delhi sab-sch., 5; Liberty, 1; Marion (sab-sch., 20), 30; Mt. Gilead, 6 55; Porter sab-sch., 6; York sab-sch., 5 47. Maumee—Delta sab-sch., 2 15; Highland sab-sch., 9 28; Kunkle sab-sch., 7; Milton Centre sab-sch., 3 20; Napoleon sab-sch., 3; Pemberville sab-sch., 13 95. Portmouth—Mt. Leigh sab-sch., 8 50; R. d Oak sab-sch., 3 29. St. Clairsville—Bannock sab-sch., 3 50; Bellaire 2d sab-sch., 10; Lore City, 2; Martin's Ferry, 14 30; New Athens (sab-sch., 2), 8 10; Powhatan sab-sch., 7; Rook Hill, 1 55; Woodsfield sab-sch., 2. Steubenville—Amsterdam sab-sch., 11; Bakersville sab-sch., 5; Bethel sab-sch., 3 76; Bethlehem sab-sch., 20 41; Hopdale (sab-sch., 2), 5; Linton sab-sch., 5 55; Madison, 2 50; Neo, 3; New Cumberland, 5; Richmond sab-sch., 12 01; Salineville sab-sch., 10 85; Steubenville 3d sab-sch., 8; Two Ridges sab-sch., 5 75. Wooster—Congress sab-sch., 16 10; Fredericksburg (sab-sch., 25), 31; Holmeville sab-sch., 8; Hopewell sab-sch., 13 30; Lexington, 6 64; Loudonville sab-sch., 18 19. Zanesville—Brownsville sab-sch., 15 27; Clark ch. and sab-sch., 10; High Hill, 6 85; Madison, 30; Mt. Vernon sab-sch., 50; Newark Salem Ger., 2 75; New Lexington sab-sch., 6 15; Uniontown sab-sch., 1 85. 1411 07

PACIFIC.—Benicia—Napa, 37 85. Los Angeles—Colton sab-sch., 6; El Monte sab-sch., 4; Los Angeles Boyle Heights, 10 50; San Bernardino (sab-sch., 13 35), 20; Santa Paula sab-sch., 6 25. Sacramento—Carson City, 12; Ione sab-sch., 5 25. San Francisco—Berkeley, 38 95; North Tompaul sab-sch., 12 63. San Jose—Cambria sab-sch., 10; Livermore sab-sch., 8; Millitas, 4; Salinas sab-sch., 5. 180 45

PENNSYLVANIA.—Allegheny—Allegheny Bethel sab-sch., 41 55; — Providence, 26 45; — Westminster sab-sch., 11 08; Concord, 2; Glenside sab-sch., 6 22; Millvale, 17 78. Blairsville—Conemaugh ch. and sab-sch., 6 64; Irwin sab-sch., 4; Laird sab-sch., 3; Murrysville, 3; New Alexandria, 1; Pleasant Grove, 5; Plum Creek sab-sch., 12. Butler—Clintonville sab-sch., 12; Fairview sab-sch., 11 60; Grove City sab-sch., 35 81; Harrisburg, 4; Harrisville, 2 50; Martinsburg sab-sch., 25 40; Mt. Nemo sab-sch., 14; North Liberty sab-sch., 15 25; Petrolia sab-sch., 17; Plain Grove, 5; Sunbury, 9. Carlisle—Big Spring, 22 01; Green Castle sab-sch., 5; Harrisburg Market Sq. sab-sch., 61 50; Middle Spring sab-sch., 13 40; Middletown sab-sch., 7 64; Monaghan sab-sch., 13. Chester—Bryn Mawr sab-sch., 77 61; Fagg's Manor sab-sch., 50; Marple (sab-sch., 5), 11 25; Penningtonville sab-sch., 10 25; Rutledge Calvary sab-sch., 13; Upper Octorara sab-sch., 39 85; West Chester 2d sab-sch., 3. Clarion—Mayaville sab-sch., 4 30; Punxsutawney sab-sch., 13 50; Richland sab-sch., 8 50; Rockland sab-sch., 11 50; Tionesta, 10. Erie—Erie Chestnut St. sab-sch., 7 29; Fairfield sab-sch., 6 80; Fairview sab-sch., 6 52; Harbor Creek (sab-sch., 7 08), 8 40; Harmonsburg sab-sch., 3; Mill Village sab-sch., 4; Stoneboro' sab-sch., 6 92; Sugar Creek Memorial sab-sch., 7 01; Sunville sab-sch., 13; Titusville sab-sch., 53 21; Utica, 2 48. Huntingdon—Buffalo Run, 6 10; Duncansville sab-sch., 13; Everett ch. and sab-sch., 13; Fruit Hill (sab-sch., 8 49), 10 81; Houtzdale, 1 33; Lewistown, 5 25; Little Valley sab-sch., 15;

Logan's Valley sab-sch., 11; Lower Spruce Creek sab-sch., 13 25; Lower Tuscarora, 7; Millintown Westminster, 27 71; Milroy sab-sch., 4; Mt. Union sab-sch., 37 25; Nevada sab-sch., 26 cts.; Saxon ch. and sab-sch., 4; Williamsburg sab-sch., 9 75. Kittanning—Bethesda ch. and sab-sch., 17; Parker City, 6 50; Brader's Grove sab-sch., 5; West Glad, 7; Run sab-sch., 8 25. Lackawanna—Canton sab-sch., 10 27; Columbia Cross Roads sab-sch., 2 65; Gibson, 2 50; Harmony sab-sch., 23; Herriok, 7; Monroeton sab-sch., 15; Plymouth sab-sch., 18 60; Houma, 8 50; Shickshinny sab-sch., 10 24; Sylvania sab-sch., 8 50; Terrytown, 1 89; Untondale 14; Wilkesbarre 1st sab-sch., 74 83; — Covenant sab-sch., 2 12; — Memorial sab-sch., 51 50; Wyalusing 1st, 6. Lehigh—Allentown, 46 20; Easton Brainerd, 35 63; Mauch Chunk sab-sch., 22 56; Pottsville 2d sab-sch., 28 83. Northumberland—Great Island, 31; Grove sab-sch., 42 05; Lewisburg sab-sch., 10; Lycoming Centres sab-sch., 7; Millburg (sab-sch., 1 75), 4 32; Muncy sab-sch., 16 59; Raven Creek sab-sch., 5; Washingtonville sab-sch., 7; Williamsport 1st sab-sch., 60. Philadelphia—Philadelphia South, 12; — Tabernacle sab-sch., 65 44; — Westminster sab-sch., 8 17. Philadelphia Central—Philadelphia Cohocksink sab-sch., 4 60; — Green Hill sab-sch., 27 60; — Northminster sab-sch., 156 20; — Oxford, 146 77; — Trinity (sab-sch., 75 cts.), 6 12. Philadelphia North—Conshohocken sab-sch., 8 74; Frankford, 11 63; Germantown 2d (sab-sch., 30 33), 31 12; Holmesburg sab-sch., 12 80; Manayunk sab-sch., 93; Neshaminy of Warminster (sab-sch., 8 41), 13 06; Newtown, 39 24; Port Kennedy ch. and sab-sch., 15 71. Pittsburgh—Bethany sab-sch., 40 23; Bethel sab-sch., 2 07; Duquesne, 6; Hebron, 9 55; McDonald, 18; Mt. Washington, 4 50; Pittsburgh Shady Side (sab-sch., 10 69), 32 07; Racoon sab-sch., 27 76; Sharon sab-sch., 36 17. Redstone—Connellsville sab-sch., 70 77; Laurel Hill (sab-sch., 15 45), 37 30; McKeesport, 39 27; New Providence sab-sch., 12 75; Uniontown (sab-sch., 50), 105 83. Shermans—Hermion sab-sch., 6 75; Sharpville sab-sch., 10. Washington—Allen Grove sab-sch., 21; Forks of Wheeling (sab-sch., 8), 30; Lower Ten Mile sab-sch., 10; Mill Creek (sab-sch., 18), 20; Mt. Prospect ch., 10 75; sab-sch., 16 62; Unity, 5; Washington 1st, 13 77; West Liberty (sab-sch., 7), 10. Wellboro'—Coudersport, 3 50; Mansfield sab-sch., 6 20; Wellboro' sab-sch., 23. Westminster—Chestnut Level, 11 40; Columbia sab-sch., 23 37; Little Britain sab-sch., 43 81; Middle Octara ch., 6 03, sab-sch., 10 58; Mt. Joy sab-sch., 8 93; Pine Grove sab-sch., 24 23; York 1st, 38 59; — Calvary sab-sch., 5 01. West Virginia—Grafton (sab-sch., 5), 12; Kingwood sab-sch., 5; Ravenswood sab-sch., 13 64. 3086 89

SOUTH DAKOTA.—Aberdeen—Castlewood sab-sch., 2 37; Roscoe sab-sch., 8 24. Black Hills—Sturgis, 6 25. Central Dakota—Flandrau 2d sab-sch., 4 40; Madison sab-sch., 5; Manchester sab-sch., 4 20; St. Lawrence sab-sch., 3; White sab-sch., 4 75; Woonsocket ch. and sab-sch., 10. Southern Dakota—Canistota sab-sch., 1 50; Canton sab-sch., 6 12; Dell Rapids sab-sch., 5; Mitchell sab-sch., 6 60; Parker sab-sch., 5; Union Centre ch. and sab-sch., 3 03. 74 46

TENNESSEE.—Kingston—Chattanooga Park Place sab-sch., 11 44. Union—New Market (sab-sch., 24), 32; Shannondale ch. and sab-sch., 25; Washington, 9. 77 44

TEXAS.—North Texas—Gainesville, 8; Jacksboro' sab-sch., 4 50; Wichita Falls sab-sch., 10 30. Trinity—Bosque, 1; Dallas 2d, 11 35; Glen Rose, 1; Stephenville, 1. 32 15

UTAH.—Utah—American Fork sab-sch., 5; Smithfield Central sab-sch., 4 25. Wood River—Montpelier sab-sch., 9 50. 18 76

WISCONSIN.—Chippewa—Superior sab-sch., 12. La Crosse—Galesville sab-sch., 7 58; Neillville sab-sch., 14. Lake Superior—Florence, 15; Manitowishongee sab-sch., 20 43; St. Ignace, 6. Madison—Madison 1st ch. and sab-sch., 19 50. Milwaukee—Delafield sab-sch., 3 50; Milwaukee Grace sab-sch., 9 85; Ottawa sab-sch., 5 80; Somers sab-sch., 15 41; Stone Bank sab-sch., 7 20. Winnebago—Appleton Memorial sab-sch., 10 98; Green Bay French, 8 50; Merrill, 8 78; Neenah sab-sch., 19 57; Shawano sab-sch., 5; Wausau, 38 71; West Merrill sab-sch., 20 50. 243 26

Total from churches, July, 1890.....	\$3,728 44
Total from Sabbath-schools, July, 1890.....	9,011 99

Total from churches and Sabbath-schools, July, 1890.....	\$12,738 43
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MISCELLANEOUS.

Popple School sab-sch., Ill., 1 63; Green City sab-sch., Mo., 4 84; Seneca sab-sch., Iowa, 3 60; Ludlow Grove sab-sch., Ohio, 3; J. C. McCullough, Ind., 5; Interest Trustees J. C. Green Fund, 550; Grant sab-sch., Ind. Ter., 75 cts.; High Ridge sab-sch., Neb., 1; Foxbury sab-sch., Pa., 3; C. Goviland, Minn., 63 cts.; William Davis, Oklahoma, 5 20; Alexander Ross, Mich., 60 cts.; Ethel sab-sch., Fla., 3 27; Stonewall sab-sch., Cal., 90 cts.; Cloverton sab-sch., Neb., 55 cts.; Alban sab-sch., Neb., 1; A. W. Griffith, Neb., 4 25; A. L. Marshon, Neb., 8 63; Macgregor sab-

sch., Wis., 5; Advent sab-sch., Wis., 1 25; South Bend sab-sch., Wash. Ter., 10; Oceda sab-sch., Wash. Ter., 2; "A Northern friend," 150; Interest Trustees, 30; Valley Centre sab-sch., Neb., 70 cts.; Grand View Park sab-sch., Kansas City, Mo., 9 51; Junior "Non Nobis Club" of Germantown 2d ch., Philadelphia, 5; Port Alleghany ch., Pa., 1; F. W. Synnot, Weonah, N. J., 200; Enfield sab-sch., Kan., 85 cts.; "Cash," Montana, 25; Johnston ch. sab-sch., Pa., 48 cts.; Hayt's Corners Miss. sab-sch., N. Y., 5 15; Emerald sab-sch., Lower California, 5; Elmhurst sab-sch., Pa., 2 75; Fountain sab-sch., Ind., 50 cts.; Paris sab-sch., Idaho, 1 60; Oxford sab-sch., Pa., 2; Redington ch., Neb., 1 60; Tropico sab-sch., Cal., 8 32; Topeka Oak Grove Miss. sab-sch., 2 05; Rev. W. L. Tarbet and wife, Ill., 1 86; A thank-

offering for blessings received, 10; "C," Pa., 1; Rev. W. H. Robinson, Chili, N. Y., 4; Tholius Nesbit, Utica, Pa., 2 52..... 1,076 56

Total receipts, July, 1890.....\$13,814 99
Deduct contribution of March 11, 1890, from "Darby Borough" Pres. sab-sch., should have been paid to Business Department for merchandise..... 20 00

\$13,794 99
Amount previously acknowledged..... 42,317 29

Total contributions since April 1, 1890.....\$56,112 28

C. T. McMULLIN, Treasurer,
1334 Chestnut St., Philadelphia, Pa.

WHO GAVE THE MOST?—A donor of \$20,000 to the work of foreign missions was being spoken of as a most munificent giver. "Not quite so," was the answer. "I know of at least one more generous giver." "Really?" "Well, that gift is known to very few except the Lord. The other day I was calling on a friend of mine, a very aged man, who told me, with tears running down his cheeks, that *his only son* was about to leave home for missionary work in a far-away land. The father had discovered that the young man felt called of God to such service, but was tarrying at home for his sake. 'How could I keep him back?' said the old man. 'I had prayed nearly all my life, "Thy kingdom come;" "Send forth laborers into thy harvest," and with all the pain of parting with my boy, in the certainty I shall never see him again on earth, there is a deep joy in giving him up for Christ's sake.'"—*Bombay Guardian*.

CHINA'S AWAKENING.—Napoleon, in his exile at St. Helena, passed his time in watching with keen interest the current of affairs throughout the world. One of his observations was, "When China is moved, it will change the face of the globe." His brilliant and comprehensive mind grasped the vast possibilities of the Chinese empire, with its strategic location covering the best parts of Asia, its territory of immense and varied productiveness, and its people of strong and independent character, and forming one fourth of the whole population of the world. The impressive fact for us in these days is that *China is moving*. The people which represent one quarter of the earth's population is waking up from the sleep of ages, and will soon be active in the movements of the nations. The tremendous power of its enormous multitudes is already beginning to be felt in the commercial and even the

political world. The Christian Church of the present time is called upon to witness a nation comprising one half of the pagan world about to launch itself upon the sea of modern thought and experience. In this great awakening the ancient heathen religions are certain to be overthrown, and the transition state will be the time to plant in their place the pure gospel of Jesus Christ. What has come to pass in India, what is going on in Japan, will soon be coming on in China. In the breaking up of the old idolatrous systems, the more intelligent of the people will be looking for something to take their place. Shall they have an opportunity to become thoroughly acquainted with the truths of evangelical Christianity? The Chinese are beyond question the most stable, the most judicial and the most powerful of heathen peoples. To win them to the religion of Jesus Christ will be the grandest victory for Christianity which the future can afford.—*Baptist Missionary Magazine*.

Dr. D. Morrison, writing from India, says, "Many of the homes in which our zenana teachers are now teaching were opened up through our medical work. A Hindoo lady of good social position said to my wife a few days ago, 'Your religion is all kindness, you care for all, you give medicines to all; but our priests are always calling, Give, give, and "grab" all that they can from us.' If we have obtained any influence in the town and district, if we have won the hearts of the common people who hear us gladly, if we have been enabled to reach hundreds of villages with the gospel outside the town, we believe it is by God's blessing on the medical work of our mission. The results are far-reaching, and sometimes after many days the fruit appears."—*Medical Missionary Record*.

THE CHURCH

AT HOME AND ABROAD.

NOVEMBER, 1890.

THE GENERAL INDEX on the preceding page is intended to enable our readers easily to turn to either of the larger divisions of subject-matter contained in our magazine. For example, if *Foreign Missions* is the general subject on which the reader desires information, the GENERAL INDEX shows him at once on what pages he will find the *Secretaries' Notes*; that which the secretaries have sent with special reference to the *Concert of Prayer*; *Letters*, selected by the secretaries from their correspondence with missionaries; or, *Contributed Articles* on subjects pertaining to *Foreign Missions*.

With the same facility this index directs the reader to *Notes*, *Letters* and *Contributed Articles* relating to *Home Missions*.

So also as to all that specially pertains to the work of each of the other boards.

THE CONTENTS of each number are then given in more particular detail on the same page, with equally distinct classification.

If any readers have had difficulty in finding, as readily as they wish, what they most wish to read, we respectfully request them to see if more careful attention to the GENERAL INDEX and CONTENTS will not remedy their difficulty.

We will also thank any reader for any suggestions which may help us to make these helps to the reader still more helpful.

DR. CATTELL.—As we go to press, we understand that Dr. Cattell is on the ocean,

homeward bound. We hope to see him here before this number will reach our readers, and that in our next number he will give them some further account of what he has seen in Europe.

SILVER.—Mr. Treasurer Dulles tells us that the recent legislation of Congress has had this singular effect upon the business of sending bills of exchange to South America, India and China, that one hundred and fifteen dollars sent now is worth no more to a missionary in those countries than one hundred dollars was worth last year. It will buy no more food, no more clothes, no more comforts or goods of any sort.

What shall we do about this? Cut down the salaries of missionaries fifteen per cent.—more than one seventh? Before answering this question, please read again the article entitled *Luxury in Missions* in our August number, page 138.

FISKE SEMINARY, of which Miss Melton gives so pleasant account (page 405), is a precious institution. Modestly yet vividly its continuing work is pictured in that article. Learning to sew; learning to think; learning to pray; learning to keep clean, wholesome, hallowed homes; learning to be helps meet for intelligent, godly men; learning to be useful, faithful, lovely women, in homes, in schools, in churches, in society;—these are what those Persian girls are

learning. Women worthy to be Fidelia Fiske's successors are patiently teaching and leading them. They deserve constant remembrance in our prayers. Their work deserves our ample and generous support.

That CRESCENT OF MISSIONS, the light of which shines so pleasantly in Mr. Murphy's article (page 406), is so named, no doubt, because of the crescent-shaped line along which the missions are located, around the east end of the Mediterranean. Yet doubtless they are *crescent* in the primary meaning of the word, steadily *increasing* in power to enlighten those lands; not *decreasing*, as we heard an intelligent German officer say, on board a steamer in the Bosphorus, of the beautiful *morning* moon overhanging the Turkish coast before sunrise, crescent-shaped but waning. So, he intimated, is the power of which that is the chosen emblem. Not so the power which Mr. Murphy's crescent symbolizes. It "shineth more and more unto perfect day"

Dr. Hill gives us some *Aspects of the Indian Problem* (page 401), which deserve thoughtful consideration; and Rev. A. B. King (page 409) brings to our recollection the remarkable work in England which began more than a hundred years ago under the patronage of the Countess of Huntingdon, and is still continued.

Mrs. C. L. S. Dickson writes from Scranton, Pa., to correct a statement in our July number (page 77) taken from the *Advance*. The statement to which she objects is: "Thirty years ago there was not a woman's foreign missionary society in America. Now there are 39, with 25,000 auxiliaries," etc. She remembers that more than fifty years ago she herself "attended a meeting in Mr.

Augustus Reyburn's parlor in Philadelphia of a ladies' missionary society called the *Reid and Lowrie Society*." She thinks that she paid a dollar a year, for some years, to this society, which was evidently formed to help support Rev. Messrs. Reid and Lowrie and their wives, missionaries in India.

We have no doubt that there were many local missionary organizations of ladies throughout the country. The statement which we copied from the *Advance* was doubtless made with reference to the organizations which represent the women of entire denominations of Christians. It would be very unjust to the past generations to suppose that women began to pray and give and work for missions only thirty years ago. If the statement referred to made this impression on any reader, we are thankful to Mrs. D. for giving us occasion to correct it.

REV. W. L. WHIPPLE.—After a year in this country, Mr. Whipple has returned to Persia to resume the supervision of the work of the American Bible Society in that land. We saw him as he passed through Philadelphia with his wife and their three children, all in excellent health and spirits.

Mr. Whipple is not under the direction of the Presbyterian Board of Foreign Missions, but of the American Bible Society. He is a *missionary*, all the same. He has the heart of a missionary and the record of a missionary.

He has eighteen years of missionary work behind him; we hope, more than eighteen years of such work before him; and then—"their works do follow them."

DR. DE PRESSENSÉ.—The Presbyterian ministers of Philadelphia, U. S. A., being convened in their weekly meeting on Monday, October 6, 1890, learn from Rev. J. C.

Bracq, that Dr. Pressensé, of France, is suffering from a disease of the throat, and has lately undergone the surgical operation of tracheotomy. Thereupon the association requests Rev. Mr. Bracq to convey to Dr. Pressensé and his family the assurance of our brotherly love and sympathy, with our earnest prayer that God will graciously give perfect success to the surgical treatment, and that Dr. Pressensé may be able to continue for many coming years his distinguished services to the nation of which he is an honored senator, to the church in which he is a beloved minister, and to evangelical Christian literature already so greatly enriched by his able and prolific pen.

In any and every event we affectionately commend him and his to the loving care of our divine Saviour.

THE STORY OF MY LIFE, by Rev. B. W. Chidlaw, D.D. This book is just what its name indicates, the simple record of a long and useful and happy life. It brings the reader across the Atlantic with the little Welsh boy to find a home in the land "where there is no king, no tithe, where poor people can get farms, and where apples abound," and carries him through the varied experiences of a pioneer worker in Ohio, of a pastor and a chaplain in the United States army, and of fifty-four years of faithful service as missionary of the American Sunday-School Union. The many who have known Mr. Chidlaw will enjoy reviewing these experiences with him, and even strangers will find much that is helpful in the record. The book may be obtained from the author at Cleves, O.

PLAY IN WORK.

We have somewhere seen an anecdote of a tutor having charge of a considerable number of small boys, leading them forth, on a holiday, upon a long excursion. Inadvertently going too far, he found, soon after starting homeward, that the strength of the boys was almost spent. Their spirits drooped and their energies flagged so manifestly that he saw a real danger of their sinking exhausted by the way, and darkness closing down on them some miles from home. The shrewd tutor halted his charge in a grove and brought into requisition all their pocket-knives to cut and trim as many little saplings as there were persons. Then placing himself astride upon one of these poles, he declared that he was determined not to walk any more; he was going to ride home on horseback. Quickly the whole company were similarly mounted and galloping merrily after their merry leader, unconscious of fatigue. They reached home in good time and in good spirits.

There was something, no doubt, in the changed mode of muscular action; but there was more in the changed relation of the boyish wills to the muscles. They could do, without additional fatigue, under the gleeful inspiration of play, what they were quite unable longer to endure in the plodding mood of work.

The story illustrates Dr. Horace Bushnell's definition in his famous Harvard oration on "Work and Play": "Work is activity *for* an end; play, activity *as* an end." He means that we work, and submit to the irksome fatigue of it, for and in consideration of some good which we hope to gain by it. We play, and may even put forth more strenuous effort therein, for the present joy of such activity. He further distinguishes by saying that work is done by a conscious effort of will, and that play is impulsive, having its spring in some inspiration or some exuberant fund of life back of the will, so that one is something which we

require of ourselves, the other something that we must control ourselves not to do. We work because we must, because prudence impels. We play because we have in us a fund of life that wants to expend itself.

We attempt little more than an adaptation of Dr. Bushnell's thoughts in what we have now to say of play in work.

We can voluntarily take up much of our work in the spirit of play. This does not imply carelessness, nor inattention, nor less thorough and faithful doing of the work. To a very large extent we can do better work by doing it in the joyous spirit of play, taking the delight which we may take, *if we will*, in the activity itself, and for its own sake, quite distinct from our anticipation of any resultant utility. For this vital machinery there is no other such lubricator as "the oil of gladness."

In order to have such joyous play in his work, one must be master of that work, of whatever kind it is. He must thoroughly know how to do it, and know that he is doing it well. In order to this he must first patiently submit to the irksomeness and the fatigue of work while he is learning to do it, cheering himself on by the assurance that when he has learned to do it well enough, then it will be play.

The earlier attempts of any learner to play on any musical instrument are a very hard kind of work. Learning to play must needs be work; and you can never make it cease to be work and become play until you have learned to do it well. But oh, what joy it is, what recreation, what refreshment of the whole being, to "*play well* on an instrument"! The principle holds good of all kinds of work. The amount of the play element which we can infuse into them is proportioned to the skill with which we can do them. In proportion as you are able to do any kind of work well, it can become

play to you, and you will become able to do it in the unwearying spirit of play.

Here is a fresh motive for thoroughness and fidelity. As truly in the interest of genuine play as of honest work, our rule must be, *Do everything well which you undertake to do at all.*

In that charming book "Forty Years in the Turkish Empire: Memoirs of Rev. William Goodell," there is a story of his school life in Phillips Academy. He mentions two fellow students, and says, "These two, together with myself, Mr. Adams* put into a class by ourselves, and he always seemed much gratified with our conduct and our progress; for no mark of tardiness, of absence or of an imperfect lesson was, it is believed, ever placed against either of our names. With all promptness we could answer any question which would naturally arise from our lessons; and with all ease we would decline any noun in any declension, naming it in every case, from the nominative singular to the ablative plural, and going through the whole at one breath. And then we could go backward through the whole at another breath, naming the word in every case, from the ablative plural to the nominative singular. To us this was real fun, and to Mr. Adams it seemed real fun to hear us."

The genuineness and excellence of that play arose from the conscientious thoroughness of that work. How it would have spoiled that fun to have had one of the boys hesitate, or go wrong, or pause, knitting his brow and biting his lips, clumsily groping after some forgotten inflection of his paradigm! It is just the same in the demonstration of a mathematical theorem, when the mind grasps the whole process so vigorously, sees through it, from beginning to end, so clearly, that it sweeps on from the

* The father of the late William Adams, D.D., of New York.

first lucid enunciation of the data, through each consecutive step of the reasoning, unto the triumphant conclusion, and rings out that bugle-note of arrival at the goal (*Q. E. D.*) in unfaltering confidence. The very chalk laughs in the student's fingers; the dark face of the blackboard loses its solemnity; and the whole air of the recitation-room is filled with the fragrance of mirth. Peradventure a score or a hundred palms tingle and clap themselves together in irrepressible gladness.

All work loses its plodding tiresomeness in proportion to the perfection with which it is done.

Again, in order that work may become joyous play it must be done *handsomely*. He who in boyhood makes himself a neat penman will write legal documents or sermons or editorials, or will keep books of accounts, with less fatiguing labor than one who defaces every sheet of paper with scrawls and blots. This is not merely because the manual effort is more easy, but because the mind is perpetually refreshed with the sight of handsome pages.

The gardener who trims every border neatly, who makes every row straight or curving gracefully, and who tolerates no unsightly growths nor unsightly litter upon his beds nor along his paths, not only makes a comelier garden, but enjoys a real artistic pleasure; elevates himself by a real æsthetic culture; and, by the fine play wherewith he embellishes and relieves his work, makes it much less fatiguing and less depressing. He goes home to his cottage a less worn-out man, more apt to adorn its scanty door-plot with fresh green and cheerful blossoms, and quite sure to give more cheery and joyous and improving evenings to his wife and children. The housewife who makes every loaf and biscuit and cooky neat and shapefully, and loves to spread on every coat of frosting in comely patterns, and grudges

not to spend time in notching and scalloping the borders of her pies—who touches with deft art every plainest and commonest object and product of housekeeping labor—bears that labor with far less fatigue of body and of mind than she who neither sees nor seeks anything beautiful in the material products on which she is constantly and monotonously toiling.

If these simpler and lower labors are made less fatiguing by learning to do them gracefully and beautifully, much more is it so with the higher work for souls, in homes, in churches, in missions, everywhere. "In the *beauty* of holiness worship the Lord," and serve him.

Above all else, work can become cheering and refreshing play only when it is done under the impulse and inspiration of benevolent motives. No other labor wears us out so little as the "labor of love." There is work which we would not do for pay, to which no proffered pay could induce us, and from which no proffered pay could withhold us. Of all the fatigue of this and all the irksomeness of it we are made utterly forgetful and regardless by love to them for whose sake we do it. We need no verbal illustration of this. In toy-strewn, doll-inhabited nurseries; in silent, darkened chambers; in fields or shops where bread is earned by one pair of hands for many mouths, and in homes where it is prepared with no less fatiguing labor; in school-rooms where hearts and brains watch and toil for other brains and hearts, for the nurture and guidance and uplifting of other souls;—in such scenes of toil and care we all know what labor of love we have done for others, or remember with unutterable thankfulness what labor of love others, most dear, have willingly done for us.

There is no other such inspiration, so able to uplift the soul above fatigue and depression. Even when put to its utmost strain,

in sickness or peril of loved ones, it enables us to endure continuous effort under which, without it, the strongest would utterly sink. In ordinary times it not only upholds us under labor, but actually makes that labor a joy and a refreshment.

If this is true of natural affection, how much more is it of principled holy benevolence—of that love in which whosoever dwelleth, dwelleth in God, and God in him!

In heaven there will be no fatigue, no need of night for slumber or repose. There all work will be play—perpetual, tireless, joyous activity. We so conceive of that celestial activity hardly more by reason of the imperishable, undecaying, unwasting vigor of immortal spirits than of the unfailing power of that love which will be the perpetual motive to that activity—an eternal fountain of strength and of joy.

YOUNG HOPE IN OLD HEARTS.

There is often an assumption that only the young take hopeful views, and that old men are apt to be lamenting the degeneracy of the present times and insisting that "the former days were better than these." Is it always so? Look at Holmes and Whittier. Look at McCosh and Gladstone. Look about you at the whitest hair that is worn into the church which you attend or into meetings of your presbytery. Does not that white hair drape some of the sunniest faces?

The senior editor of the *Herald and Presbyter* some time ago announced in its columns that, having reached the age of fourscore years, he would withdraw from the responsible management of that paper and thereafter be only a contributor to its columns of articles subscribed with his initials. In a recent issue of the paper we find the familiar J. G. M. at the end of an article which shows how far from the alleged old-mannish tendency to which we have alluded this octogenarian is.

The article is on CLASS-MEETINGS. He quotes from a Methodist Episcopal paper some remarks on the decline of that means of grace, while the methods represented by Chautauqua, Epworth League, King's Daughters and Christian Endeavor engross the attention of the people. The quotation closes with the question—

Could it be that these, looking rather to

the helping of others and the class, to a personal experience of fellowship with God, the former are preferred—Vincent rather than Wesley, righteousness in life rather than godliness in experience?

To this Dr. Monfort cheerfully replies:

If Wesley were here, we fully believe he would say that the Methodist Church has attained a higher degree than in his day, even in securing the good for which class-meetings were designed. There is no change in spirit, but only in method. Wesley inaugurated new methods in some respects, and for this very reason, we may assume, that he expected his successors to use their sanctified common sense as to methods, in view of their increasing knowledge and the varying experience and progress of the world. The difference between Vincent and Wesley is not truly stated by the writer we quote. The two, tested by their words and deeds, show no difference between "righteousness in life" and "godliness in experience," and it is ungracious to assert the contrary. The difference in the Methodist Episcopal Church between now and fifty years ago is only in name and form. All their present societies are class-meetings and love-feasts. The changes in our Church are as great as in theirs, and the changes in both are all for the better. The Sabbath-school, prayer-meeting and other social means and efforts of fifty years ago were tinctures good and strong, with some mixtures not very good, but ever since they have been growing more wise and suitable. It may be many years

in the future before essences will take the place of tinctures in any church. Christians not only grow, but so, also, do ages and churches. The sun went back on the dial but once.

Those who have been in the church for a half century cannot fail to acknowledge the great progress that has been going on in spirit, methods and knowledge in all churches. Our remembrance of the prayer-meetings in our youth, compared with what we have seen in the last twenty years, makes them as different almost as the sun and the moon. They were never addressed except by ministers. If no minister was present, the elder dare only read a chapter and lead in prayer. A young people's or female prayer-meeting had not yet been invented. Women and young men kept silence except in song. We can never forget the first time we heard a woman pray. It was over sixty years ago, in a prayer-meeting after preaching in a Methodist church. The circuit-rider, John P. Durbin, after several prayers by men, at the close of a hymn said, "Let us all kneel down and pray; Sister Jewel, lead us in prayer." We were as much shocked, and felt about as much indignation, as when, over fifty years ago, we first heard the sound of musical instruments in religious worship at the ordination of Henry

Ward Beecher. We kneeled with the rest as we were told, and conjecture was on tip-toe, guessing what sort of performance was to be. As we heard the sweet, earnest voice, its tones of unction and earnestness, and the suitable and timely petitions, we had to wipe our eyes and keep wiping them until she and all the people said Amen. "Or ever I was aware, my soul made me like the chariots of Amminadib."

We have seen many changes and experienced not a few, and we feel sure that most of them have been for the better. Changes for the worse are almost always temporary. God is faithful. Zion is graven upon the palms of his hands.

The decline of the class-meeting is not a sign of decadence either in piety or activity, but an indication that the chief objects it had in view can be as well, and better, secured by a greater variety of methods and by furnishing the people with forms of fellowship and activity according to their diversities of taste and talent. The class-meeting will maintain its hold upon many as the favorite bond of communion and co-operation, while others will make double progress and do double work in other leagues and bands. The partial disuse of class-meetings is not a sign of declension, there are other signs of progress and growth.

CHRISTIAN ENDEAVOR.

Not often are two words united so as to constitute a more significant phrase—a phrase more richly fraught with Christian significance. What more does any parent ask of his child than faithful, obedient *endeavor* to fulfill his parental directions and counsels? What else or what more does our heavenly Father ask of us, with our limitations and infirmities, than faithful, obedient *endeavor* to fulfill all righteousness? How can all *following of Christ* by sincere but consciously feeble and fallible souls be better comprehended in one short phrase than in this *Christian endeavor*?

Young People's Society of Christian En-

deavor is surely a happy-omened name. It has caught the ears and the hearts of the Christian youth of our country quite wonderfully. At the eighth annual convention of this society, not a year ago, it reported 7671 local organizations and a membership of 470,000. Probably the number now exceeds half a million, and is steadily increasing. This membership includes young men and young women in evangelical Christian congregations who are communicants, and also those who are not prepared to profess a spiritual Christian experience, but are glad to take such part as they honestly can in *Christian endeavor*—endeavor to do good

and endeavor to avail themselves of whatever may help them to realize all that there is in genuine Christian experience. Could such youth place themselves in more favorable associations for the truth as it is in Jesus, preached and lived by those who have experienced its renewing power, to exert its full saving effect upon them?

A feature of this movement which especially commends it to thoughtful and experienced Christians is its loyalty to the Church as now existing in the denominational organizations which evangelical Christians have found convenient for Christian liberty of thought and action in true catholicity of spirit.

Each local society of Christian endeavor is in as close connection with the congregation of which it is a part as the Sabbath-school of the same congregation, and cannot be loyal to its own national organization unless it is first loyal to the pastor and officers of the local church to which it belongs. This loyalty to the Church, as a vital element in the society, works out in natural forms in the different denominations, adapted in each to its denominational environment.

We are glad to see that in our own Church the sessions and presbyteries are recognizing and helping their youth in their Christian endeavor. The Presbytery of Syracuse, as we learn from the *New York Evangelist*, lately held a special meeting in the interest of the Young People's Societies of Christian Endeavor in the congregations under its care. The writer in the *Evangelist* says:

Rev. G. B. Spaulding, D.D., of the First Church, acted as moderator, and made, as would appear in accordance with prior arrangement, a report affording an interesting array of facts and statistics relative to the organizations referred to. Reports were had from twenty-four societies, out of, if I mistake not, the thirty-eight churches within

presbyterial bounds. These twenty-four societies returned a total membership of 2011. The largest Society of Christian Endeavor within the presbytery is that belonging to the Fourth Church in Syracuse, having an active membership of 166. The Park Church, Rev. L. M. Clark, pastor, is but little behind with its enrollment of 151. The smallest society showed but twelve members.

... The leading object of the meeting was to bring the presbytery and the young people's societies connected with its churches into closer unity and more efficient work. From which source the desire and plan originated, the writer is unable to say, but happily both seemed intelligently awake to the great importance of the object sought, and diligently working for a successful issue.

Two of these societies, one at Cazenovia and one at Fayetteville, are in the practice of monthly or quarterly reports to the sessions of their respective churches. Like action was urged upon the other societies in the presbytery, as likely to aid in securing the unity desired, and still further in developing and fostering the idea that these organizations are within and part of the local church to which they belong. A gratifying exhibition of this feeling was made by several of the young people who took part in the exercises. The selection of proper committees and pertinent action toward still further carrying out the object as above stated closed the session.

We are informed that in no Church is there a larger number of these societies than in the Presbyterian. Under no polity, we believe, can they work more happily or usefully. We believe that such sympathetic and paternal treatment by sessions and presbyteries as has been exemplified at Syracuse will win the appropriate response of gratitude and docility, and make these societies truly helpful to their pastors in all worthy Christian endeavor. We shall be glad to receive, from any quarter, information or communications which may enable us to promote such worthy aims.

FOREIGN MISSION NOTES.

BY THE SECRETARIES.

Many years ago, at the time of the late Dr. Duff's visit to this country, certain points of comity were agreed upon among representatives of the different missionary societies. It was clearly understood that in countries where different denominations were carrying on mission work, the pre-occupation of smaller towns or districts by any particular society should be respected by others, to prevent crowding or interference; while capitals of countries, large and populous cities which were centres of extended regions, should be regarded as common ground.

The late missionary conference held at Shanghai, attended by 430 missionaries representing nearly every society in English-speaking lands, reiterated this principle in the following resolution:

That as a general rule the common occupation of smaller cities and the districts around them is not the most profitable way of utilizing our force, but that larger cities and districts should be considered open for common occupation, and especially so when they are bases for the occupation of the regions.

The vote in favor of this minute seems to have been unanimous, all the American societies having been represented. It ought to be accepted therefore as applicable not only to China, but to all other mission fields. A clear, clean-cut adhesion to the principles herein stated would put an end to all question among missionary societies as to the occupation of fields. Has not the time come for a clear, mutual understanding on this point, with positive disapproval on the part of all missionary societies of anything like partisan efforts to convert over again those who have been won to any Protestant church?

The Basel Missionary Society has recently observed its seventy-fifth anniversary. It has missions in India, China, on the African gold coast and the Camaroons.

Through its medical training-school it has also furnished many laborers for other societies. It reports 49 mission stations, 225 missionaries, male and female, and over 22,000 souls connected with its stations.

By the recent Russian edicts against the Jews, these people must henceforth reside in towns only. They can neither own any land nor even work the farm land of others. As much of the land in southern Russia has come into their possession, it is estimated that at least a million of Jews will be rendered homeless. Jews cannot have anything to do with mines or mining industries; they may not even be shareholders. Only to a limited extent are they allowed to attend the schools or the universities.

Light and shade constantly appear in the missionary sky. On one side of Africa the sultan of Zanzibar has issued a decree abolishing the slave trade. He has also decreed that, upon the death of their present owners, slaves are to become free, unless the deceased leave lawful children to inherit them. Ill treatment is to be punished severely, and every slave shall have the right to purchase his freedom by a reasonable price. On the next day after the promulgation of this decree—August 2—all houses used for the traffic were closed.

On the other side of Africa a missionary writes, "The steamer that brought us from Hamburg had on board ten thousand casks of rum, eleven cases of gin, four hundred and sixty tons of gunpowder and fourteen missionaries, all on their way to convert the heathen." What a comfort to think that in such a cargo the Lord knoweth his own!

Woman's work for woman has finally reached the native Christians of Madagascar. There has been a marked missionary spirit for years in the native church, but

not until recently have unmarried lady missionaries gone to the frontier to engage in educational and other work among their dark and darkened sisters.

A good report is made by the India mission of the Established Church of Scotland in Punjab. It has 2034 converts and 2465 pupils in its schools. During the year, 723 converts from heathenism were baptized.

The *Free Church Monthly*, September number, gives Tippoo Tib credit for having kept his engagements with Henry M. Stanley, at least commercially. He has had a wonderful career in central Africa. One of his caravans for the transportation of ivory and slaves to Zanzibar is described as having numbered three thousand. Two thousand slaves carried each a tusk of ivory, and one thousand more were armed to guard the carriers. But Mr. Stanley, by opening to Tippoo Tib the western commercial route down the Congo, has made it more profitable to keep his compact, resist the slave trade and engage in legitimate ivory traffic than to pursue the old bloody methods.

William H. Rice, Esq., of Chicago, has published in the September number of the *Missionary Herald* a manly exposition of, and protest against, the African liquor trade. Some one has said that the great handicap of Christianity in our day is that it must constantly apologize for *Christendom*. There have been within the last five years several very earnest notes of alarm in our missionary magazines in reference to this liquor trade; but, alas! they have fallen upon the tide of public sentiment very much as a small pebble falls into the deep—there is a momentary ripple and all has passed away. The difficulty has been that human greed is so much more active and constant and powerful than human conscience. Philanthropies are distanced by the unscrupulous and remorseless money-getter. One man in Washington under salary for the purpose of protecting the interests of liquor dealers against any unfavorable legislation is more potent than

a Methodist Conference or a Presbyterian Assembly, simply because, day after day and year after year, he represents a tireless and remorseless greed. On the same principle, a distillery near Boston, owned to a large extent by foreigners and sending to the African coast thousands of gallons of whisky per day, is more than a match for the entire Christian sentiment of New England. At least it seems to be so, for the evil moves on unchecked like the rush of the tides. Would that many other laymen would follow the example of Mr. Rice of Chicago and write up this subject, until not only public sentiment but our legislatures should give their influence to the suppression of the evil.

A HINDU ESTIMATE OF WOMAN'S WORK.

—Many months ago we published a statement from a Mohammedan paper of Lahore to the effect that Christian missions were undermining Mohammedan influence through their efforts in the schools and zenanas; that unless Mohammedans roused to effort they would lose their hold upon the young girls of northern India, and thus upon the future women, and of course their households.

A similar note of alarm comes to us now from Hinduism, which feels its strength shaken. A tract has been extensively circulated in Calcutta and other cities entitled "Are we really awake? An Appeal to the Hindu Community." We quote as follows:

The countless Christian missions at work in this country, especially in Bengal, are in a fair way of achieving their object, not so much, however, by carrying conviction to our hearts about the superiority of their religion, as by slowly and imperceptibly changing our ideas with regard to our moral, social and domestic life. The unflagging energy and the systematic efforts with which these bodies are working at the foundation of our society will, unless counteracted in time, surely cause a mighty collapse of it at no distant date. Any family man who lives in town will, on examining his household, discover unmistakable evidence of the absence of that domestic simplicity and spiritual integrity that marked the ways of our women only a decade or two back. . . .

Late as it is, unless we now shake off our lethargy and be upon our guard against the hard blows to which our society is daily exposed, it will surely be turned topsy-turvy in a few generations hence. It is impossible to hold our own long against so powerful a body, if we do not at once rise up as one man and make a determined opposition to their repeated onslaughts. Whoever has eyes to see will find that, repulsed at one point, they never give up their attempt, but assail us at another with renewed and redoubled vigor.

Speaking particularly of woman's work, the tract proceeds to say :

They have regular establishments of native women called "Bible-women," with their own ladies to guide them, whom they send on house-to-house visits, chiefly into the houses of the middle and lower classes of our community. Then, again, the missionaries have their schools for our little girls, to which, as there are no schools for them conducted strictly according to Hindu principles, we send our daughters without a moment's hesitation. Now, has any one taken the trouble of inquiring as to what they teach there? The absurdest Bible stories, to be sure! They teach our little girls to believe in Jesus, to renounce the faith of their parents, and to set at defiance the time-honored ways and customs of our society; and, strange to say, we suffer them without a murmur to impart this sort of iconoclastic education to those by whom our domestic piety will be upheld in the generations to come! Surely we are sound asleep, or we would open our eyes to this deplorable state of things. Now, can we not set up our own schools for girls, as we have in many places successfully established schools for boys? It is high time we should ourselves undertake to educate our little daughters, instilling nothing but the purest Hindu principles into their tender minds, instead of allowing them to be filled with destructive and disturbing ideas of foreign importation.

Not only have we these sporadic notes of alarm, but there is an organized movement in India known as the Arya Somaj, which is endeavoring to gather up in an eclectic way all the good it can find in Christian sentiment, example and influence, and, claiming for it a Vedic origin, to turn it directly against the propagandism of missions and the Christian community. In other words it is a war of self-defence, in which Hinduism is turning our own weapons against us. All these

things are significant. They are proofs that the work of Christian missions is not the harmless thing that some would have us believe it to be.

F. F. E.

In speaking of the death of Cardinal Newman, the *Missionary Record* of the United Presbyterian Church, after alluding to his unfortunate movement in the Anglican Church and his final withdrawal from it, says :

And yet to the close of his long life, Cardinal Newman lived in the affectionate admiration of the people of England. No man dared to doubt his singleness of eye. It was felt that, if ever saint did, he sought to follow in each successive step the "kindly Light" which in a time of perplexity he invoked, as he sailed from Palermo to Marseilles, and which he has taught thousands to invoke in every communion of Christendom. He could not have had a more popular assailant than Charles Kingsley, and the ground of his assault was one which appeals with special power to our English and Protestant sympathies. But somehow the people sided with Newman, and his final answer was received and read with enthusiasm. And yet, with all, he had few followers in the communion in which he found rest. Men loved him because he was a child-like believer and a great teacher of the verities which belong to all Christian communions, and because he breathed a spirit which no excessiveness in his surroundings could make too narrow, nor would any statement of the grounds of his influence over the English people be complete if it failed to notice his command of the English language. One could not read his most fugitive letter to the *Times* on some topic of the hour without feeling proud of his mother tongue. It is questionable if, in the long history of our literature, the English language has ever been written with equal clearness, purity and grace.

It is worthy of special note that a Scotch Presbyterian missionary monthly should have used this manly and candid language in reference to a Roman Catholic cardinal. Evidently the judgment of mankind on religious subjects is coming to be clearer and more discriminating. Fulminations, wholesale denunciations, are passing away, and while convictions are none the less clear, discrimination, justice, truth, is at a premium.

The United Presbyterian Synod of Scotland has taken strong action calling for an advanced movement all along the lines, and in raising enlarged missionary funds. May not the impulse extend to the churches of this country, and thus help to lift a cloud which rests upon our foreign missionary work?

So far as we have seen, all Presbyterian papers in this country and in Great Britain speak favorably of the Plan of Union agreed upon by the Presbyterian bodies represented at the late Shanghai Missionary Conference. The doctrinal basis adopted was that of the Apostles' Creed, the Nicene Creed and the Westminster Confession. The relation of each missionary to the Union Church is to be determined by himself. Those who retain their connection with home presbyteries may have the right of discussion in the China Presbytery, but not a vote. The freedom thus allowed commends itself, and yet it may be doubted whether the result to the Chinese presbyteries and synod will be so complete if all do not unite heartily as full members, and so make the most of the Presbyterian Church in China.

Two farewell missionary meetings have recently been held in New York, the first in Lenox Hall, September 19, on the departure of four missionaries to Persia, and the second in the University Place Church (Rev. George Alexander, D.D., pastor), the occasion being the going out of eleven missionaries to India, one of whom, Rev. H. D. Griswold, was at the same time ordained by the Presbytery of New York.

The names of these missionaries, with the missions to which they have been assigned, will be found in the "Missionary Calendar" of this issue. The Calendar also contains the names of a large number of others who left for their respective fields at other times during the summer and autumn. The entire list comprises most of the reinforcements assigned to most of our missions during the current fiscal year.

It must be borne in mind that this number, though large, includes all the appointments made by the Board within the past

eight or nine months. Let all these missionaries, new and old, to whatever mission they belong, be especially remembered in prayer at the November Monthly Concert.

MISSIONARY CALENDAR.

DEPARTURE.

From New York, for Brazil mission, July 26, Miss E. R. Williamson; for Laos mission, Rev. and Mrs. Stanley K. Phraner. August 20, Rev. and Mrs. W. A. Carrington and Rev. W. A. Waddell. For West Persia mission, September 20, Rev. and Mrs. Turner G. Brashear and W. S. Vanneman, M.D., and wife; for Furrukhabad mission, India, Rev. and Mrs. H. M. Andrews. For Furrukhabad mission, September 30, Rev. and Mrs. H. D. Griswold, Miss J. L. Colman and Miss Margaret Morrow; for Lodiana mission, Rev. and Mrs. A. H. Ewing; for Kolhapur mission, Rev. and Mrs. W. H. Hannum, Rev. J. M. Irwin, Miss Rachel Irwin, Miss Esther Patton (returning).

From San Francisco, for Siam mission, July 31, Rev. Robert Irwin and W. A. Briggs, M.D., and wife. For Western Japan mission, July 31, Rev. and Mrs. J. W. Doughty. For Eastern Japan mission, August 23, Miss A. K. Davis (returning). For Shantung mission, China, August 23, J. L. Van Schoick, M.D., and wife and Mrs. M. M. Croesettee. September 23, for Pekin mission, China, Rev. and Mrs. A. M. Cunningham; for Canton mission, Rev. and Mrs. J. C. Melrose and Rev. and Mrs. W. H. Lingle; for Central China mission, Rev. W. J. Drummond, Miss Annie R. Morton, Miss Mary E. Cogdal, Miss Effie D. Worley, M.D., and Mrs. Frances G. Butler (returning); for Shantung mission, Mrs. M. M. Hayes (returning); for Siam mission, Rev. Willard Cooper, Miss Larissa J. Cooper, Rev. and Mrs. F. L. Snyder, W. R. Lee, M.D., and wife and Miss Sarah E. Parker.

From Liverpool, for Gaboon and Corisco mission, September 10, Rev. and Mrs. A. C. Good (returning), Rev. A. W. Marling (returning), Rev. and Mrs. G. A. Godduhn, Rev. and Mrs. H. L. Jacot, Rev. and Mrs. W. S. Bannerman, Mrs. W. C. Gault (returning), Mrs. C. De Heer (returning), Mrs. L. Reutlinger (returning).

ARRIVALS.

From Soochow, China, July 19, Rev. J. N. Hayes and family.

From Shanghai, China, August 9, Rev. J. N. B. Smith and family.

From Chefoo, China, Rev. J. L. Nevius, D.D., and wife.

DEATHS.

At Batanga, West Africa, May 14, Rev. B. B. Brier.

At Seoul, Korea, July 26, J. W. Heron, M.D.

HOME MISSION NOTES.

BY THE SECRETARIES.

There are encouragements for the Board and bright examples for the Church in many of the responses which come daily to the appeals for aid in removing our oppressive debt. We subjoin a few specimens. "A Brooklyn lady" writes:

Enclosed you will find \$20, which I wish divided equally between the foreign and domestic mission societies towards liquidating the debts. I can only wish I had fifty times as much more to send.

An honored president of a western college writes, with \$10:

This is the identical bill I received for a Sunday's sweat in August. Please credit it to — to help the debt.

A lady writes from Indiana:

The *Interior* recently mentioned the debt of the Home Board, and suggested that extra collections be taken in the churches to relieve it. It would be useless to attempt this in our church—our people think they are doing all that they can for the boards; but I inclose you a draft for \$10, which can take the place of the church's work. If you must credit it, please do so with initials.

A New Mexican evangelist, Pedro Padilla, writes in very quaint Spanish-English how he preached to his people on the debt which Christ paid for men, and adds:

After sermon, I present to my congregation the card that you sent me. After I read it in public, I anticipate myself to make some remarks of what the card contains. In following, a collection was made, pointing a list as follows:

Bernardo Vigil, . . .	\$4 00
Jesus Perez, . . .	5 00
Mrs. Inez Torrez, . . .	2 25
Luis Garcia, . . .	2 50
Bitor Chavez, . . .	2 50
Jose de Jesus Chavez, . . .	2 50
Delia M. Hills, . . .	2 50
Mrs. J. P. Hills, . . .	2 50
Amadeo Maez, . . .	1 50
Total, . . .	\$24 75

The names show that most of these generous givers are recent converts from Romanism. Let us commend the example of this little Mexican church, giving so freely out of its penury, to the great number of our churches which gave nothing to home missions last year. A like amount from each of them would yield the Board nearly \$50,000. This church reports only forty-four members, and this collection was taken at the first service in their new church edifice.

An elder writes:

I have just been struck by a sentence on page 199 of *THE CHURCH AT HOME AND ABROAD* — "Pastors, elders, deacons, men, women, all together, lift! LIFT!" Being an elder, I suppose I must heed the exhortation, and so inclose check for \$550 for the debt of the Home and Foreign Boards. Please credit Mr. and Mrs. G. L.

All of which is respectfully commended to the rest of our thirty thousand elders and deacons. W. I.

We give the following extract from a recent letter from Rev. Charles H. Cook, our devoted and very successful missionary among the Pima Indians, in order to call attention to the good work of his elder and his family in holding the fort during their pastor's absence:

Arrived here last week and found the deserts green and beautiful, in some places however so flooded as to delay railroad and other travel. The Gila river is still high and not fordable.

Our elder with his son and a granddaughter, one of our Tucson pupils, who plays the organ and leads the singing, has kept up the meetings all summer with a good attendance.

We will be ready to commence building as soon as the roads will permit us to haul lumber from Casa Grande, probably next week. If you can send us \$25 and the Church Erection Board as much next month, we will soon finish our first church.

The following is a very common story to the Board, and it has in it lessons upon our frontier work:

Last year we had a big crop, but worth comparatively nothing. This year prices are good, but the country has nothing to sell. This sort of thing is not found to be particularly conducive to the material interests of the country, and, as a consequence, my people are in no better circumstances than they were a year ago.

The spirit of our missionaries is seen in the following extract:

Our church made a small special collection for the debt some time ago. Last Sabbath another special effort was started at my other church. Personally I made a contribution to the two boards just after the Assembly made its recommendation. But now that the debt has not been removed, and you have cut down my appropriation fifty dollars, thus making me an involuntary contributor in that amount, I feel that I ought to make still another contribution. I saved a little money by not taking a vacation; so when the treasurer sends me the amount for the quarter, please let him retain ten dollars for the debt from me.

It may interest our readers to take a look into a home missionary's home:

My wife first stepped into our log cabin May 12, and has not been over a few hundred yards away since. We are living in rather an inconvenient way, having only one room a little over thirteen feet square and *no chairs*. Bad weather, which hindered my preaching, has also interfered with house matters. But despite our "roughing it," we are happy and hopeful for the future. Our little home missionary is a fine, healthy boy of twenty pounds weight at five months. Please do not fail to keep out ten dollars from this quarter—his first contribution to the Board of Home Missions.

Our readers will be interested in Dr. Jackson's last letter to the Board. He writes from Point Barrow, the most northern point on the main land of North America. It seems he has been across the Behring Straits to the Asiatic side, and we must not be surprised to find him next summer establishing missions among the "Tchookt-chees" in northeastern Siberia.

The ice left Point Barrow, so that the ships could get in, four days ago. Professor Stevenson reached there day before yesterday, and we yesterday morning. I was on shore with him much of the day yesterday. Last night a southwest gale commenced and we had to put off fifteen miles for shelter. All of the vessels have been lying at the edge of the ice park from one to two weeks waiting to get in. We have been with the whaling fleet (thirty vessels) for nearly a month. I have visited nearly all the native villages on the Arctic coast of Alaska and four in Siberia. Have been over to Asia three times so far. Have seen to the erection of the Congregational mission building at Cape Prince of Wales, and the Episcopal at Point Hope. As soon as arrangements are perfected here for Professor Stevenson, we will sail southward. Twice we have had to heave up the anchor and run from the ice. For four weeks the sun has not set where we have been. However, the weather has been so cloudy and foggy that we have not seen much of him. Thermometer at noon registers all the way from 38 to 48 degrees. This noon at 41 degrees. Many days it stands at 45 degrees. The officers and men are clad in fur coats, vests, pants, boots and mittens, and some of them have fur caps. What would you give for a few whiffs of our air? The Arctic ice pack, covering an area almost as large as all Europe, is close by us.

NOT LOST BUT TRANSFERRED.—Tower City church in North Dakota is exceptional in its warmth even without a regular pastor. The good work of Rev. Mr. Baskerville, for six years the pastor, still shows plainly. Owing to the crop failure there is not much more than one half the membership of six years ago, many having moved west to Washington. In Centralia, Wash., the entire choir that formerly sang at Tower City are singing in a new church, fifteen hundred miles west on the coast. So the work of the Tower City church is not lost, but only transferred.

CUTTING DOWN APPROPRIATIONS.—The general understanding with regard to the help we grant the missionaries, which has become a law in the case, is that the congregation thus aided shall steadily advance toward self-support, each year giving more

than the year before, and drawing correspondingly less from the Board. So that if a church advances \$50 on its support and asks \$50 less of the Board in a given year, it is almost sure to obtain the appropriation; for this shows growth in the right direction, advancement toward the goal.

The Board, scarcely ever having on hand all it needs or all it can profitably use, is bound to keep this thought in view and constantly to urge the church toward self-support; and knowing how much easier it is to draw from the Board than to draw from their own pockets, the Board is sometimes constrained to seem somewhat severe, when it is really unable to grant the whole amount asked for. Sometimes a presbytery whose churches are nearly all dependent, in part, on the Board will vote an appeal to the Board for what they know to be too large an appropriation. The moderator of a large western synod, himself a missionary of experience, said in open session two years ago, "that three out of four of the churches on the Board's list ought not to be there." From another western synod another missionary says, "that almost every church aided by the Board could easily bear to have its appropriation lessened by \$25 or \$50 a year."

And yet there are complaints that the Board is cutting down the appropriations! that the Board is making the poor missionaries pay the debt!

But let it be said that the Board intends to pay all it owes. It always has done so. What it agrees to pay it does pay. It cannot always pay when quarter day comes; but ultimately and as soon as possible it pays to the uttermost farthing. The Board may be slow, but it is always sure. The congregation may negotiate with the pastor for a salary of \$800 a year *presuming* on the Board for \$300, which it applies for to the Board. The Board, carefully looking over the case and other cases on hand, may be able to grant but \$200; but every penny of that \$200 it may be expected to pay. So it has been in the past, so may it continue to the end. It has agreed to pay \$200, and it expects to pay it.

So whatever the contract between pastor and people, or whatever the presbyterial committee may recommend, the Board may be depended on to do what it promises to do.

Missionaries are now waiting for what is due by the Board. It may be too little, if so we are very sorry—the season has come that they need it badly—you must try to have patience with us till the churches furnish us with the funds; but "the Lord reigns," and by his blessing we intend to pay you all.

SYNODICAL AID.—The Presbytery of Syracuse has undertaken the work of synodical aid with a good deal of vigor. Rev. Alfred E. Meyers, of Syracuse, acting as missionary in that presbytery, writes:

I enclose reports of labors in five congregations and an application for aid for Rev. Frank W. West. The two churches over which he has labored we have feared might need to be closed. But in each case (Whitelaw and Oneida Lake) the church is the only church in the place or within several miles, and a large territory (probably thirty miles square if not more) would have been left without the gospel. The churches will need less aid, we hope, after a year or two. This is the third minister we have settled in forlorn fields in about a year.

Details concerning the work for which I was commissioned at Hastings and Parish for the term of three and two third months, ending August 31, 1890, will be found in the accompanying report of Rev. H. A. Manchester, by whom most of the work was done, and to whom all of the grant will be paid over by me.

The report of Mr. Manchester is:

The condition of the church and its work at Hastings is not much changed since the last report. The congregations have been a little larger; the Sabbath-school has had about the same number in attendance; one member has been received into the church on confession. There have been a number of improvements in the church fixtures, as lamps, carpets, etc., and an effort, happily successful, to pay every outstanding debt. The amount of these debts was small, but the effort was great, for we are very poor out here, and now there is no debt. A great revival is our great need.

At Parish, three miles distant, there are many reasons to be highly encouraged and a

few reasons to be slow and careful. The congregations there have steadily increased from 35 and 40 in the spring to 80, 90, 100 in August. Services have also been held there on Sunday evenings alternately with Hastings, and at these evening services of song and short sermons many have been seen who for years held aloof from all religious services. With patience, tact and grace a wonderful work can be done for Parish. A half dozen people who formerly had little sympathy with churches have confessed to me privately that their views have changed, and not only are they in favor of churches, but of a new church, and they will be among its members when it is organized. A Sabbath-school was also organized at the direction of Rev. A. E. Meyers, of the home mission committee for the presbytery, which has outgrown all expectations, but is rather variable and uncertain yet. It is with many regrets that I leave that field. There is work there for some one. May one be found to do it.

Of the work at Constantia and West Monroe, Mr. Jack writes as follows:

The work for the summer was begun on Sunday, May 11, 1890, and continued throughout a period of four months. It was deemed advisable by the committee of the Presbytery of Syracuse to put forth an effort to revive the work at a place named West Monroe. This

place is just five miles distant from Constantia; and the two, if properly worked, promise to make an average good charge. In agreement with instructions received, work was begun on Tuesday, June 3, 1890. This also was in compliance with the earnest desire of the people. At this time the church had been closed for twelve years, and only a few remained who had any vital interest in religious affairs. During the initial visitation, which continued for two days, June 3 and 4, there was manifested on all hands a desire that the church so long closed should be reopened. The church is distant from West Monroe about a mile and a quarter. On Sabbath, June 8, service was conducted at which about fifty persons in all took part. Thus the work so favorably commenced continued to increase in interest and prosperity. Shortly afterwards the committee of the Presbytery of Syracuse, Revs. Alfred E. Myers and Isaac Swift, paid a visit to the congregation gathered together. This visitation occurred on July 17. At the meeting twelve persons professed their willingness to covenant together and take upon themselves the vows of church members. Arrangements were made accordingly, and preparatory services were held at Constantia and West Monroe, July 26, 1890. On the following Sabbath, July 27, the sacrament of the Lord's Supper was dispensed at both stations.

CORRECTION.—In his article on Wilson College in our September number, Dr. Edgar spoke of Wilson as "perhaps the only woman's college started by the larger gift of a woman." He is glad to learn that Smith College at Northampton, Mass., was also started by Sophia Smith's gift of \$400,000.

THE HOME MISSION LETTERS in this number show how the financial straitness pinches home missionaries, and with what patience and pluck they are standing it. The failure of crops in Nebraska has, no doubt, diminished the income of some east-

ern contributors to the treasuries of the Boards, but if they read the letter from Nebraska (page 453), they will not feel like letting it diminish their contributions. Do any of us *feel* that drought as they feel it in Nebraska?

And let not the Nebraskans be disheartened. Young states are almost as certain to have such seasons of financial distress as young children are to have the measles and the whooping-cough and chicken pox—and they are even more apt to live through them.

CONTRIBUTED ARTICLES.

SOME ASPECTS OF THE INDIAN PROBLEM.

R. W. HILL, D.D.

THE POLICY OF THE GOVERNMENT WITH REFERENCE TO LAND.—From the earliest settlement of the country the right of the Indians to their lands has never been fully conceded. The right of conquest and purchase and the rights accruing to discovery so early impaired the title of the Indians that some of the European nations refused to recognize any right to the soil as appertaining to the Indian inhabitants. The United States, however, has always recognized a right of occupancy, but it has been judicially determined that the fee to all Indian lands not expressly patented to Indians is in the United States. The government has always asserted its right to dispose of all Indian land to whom it saw fit, subject only to the Indian right of occupancy, and has made reservations and moved tribes of Indians from place to place. Up to within a few years it was not disposed to set apart lands for the individual, although in 1828 it agreed to grant title in fee to the Indian nations now in the eastern part of the territory. So long as the fee is left with the government, the Indian has no assurance that he will be permitted to retain possession of his land; and even in the case where the land has been deeded to the Indians conditionally, there is always a fear that the government may be induced to recall the grant. The policy of giving a fee simple title to the land either to tribes or to individuals is one which assures permanent possession, or at least possession for a long time. Whether the better way is to grant the land to the individual or to the tribe, as has been done in the territory, is hard to say. The latter has worked well up to the present time, but with the new conditions under which the next few years are to be passed it is questionable whether holding in common can be continued or is desirable. One fea-

ture of this system is that large tracts remain unimproved, and much of the best land is taken possession of by a few wide-awake and energetic men. Among the Chickasaws thousands of acres of the best and most desirable land are owned by a few who have had it fenced, improved and rented by white men. Under this system there is no incentive to improvement, as the land is likely to pass into the hands of others. At most the tenant has only the right to the occupancy of his farm, with a right to dispose of his improvements. At the same time it must be remembered that had the Indians held their lands by individual title since the same were patented to the nations, there would be little of it in Indians' hands to-day. The only check to its alienation to the whites, who have been eager to obtain possession of it, has been the fact that the Indians have had no right to sell other than to the United States. A proposition was made to the Cherokee Nation for the purchase of six millions of acres of its lands by a syndicate, and were it possible to give a title to the outlet there would be several offers for it more advantageous to the Cherokees than the offer of the government made through the Cherokee Commission last fall. Since the Dawes law was enacted the policy of the government in the matter of land has changed, and now the individual is to be fully recognized in the ownership. Shall this policy be carried out among the civilized tribes, or shall they be left to manage their internal affairs according to the provisions of their treaties? So far as they are concerned it will not be long before they allot their lands, if the government does not take the matter in hand. Many of the leading men see this, and are preparing for the inevitable. When this does take place, unless some plan is adopted

by which the ignorant will be cared for, the full-bloods will get the poorest farms and the most undesirable locations. And yet, under the present order of things, they go to the hills in preference to the prairies, and with rich land in sight prefer to take up their residence where it will be hard to make a living out of the soil. In the Cherokee census of 1880 there were only five fishermen listed, sixteen hunters and two trappers. It is probable that these were all full-bloods or negroes. It will be interesting to watch the steps taken for the distribution of the common lands; but there is no doubt that in the near future it will all belong to such as have white blood in their veins. Were Congress to undertake the allotment of these lands, the same results practically would be reached, for the large admixture of white blood has given control in all the nations to those who would pass for other than Indians. Here, where the Indians are fitted for severalty if they are fitted for it anywhere in the United States, is the first place where it should have been tried, and the benefit of the experiment would have been of advantage in all other cases.

THE WILD TRIBES.—Especially is this statement true of what are called the blanket tribes, and of those Indians who are occupying the small reservations which have been carved out of portions of the lands originally set apart for the Cherokees and Creeks. Among the blanket tribes the so-called "squaw men" are a source of all the evils which have held back these Indians from advancement. To them civilization is the last thing which is desirable, and their influence is so great that, whenever the younger Indians are moved to take steps for the betterment of their condition, they are able to array the leading members of the tribes against the movement. To them, perhaps more than to the conservative element in the Indian character, is due much of the lack of success which has attended the young Indians who, educated at Carlisle and other eastern schools, have returned to their people only to fall back into the old ways and resume the blanket. How strong

is the opposition of the whites who live among the blanket Indians to the advancement of the Indians can only be realized by those who have seen the demoralization of Indians who returned to their homes from school, full of high hopes and worthy ambitions, only to weary of ridicule and opposition in a comparatively short time and surrender the fight. The young men are met with sneers and are discouraged from effort to improve farms and make homes for themselves. They are told that the government owes them a living and has agreed to keep them supplied with food and clothing, and therefore it is not necessary for them to work; that if they do succeed in raising a crop on the little farm, it will do them no good, as there is no market for their produce. They are told that civilization is a sham, and at best is only fitted for the whites and not for the Indians, and that every attempt to civilize the Indians is founded on a desire to deprive them of rights.

As an illustration of the evil influence of these white men on the young Indians, permit me to say that last fall I was at the Cheyenne and Arrapahoe agency at a time when the people were all gathered for the usual issue of rations. It happened that quite a number of the boys and girls who had been in attendance at Carlisle were just returned. Some of the white men desired to get up an Indian dance, and, not content with the older men and women, secured all the young people from Carlisle to give an exhibition dance. To get these the white men paid each boy and girl a certain price. One only refused to go into the dance, saying to his tempters that he had been taught better at Carlisle and had promised to abandon all such habits. He was offered a horse and a full suit of dance clothes if he would join, but he steadfastly refused; and when I saw him, he was standing outside of the circle. The dance dress is the old savage dress, with various ornaments. As the dance proceeds, the Indians, inspired by example, recite their deeds of bravery in war or their intentions should war break out. The brandished arms, the grotesque

contortions, the incessant beating of the war-drum and the flickering light make up a picture of barbaric display which leaves a lasting impression on the mind. It is not to be wondered at that these young Indians soon yield to the strong influence of such gatherings, and, in order to show that they are worthy members of their tribe, cast aside all the belongings of civilized life. Very few of the Indians in that part of the territory retain for any length of time the habits of life they are taught at school. Among the Kiowas, Comanches, Cheyennes and Arrapahoes, with possibly five exceptions, all the educated Indians have returned to the blanket. Two among the Kiowas are trying to organize the returned students into an association for mutual help. What their ultimate success will be remains to be seen.

RESERVATION SCHOOLS.—And right here let me say that schools on the reservations organized on the plan of Hampton and Carlisle will do more for civilization in one year than schools remote from the people will do in five. I mean by this schools as fully equipped and with the same efficient support from the government. At these schools the government lends its aid in the matter of discipline and control of the children. If it will do as much for similar schools to be located on the reservations, a long stride will have been taken. Hitherto, however, there has been a divided responsibility, which has worked disastrously. The agent has had charge of certain matters connected with the management of the school, while other matters were regulated directly from Washington. Jealousies and quarrels were frequent between agents and teachers, and as a result the schools languished. Let the superintendent in charge of the school be as completely responsible for its efficient management as is the superintendent of one of the large training-schools. Give him the same control over the selection of the children and over all matters of discipline and attendance. Back him with all the power of the government in compelling the attendance of the pupils, and with a proper corps of true Christian assistants the reservation school will be the

most efficient agent of civilization. It will educate not only the young, but the old as well. The processes will awaken the interest of the people, and soon there will be perceptible improvement in the life of all who are within its circle of influence. The eastern school does good. It is a practical illustration of the capacity of the Indians for receiving education, and it is to all the people of the United States an object lesson. It awakens their interest and sympathy in the cause, and it crystallizes a strong influence in behalf of fair and righteous considerations of the various elements of the Indian problem. All honor is due to those who have done so much to make these schools successful; but what is now needed is to carry their most successful methods to the reservations, and apply them to the great mass of Indians, who cannot possibly attend the eastern school. Not one less in the East, but a similar school on every reservation, equipped with all the practical methods of industrial education, and with the moral force of the nation behind it. And this leads to the query as to what shall be done for the Indian after he has left the school. Among the civilized tribes the young Indians are treated precisely as our white children are treated by their parents, and there is no lack of suitable occupation for all who are willing to work. Farms are either already opened or await their hand. With more or less means and with the example of the people to encourage them the young people naturally settle down to substantial citizenship. On the reservations, however, there is little or no encouragement for industry, and in consequence the application of the Indian to the task of earning a livelihood by the exercise of the trade he has acquired is very rarely seen. Very few farms are owned, and of these few are cultivated, by the Indians. Lately a movement has been contemplated by our law-makers which opens another question. A commission has been appointed to negotiate for the surrender of all lands in the Indian Territory lying west of the 96th degree of west longitude. If these negotiations prove successful, the question will arise, What shall be done with the

Indians? Either they will have to take lands in severalty on the reservations now occupied by them or be removed to some new place. If the latter, where? The government says, to the Cherokee country, where by the treaty of 1866 it was provided in the 15th article that "The United States may settle any civilized Indians friendly with the Cherokees and adjacent tribes within the Cherokee country on any unoccupied lands east of the 96th degree on such terms as may be agreed upon by any such tribe and the Cherokees, subject to the approval of the President of the United States" on certain conditions. The Cherokees object to the settlement of these Indians for several reasons, the first of which is that they are not civilized, although they are friendly, and that in consequence of their lack of civilization they would prove a demoralizing force hard to control, and greatly retard the progress of the nation. Another reason for objecting is that in the home tract of land which is supposed to contain, according to their patent, seven million acres of land, there are in reality less than six million acres, and therefore not more than enough for the use of the Cherokees. Assuming that the Cherokee Nation numbers thirty thousand people, there are only 200 acres for each person, and when the worthless tracts are taken out, there will not be to exceed 150 acres; so that the plan proposed for the removal of the reservation Indians to the Cherokee country, giving to each one there a tract of 160 acres, must fail. To give an Indian who knows nothing of work, who has no means to open a farm, and whose life has been spent in the saddle, a tract of 160 acres and say to him, This is your home and on this you must henceforth live, depending on your own labor for a livelihood, is certain speedily to settle the Indian question by the destruction of the Indians. Severalty is one of a number of ascending steps which will lead the Indians to civilization and useful citizenship, but it is not the first step. In order that severalty may be a measure of good to the Indian he must first

be prepared for it. It is useless to expect any good result from it unless by education in useful labor the Indians are fitted for independent life. It is desirable to break the tribal bond, but it is more desirable to teach such habits as will cause that bond to become irksome. The habit of earning a living by labor will soon break the tribal relation; for what one earns by the sweat of his brow becomes too valuable to be lightly disposed of, and the habit of accumulation for personal benefit soon grows too strong for the individual to be willing to surrender his earnings to a common use. When the blanket Indians are fitted by education for severalty, then it will be time to settle them on separate farms; but until such education is given, it will prove disastrous.

OKLAHOMA.—The settlement of Oklahoma, and the consequent organization of a territory in immediate proximity to the Indians and the extension of the laws and regulations of that territory over the Indians who are to be comprised in its population, will have a marked influence on the Indian tribes. It is safe to say that so far as self-government is concerned, it will be but a few years before all the Indians will be citizens of the United States and citizens of the new commonwealth. One bill has been introduced into the present Congress to organize the state of Columbia and include in it all the Indian nations in the territory. It has met with decided opposition from the Indians; but the day is not far distant when something of the kind will happen. In order that the people may be prepared for it, it is the present duty of all who have an interest in the Indian cause to see that they have a fair chance to fit themselves for the new relation which they will sustain to the nation. Were all the Indians ready for the responsibilities of citizenship, it would be the best thing that could happen to them to make them citizens at once; but while many are ready, the great majority are not fitted for the responsibilities which would then devolve upon them.

FISKE SEMINARY, OROOMIAH.

MISS ANNA MELTON.

A year ago we were saying "Peace be with you," and the girls were going outside our gates. A long, hot summer finally passed away, in which I met most of them in their village homes, and attended one of their summer religious conventions.

October 16, 1889, they reassembled with smiling faces. Some of the old faces were missing, but more new ones were present. When we made up the roll there were 67 boarders and 17 day-scholars. During the year two were married, but their places were soon filled.

October 30, we started with the smaller children of the village, both boys and girls. They came pouring in like high water at the spring floods, so that two teachers were necessary. But when we charged tuition and as the cold weather came, they diminished to 30. These came very regularly. When spring opened the streets were alive with children three, four, five and six years old. It seemed a shame that this state of affairs should exist right in the mission gates, so we opened what we wished to call a kindergarten, but which, for lack of material and a proper teacher, was not worthy the name. However, I think it was one of the best things we did. This has continued with a regular attendance of thirty and six or eight irregulars, so we have had a total of over 140.

The same studies were pursued as in former years, but a greater effort was made to keep to the "course" adopted by the mission.

We have done what we could in the various lines of needlework. One insurmountable hindrance was the lack of a suitable teacher; yet some of the older girls have learned to sew beautifully by hand, and some few are fairly good at certain kinds of native fancy work. The number of articles made was 189. It is only a beginning, but it is a question if it will ever be more than that, for it demands time, thought, labor, skill and means.

It is more difficult to give the moral and spiritual state of the school. I can only say that the universal desire to do good and shun evil was carried out in the lives of the girls.

In the school of young girls, the oldest not more than sixteen or seventeen, we cannot expect to find deep Christian experience. This is the time of the sprouting of the seeds of the new life, or at most its early growth, and not the maturity.

Early in the fall a voluntary noonday prayer-meeting was started, and kept up all the year by the girls themselves. It was gratifying to see the zeal with which they met, and there was a decided improvement in the tone of the meetings toward the latter part of the year. During the winter they attended the evening meetings in the village, and some of the older ones seemed much benefited. The conviction of sin and awakening into a new life were not very marked, yet I believe in some instances it was real. Quite as marked, or more so, was the awakening of those who had called themselves Christians. Sixteen of the boarders have given their names to the church this year, and ten have received communion. There were thirty-five old members, making in all fifty-one, and leaving sixteen who have not openly confessed Christ.

REUNION OF GRADUATES.

Immediately after the usual public examinations eighty-two former graduates assembled; these being such of the 166 living near or so situated that they could come. Just forty years ago the first class went out. The first afternoon was spent in reminiscences of classes and teachers. In the evening there was a tea-drinking and social; at 5 A.M. the morning prayer-meeting, conducted by Mrs. Shedd, and after breakfast a Bible-reading, led by Miss Van Duzee; then a talk by Mr. McDowell and the organization of the alumni.

Twenty classes have gone out from Fiske Seminary, making an average of one every two years. These classes include 166 graduates, thirty-nine of whom are now dead. Some are in other countries, some in the mountains, but over two thirds in the Oroomiah plain. For some years a reunion has been desired, but not until this year were the invitations sent out,

and on the last day of school the house was crowded with old school-girls. They came directly from the chapel to the primary school-room, where tablecloths were spread on carpets and dinner served. Afterwards they assembled in Morton Hall, in our new school building. Miss Dean gave the address of welcome and one of the older girls responded. Then came a report of the classes and reminiscences of Misses Fiske and Rice, also of the prominent Nestorian teachers. They then adjourned to the yard and indulged in a social chat. After supper they were addressed by the pastor in

the chapel. When they returned, tea was served in Morton Hall. It was pleasant to see the class attachment, though I do not think it is as strong as in America. Dr. Labaree closed with remarks and prayer, and they adjourned to the roof for the night. Early the next morning at 5 o'clock they met for prayer, Mrs. Shedd leading the meeting. Some of our guests seemed a little worse for the night, because it is not always easy to make eighty-two guests comfortable, even if they do only require a pallet, a quilt and the housetop; but we did the best we could.

A CRESCENT OF MISSIONS.

REV. ARCHIBALD A. MURPHY, PHILADELPHIA.

It was my privilege during the past winter and spring, in company with quite a number of evangelical Christians, to visit the missions around the eastern end of the Mediterranean Sea.

The first of these stations was that of the United Presbyterian Church of this country, in Egypt. They have a fine college at Asiout, to which several of us rode on a certain Friday night after our arrival at the wharf. The various literary societies had been kindly retained in session until we came. A native professor at my side translated what the young men said, and the sentiments expressed would be worthy of a high school at home. The three things which they thought that Egypt needed were better government, education and Christianity.

Dr. Alexander, with whom we had the pleasure of talking after these exercises were over, told us that there were signs of a reformation about to take place within the Coptic church. He told us of a young man, a student in their college, who had withstood the patriarchs and a number of bishops face to face in regard to the ignorance and impiety of the priests. He said that a young priest in Asiout, where there are a number of Copts, comes to him and his colleagues for religious truths to preach to nightly audiences of four hundred, and that they give him evangelical sermons like those of Spurgeon!

"The American Mission" at Cairo occupies a handsome building in the midst of the city. Thither we repaired early on a Sabbath morning to attend the native service. We found a large congregation present. The men kept on their tarbouches,* and the women were separated from them by a curtain. The sermon was in a tongue unknown to us, but a spirit of reverence seemed to prevail. At six o'clock we went again, and, in company with a congregation of English-speaking Christians, listened to a sermon by our own Dr. George P. Hays.

The jewel of all the missions that we saw was that of our own church in Syria. Immediately upon landing at Jaffa its results began to appear; for Habib, our favorite dragoman, we were informed had been a student at the college in Beirut. A number of clergymen of other denominations were in our company, and we gladly introduced them to this mission.

In connection with the work at Beirut there is a beautiful Protestant church and memorial chapel. To the former we all repaired on Sabbath morning. How delightful it was in that far-off land to find kindred Christian hearts and worship God as we did at home! Dr. Arthur Mitchell was present and baptized a little child. Rev. T. Henry Sharpe, of Philadelphia, a member of our

* Called *fez* by the Turks.

company, preached. One of the surprises of the occasion was the fine organ which accompanied the singing. In the afternoon several of our company went to the memorial chapel and had the pleasure of witnessing the "largest Arabic Sabbath-school in the world." At night there was a service in the same place which I shall never forget. Upon the platform were representatives of the Baptist, Episcopalian and Methodist denominations and of our own. The audience consisted of Europeans and Americans. Syrian girls from the schools of Miss Everett and Mrs. Mott, in a uniform of pink dresses with white shawls thrown over their heads; natives with wide Turkish trousers and the inevitable red fez; German kaiserwerth deaconesses in black habits and dainty white caps; and, away back by the door, a Bedawy sheikh in his keffiyeh with the three rolls of goat's hair around it. Dr. H. H. Jessup gave us a graphic account of the massacre of the Druzes some years ago. I shall never cease to thank Pastor Mackie for inviting me to take part in that service. On the same evening some of our company went up to the college to hear Rev. Cleland B. McAfee, of Park College, Mo., address the students.

On the next evening there was a missionary prayer-meeting and conference at the house of Dr. Eddy. To join with these brethren in asking God for his blessing we esteemed one of the great privileges of the journey. How often we had remembered them before the throne of grace in Monthly Concert at home! To be with them there made us realize the communion of saints.

On the next morning I visited "THE PRESS," which sends out the most Christian printed matter in the Arabic language in the world. I was amazed at the amount of work done, including as it does "making punches and matrices, casting type, making electrotypes, stereotypes and lithographs." There is a little room in the female seminary which ought to be dear to every Protestant heart; it is where Dr. Van Dyck finished the Arabic translation of the Scriptures. While the natives were celebrating the event in their own way down below, he

and his colleague were thanking God up there.

Beirut, however, is but the centre of a number of stations in the neighborhood. At Tripoli a pleasant surprise awaited me personally. For some reason or other I did not go on shore when the vessel stopped. A fellow traveller informed me that an old friend and schoolmate was below. Now I had forgotten for the moment who the senior member of the mission was; but when I went down it did not take me long to recognize "March" standing there and looking just as he did years ago in Princeton. Rev. W. S. Nelson welcomed the company on shore.

Zahleh had a peculiar interest for me, because Gerald Dale, the perfume of whose memory is in all the churches at home and abroad, prepared me for college.

When we came to Mersina, on the coast of Asia Minor, though the mission is under the American Board, the missionaries were of the Reformed Presbyterian Church. Taking our own preacher, Rev. Dr. Caldwell, a Methodist Episcopal clergyman from Chicago, with us, we held a delightful service in the mission house.

Knowing of our approach, the authorities had an engine fired to run with us to Tarsus. We appreciated the intended courtesy, but as it was the Sabbath day we could not consent to go. No heartier greeting was given to us on our whole trip than that which was given us here. Dr. Martin, his wife and daughter accompanied us to Smyrna on their way to this country.

At Smyrna several of us were walking along the street and heard the singing of a familiar hymn. Our dragoman in attendance told us that it was "a mission"! Upon entering we found a young Greek lady engaged with a kindergarten. She directed us to some male teachers, who showed us the way to the female seminary. Here we found the Misses Lord and McKella, who kindly showed us over the building and chapel close by.

One beautiful Sabbath morning I found myself, in company with several others, climbing a hill toward Robert College.

Prof. Anderson had begun the service when we arrived. He preached an excellent sermon on the help of God. When it was over we went upon the roof to see the view. From either bank of the Bosphorus rose the "verdure-clad" hills. Along the shores were a number of villas and several white palaces of the sultans. One of these is that which the empress Eugenie used during her visit here. The channel was full of craft, as many as eighty vessels of the first class having passed in a single day, they told us, to and from the Black Sea. A fine old mediæval Turkish castle was just below us, and another on the opposite bank. Upon coming down we found that Rev. and Mrs. Bowman of the Bible House in Constantinople had carried off the ladies of our company. After dinner Rev. Dr. Long, who is taking the place of President Washburn in his absence, accompanied us to the wharf. Robert College is excellently furnished and equipped in all respects but one: it needs a separate preparatory department. The good already done by it in the East is incalculable.

Though there were a number of other mission stations, some of which were in cities through which we passed on our way to Vienna, this finished the *crescent* upon the shores of the Mediterranean Sea. What an interesting phenomenon they exhibit! How different in their systematic efforts from the half-crazy, pell-mell onslaughts of the crusades in the middle ages! I was interested in missions before, now I believe in them. They make me understand Protestant Christianity better, for one thing. Rome planted her colonies around this same sea, and visitors could determine what the Eternal City was like, from them. So I feel that I realize the high and dignified position taken by our own beloved Church, after visiting this *crescent of missions*.

These missions are preparing even the Mohammedan world to receive Christianity. The conductor of our company, a man of the world and Fellow of the Geographical Society of England, not favorably disposed toward foreign missions in general, told me what a grand institution the Beirut College was. We were kindly shown throughout its

preparatory, academic and medical departments; its museums of rare and valuable specimens; its convenient buildings and its fine grounds overlooking the beautiful St. George's Bay. I went into the chapel, and the presence of those youth, though they were olive-complexioned Orientals, took me back to my own college days. It was the hour of prayer, and a psalm was sung in Arabic. One of them, a young Druze, was pointed out as having a pedigree which went farther back than that of Queen Victoria!

On the last night of our stay in Syria we had the pleasure of meeting most of those engaged in the work at a large social gathering at the home of President Bliss. It was an occasion long to be remembered. The house was decorated with roses, for which Beirut is celebrated. There were musicians present and they were inclined to be good-natured. Toward the close of the evening a circle of us, including most of the younger professors, found out that we were not only children of the same alma mater, but actually members of the same "hall"; we gave one another "the grip" and sung college songs.

As I looked around upon those refined and cultured men and women, listened to the noble sentiments expressed, and thought of the devotion to Christ manifested, I could not distrust the effect which they must have upon the fanaticism and superstition which prevail around them. Many converts have been made among the Bedawin and Druzes and the old Christian sects. The Mohammedans are harder to reach. They will be reached, however, and the mere presence of this refined, pious and dignified circle of Christians is preparing them. The Mohammedans are awakening to the fact that Christianity furnishes a higher civilization than Islam. They already respect examples like that which I have described. I could see this everywhere in my travels. In this respect the missions visited were indeed like the fair and beautiful crescent moon upon the black night; rather, they are the first beams of early morn, lighting up the darkness and heralding the rise of the Sun of Righteousness!

THE COUNTESS OF HUNTINGDON CONNECTION.

REV. A. B. KING.

Presbyterians should be moved with mingled sentiments of admiration and gratitude at the mention of the name of the Countess of Huntingdon. We quote the following from "The Coronet and the Cross," recently published in London:

In 1750 Whitefield brought letters to her ladyship from Governor Belcher and President Burr respecting the re-establishment of the Presbyterian College in New Jersey on a more extensive scale. A statement of the proposed enlargement and constitution of the college was drawn up, and by her ladyship's advice was printed, together with a recommendation of the plan, subscribed by Lady Huntingdon, George Whitefield, Dr. Doddridge and others. The countess entered warmly into the scheme. She collected considerable sums among her friends and acquaintances, and corresponded with many persons of eminence in England and Scotland. Her chaplain also preached several sermons on its behalf, and obtained a large sum of money, which he immediately transmitted to America.

In the year 1779-80 the countess was so persecuted in the Church of England that she was forced to secede with her chapels and chaplains, and established that fragment of the Church Universal which has since been known as "The Countess of Huntingdon Connection." It is so liberal, so catholic in its sympathies with all that is Christian and evangelical, so generous in aiding other denominations, that it deserves a better name than that of "sect." It is indeed a fragment of the Church Catholic.

At the present time "The Countess of Huntingdon Connection" is composed of some forty churches, great and small, which for the most part are located at watering-places and health-resorts.

Its financial affairs and in part its ecclesiastical government are under the control of a board of four trustees, of which the celebrated Rev. Dr. Allen, of London, is chairman. Individual churches, by the votes of seat-holders, nominate their ministers

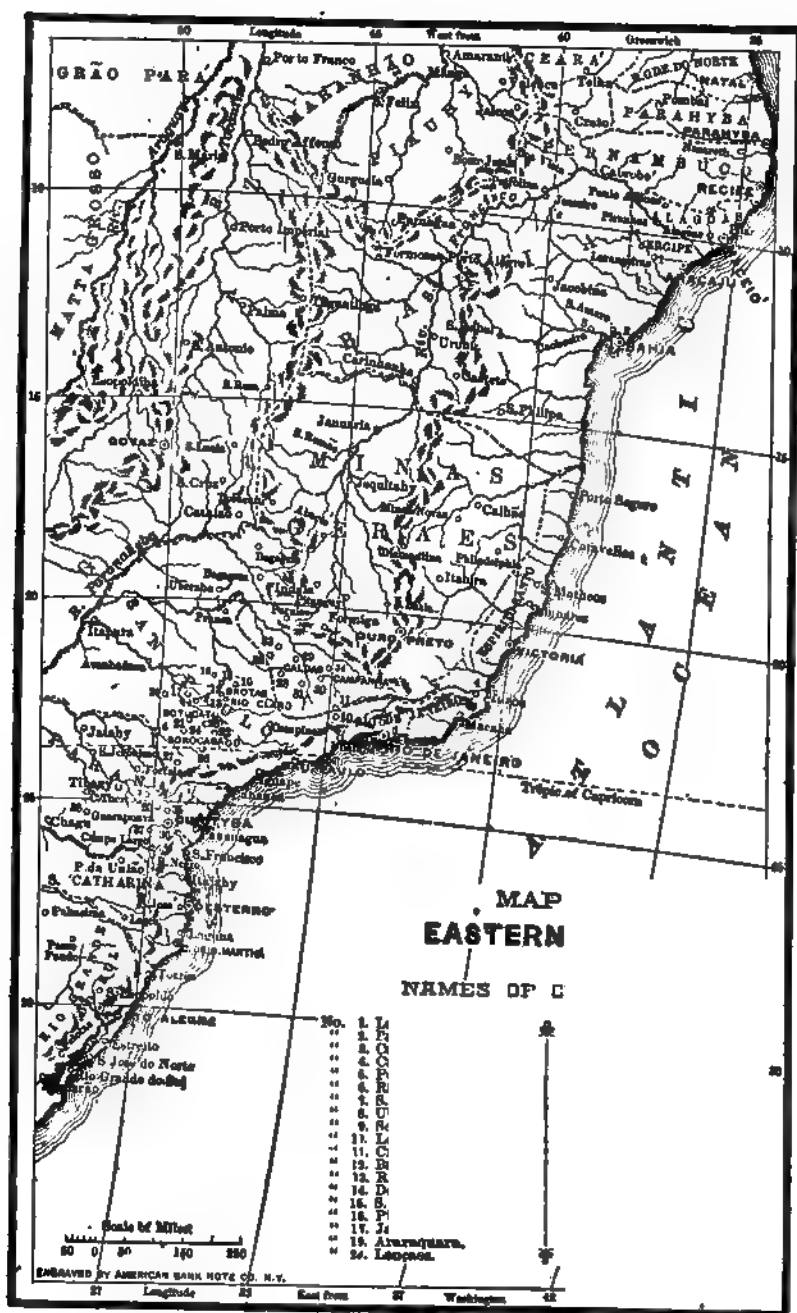
and lay officers, called managers and wardens, corresponding (we were told) to our elders and deacons; and these nominees are appointed by the board of trustees. The liturgy of the Church of England is in use, and there is an utter absence not only of ritualism, but of all genuflections "at the name of Jesus."

The individual congregation has such control of its affairs that by a resolution it can drop the use of the liturgy, or even resolve itself into a Congregational or independent church, which has been done more than once.

The theological college is located at Cheshunt, fourteen miles from London. It is the same which was situated for many years at Trevecca, in Wales. At present there are some thirty students within its walls, some of whom are preparing to exercise their gifts in several of the other denominations. All its students are required to sign thirteen articles, in substance the same as the Thirty-nine Articles.

There is an annual meeting of the ministers of the "Connection," and also an executive committee of fourteen or fifteen members, which gives its attention to the spiritual concerns of the "Connection."

In view of the serious inroads made by advanced and advancing ritualism upon the old-time forms of worship and teaching, and the consequent distress into which the many thousands of "evangelicals" in the Church are plunged, the question is asked, Is it not possible to unite "The Countess of Huntingdon Connection" with one or two other small liturgical and evangelical bodies, and so form a refuge for those who love the liturgy but detest disguised popery? A pastor of one of the largest churches in "The Countess of Huntingdon Connection" told us that this was both desirable and possible. The enemy is coming in like a flood. Will not the Lord lift up a standard against it?



CONCERT OF PRAYER.

SOUTH AMERICA.

MISSIONS IN SOUTH AMERICA.

MISSIONS IN BRAZIL.

BAHIA: 735 miles north-northeast of Rio de Janeiro; missionary laborers—Rev. Woodward E. Finley; 1 ordained native assistant and 2 colporteurs. Two out-stations: 1 colporteur and Bible-reader.

LARANGEIRAS: north of Bahia, in the state of Sergipe; Rev. J. B. Kolb and his wife; 2 teachers.

CAMPOS: about 150 miles northeast of Rio de Janeiro. *Vacant.*

RIO DE JANEIRO: capital of the empire; population, 300,000; occupied as a mission station in 1860; missionary laborers—Rev. Messrs. John M. Kyle, James B. Rodgers, W. A. Carrington, and their wives, and *Rev. A. B. Trajano*; 1 native assistant, 2 colporteurs and 2 teachers.

SÃO PAULO: 300 miles west-southwest of Rio de Janeiro; chief town in the state of same name; population, 60,000; occupied as a mission station in 1863; missionary laborers—Rev. George W. Chamberlain and wife, H. M. Lane, M.D., Rev. W. A. Waddell, Miss Ella Kuhl and Miss E. R. Williamson, *Rev. E. C. Pereira*; 18 teachers and 1 colporteur.

SOROCABA: 60 miles west of São Paulo; *Rev. J. Zacharias de Miranda.*

RIO CLARO: over 120 miles northwest of São Paulo; occupied as a mission station in 1873; missionary laborers—Rev. J. F. Dagama and wife; Miss Eva Dagama; 17 preaching places; 6 teachers; 1 licentiate and 1 colporteur.

JAHU: near Brotas; 170 miles northwest of São Paulo; occupied as a mission station in 1863; missionary laborers—4 teachers.

CALDAS: 170 miles north of São Paulo; *Rev. M. G. Torres*; 1 native helper and 1 teacher.

CAMPANHA: *Rev. B. F. de Campos*; 2 native teachers.

BOTUCATU: 160 miles west by north of São Paulo; missionary laborers—Miss Mary P. Dascomb and *Rev. J. R. C. Braga*; 2 native teachers.

CURITYBA: about 500 miles southwest of Rio de Janeiro; chief town of the state of Paraná; missionary laborers—Rev. Messrs. G. A. Landes, Thomas J. Porter and their wives; *Rev. M. P. B. de Carvalho*; 2 colporteurs and 3 native teachers.

In this country: Rev. Messrs. J. T. Houston, Geo. W. Chamberlain, J. M. Kyle, and their wives, Rev. D. McLaren, Mrs. A. L. Blackford.

MISSIONS IN CHILI.

VALPARAISO: the chief sea-port of Chili; population, 120,000; laborers—Rev. Messrs. W. E. Dodge, J. F. Garvin, and their wives; *Rev. Moses Bercovitz*. Seven out-stations, including Constitucion, where there is an organized church.

SANTIAGO: the capital of Chili, 120 miles south-

east of Valparaiso, with which it has railroad connection; population, 200,000; laborers—Rev. Messrs. J. M. Allis, W. H. Lester, Jr., S. J. Christen, and their wives; 1 licentiate. Six out-stations, including Linares, where there is an organized church.

In this country: Rev. and Mrs. J. M. Allis.

CONCEPCION: near the coast, about 300 miles south of Valparaiso, connected with Santiago by railroad; population, 20,000; laborers—Rev. and Mrs. W. B. Boomer, *Rev. Francisco Jorquera*. Eight out-stations.

COPIAPO: about 400 miles north of Valparaiso; population, 15,000; laborers—Rev. and Mrs. W. H. Robinson. Six out-stations.

MISSIONS IN THE REPUBLIC OF COLOMBIA.

BOGOTA: the capital of the country; situated on an elevated plain; 4° north latitude; climate, temperate; population, about 90,000; elevation, about 8000 feet; occupied as a mission station in 1856; missionary laborers—Rev. and Mrs. M. E. Caldwell, Rev. and Mrs. A. R. Miles, Miss Elizabeth Cahill; 4 native teachers, 1 native helper.

BARRANQUILLA (bar-ran-keel-ya): near the northern sea-coast, at the mouth of the Magdalena river; 12° north; occupied as a station in May, 1888; missionaries—Rev. and Mrs. T. H. Candor; population, 30,000.

MEDELLIN: population, 50,000; occupied October, 1889; situated on tableland, at an elevation of 5000 feet, between the two great rivers Magdalena and Canda, ten days north of Bogota; missionaries—Rev. and Mrs. J. G. Touzeau; 1 native helper.

The Church of England is indirectly represented in Chili by several organized churches, the strongest being St. Paul's of Santiago, a self-supporting church, but doing nothing directly for the Chilians. The churches in Chanaral, Lota and in the colony near Traigen are supported in part by the communities where they are established and in part by the South American Missionary Society. This society aims first of all to reach the English residents and afterwards the Chilians. It has accomplished but little as yet in Chili for the native population.

There is a large German element in Chili, and a German evangelical society is plan-

ning to send missionaries to the German-speaking residents of the republic, with a view also to efforts in behalf of the Spanish-speaking population. Recently a church was organized for Germans in Santiago by Rev. Mr. Sluyter, formerly a teacher in our mission-school, and who is now in Germany trying to secure funds with which to erect a church building. There are also churches in Valderia, Puerta Montt and Orsomo, supported by German residents.

The Taylor Mission has obtained quite a foothold in Chili. It is conducted on what is known as the "self-supporting" plan, the funds for its maintenance being earned on the field by the missionaries. The chief source of revenue is said to be the schools which have been established at various centres on a paying basis. The schools are patronized by English-speaking residents and by Chilians who desire to have their children study English, the instruction being mainly, if not exclusively, in that language. The largest of these schools is the boarding and day-school for girls in Santiago, with an attendance of some 250 pupils. A beginning has been made by this society in Spanish preaching, but no church has yet been organized for Chilians. The schools, however, are believed to furnish an excellent field for scattering the seed of the kingdom.

Rev. J. B. Kolb, writing from Sergipe, Brazil, under date of August 8, makes grateful mention of the recent abundant harvest which had been gathered, and which had brought immense relief to the starving multitudes in that part of the republic. Great suffering had been experienced, many, especially children, having perished from hunger. Turning to other topics, Mr. Kolb adds:

We are hoping to enjoy greater freedom in the work of the Lord further on, as the people become accustomed to the new order of things. The priests received a sharp lesson from the Provisional Government on the civil marriage question. At first it was optional to celebrate the religious ceremony before or after the civil

marriage. The priests made good use of the option by teaching the people that the **only** marriage that had any value was the religious rite, and counselled the people not to submit to the civil marriage. This became so notorious that the government at once decreed that all marriages must first be celebrated civilly, upon pain of six months imprisonment and fine—a sharp lesson. We now have a "Catholic party," composed of the priests and the ultramontanes and irreconcilables—a mongrel crowd. The bishops and clergy have been very active in this good work, which has for its ultimate end the re-establishment of the Church and monarchy. This new party has had to suffer a tremendous amount of sharp criticism. At first it declared itself as a purely religious movement; but its ears were too long, and the cloven foot soon made itself manifest. Its object and aim are political—rabbidly so. First came the opposition to the decree of civil marriage, and now the new party, all of which will have its influence upon the government and the better class of citizens, leading them to suspect the intentions of the priests and putting themselves on the defensive.

Rev. W. E. Finley, of Bahia, Brazil, reports that in a city some three hundred miles from Bahia fifteen persons had joined together and rented a house for Protestant worship. Eight of these are ready to profess their faith in Christ. Mr. Finley expects to make an itinerating tour through that region in September, and to give them the opportunity of making a public confession of their faith. He reports the work around Bahia as encouraging, the Portuguese-speaking missionary associated with him being greeted by large and interested audiences.

Rev. and Mrs. A. R. Miles and Miss Cahill, who sailed from New York July 1 for Colombia, reached Bogota August 1, having spent three days at Barranquilla as the guests of Mr. and Mrs. Candor. Mr. Caldwell writes of the great joy with which he and Mrs. Caldwell welcomed them to the capital. More than usual interest is reported in the church at Bogota, ten persons having recently confessed their faith in Christ.

THE OUTLOOK IN BARRANQUILLA.

REV. T. H. CANDOR.

There are both lights and shadows. There can be no doubt but that there is an open door here and all through the country in that the people seem to be ready to listen to the gospel, and some accept it so very sincerely. They must have strong faith in the promises of the gospel, as they have but little to gain from an earthly point of view.

The rooms in which we hold services are far from attractive, the furniture is very rude and even uncomfortable, those who attend are not in general the rich and powerful, but rather the humble working classes, and no kind of inducement of honor, position in society, reward or financial support is offered to them.

In addition, the influences at work to impede a profession of faith are many and powerful. For those who move in the more aristocratic circles of society, a native Protestant is a tabooed individual, and the choice is Christ or society; and even if this were not so, the almost universal customs of Sabbath evening dances, of church feast entertainments, and many others in which no evangelical Christian can take part, would separate him from the ordinary round of social life in this city. Only those who are compelled to face these influences can measure their power, and our sympathy goes out toward those who are compelled to make a choice under these trying circumstances.

These social influences may not touch so strongly the working classes, and we have not yet heard of any one that has lost his employment because he is an evangelical Christian; but a walk about the city on Saturday and Sabbath evenings would reveal a state of affairs utterly inconsistent with spiritual life as it is depicted in the New Testament. While this shows more of the need of the gospel, it also reveals the reason why many are slow to obey it. The railroad and the pier company and the river steamer company and the factories pay their men on Saturday evening, but they often do not arrive home until the next morning, if even then, because at frequent intervals

through the city they are met by temptations. The city authorities grant licenses for a number of public dances in the streets, for which the saloon-keepers in the neighborhood provide music, and in exchange gather in the wages for the "goods" that they offer. Minor gambling tables (also licensed) help in the work, which is carried on until the light of another day begins to dawn. As if one night were not enough for this nefarious work, Sabbath evening sees a repetition of the same class of work. Only the great all-seeing Eye can see all the sins which make these nights to rival the disgusting scenes of the overthrown cities of old. Where rum is only ten cents per pint and sold on every corner; where there is no public spirit to check the most disgusting crimes, short of murder, arson and robbery, and where riot and blasphemy hold high carnival, spiritual religion finds itself in an atmosphere that carries it to a stage of asphyxia. Is it strange that the majority of those bred in this atmosphere care but little for the purity of the religion of Christ?

The laws of the land also tend to hinder our advance. The constitution grants liberty of worship and says that no one shall be molested on account of his religious belief; but at the same time it establishes the Roman Catholic religion as a state church and charges all civil authorities with the duty of seeing that it is respected.

The law of the press prohibits any attack upon the Catholic religion, and in case we wished to publish a paper we should have to provide a "go-to-jail editor;" and as all religious and devotional matter must secure the approval of the ecclesiastical authorities before it is printed, we fear he would live in prison most of the time.

The marriage laws present another class of difficulties. Civil marriage exists when neither of the parties belongs to the Catholic Church; but where one is a Catholic, the priest must be called. Mixed marriages depend on the will of the bishop; and in case his permit is not secured, the Prot-

estant must profess the Catholic faith, or the Catholic the Protestant faith, or the marriage must be given up, or the parties must live in a state of concubinage. This latter seems to be the normal state of the poorer class of people in the country, perhaps because of the difficulties and the expense of marriage. Out of fifty families whose marriage status I have had occasion to examine, two were married by the civil law, eleven by the parish priest, and thirty-seven were living in a state of concubinage, no ceremony of any kind having been performed.

One of the worst features in this latter class is that the relation is seldom considered as binding, except so long as convenient. Two men applied for membership in our little church, and on being questioned, they informed us that they did not consider the relation in which they are living as a marriage relation, and further, that they were unwilling to consider it as such. When informed that the law of the New Testament required them to be faithful until death in case their partners were, they drew back and refused to obey the divine law.

Such are a few of the many difficulties which lie in the way of our mission in this country. Yet the outlook is not altogether dark.

After the service last Sabbath evening, one young man came to us and said, "I was so glad to see this baptismal service; all that we need is to keep up our services, and God will turn the hearts of this people to himself." This young man, hardly a year old in his Christian experience, expressed very well our hope for the future of this city and land.

I have been informed that there is a movement on foot to bring out a colony of American families, to settle a banana and coffee-growing district a few miles from here. I shall watch the movement, and in case they arrive try to meet them with the gospel.

OUR CHILI MISSION.

REV. JOHN M. ALLIS, SANTIAGO.

The South American republics seem much nearer since the Pan-American Congress was

held. Plans for reciprocity, for a Latin-American bank, for quick steamer communication, for a uniform currency, and possibly for a railroad skipping along the summits of the "Cordilleras de los Andes," connecting the United States and Patagonia, with lateral branches to Atlantic and Pacific ports—these and other important commercial plans make Central and South America a region of vast interest to the people of the United States. They show that the republics of the three Americas are natural allies, and should look on one another as friends and neighbors, with like interests, ambitions and destiny.

Of these republics Chili, though among the smaller, is leader, and may be counted as foremost in all national and economical measures, foremost in all internal improvements, in all plans to advance the welfare of the people, and in sympathy with modern ideas, methods and ambitions.

This brilliant republic, whose people are called the "Yankees" of South America, has moved forward just in proportion as she has broken with Roman Catholic domination, and adopted the ideas and principles of the nineteenth century, which are born of Protestant enlightenment. While Chili has made large advance in her politics, in her schemes for education and for internal improvement, she yet needs much before she can come to the full measure of national excellence. Three hundred years of Romish dominance cannot be cast off in two decades. The Romish hierarchy will not give up its hold upon the people without a struggle. It will retain its influence in politics and in the education of the youth as long as possible.

A nation that is struggling upward calls for the heartiest sympathy and most active co-operation of every lover of mankind, and especially of every Christian. This movement in Chili appeals forcibly to Presbyterians, and invites their active co-operation, because the Presbyterian Church has contributed much to the changes above noted, and is still an active force in the transformation of Chili life through her missionary work in that republic.

Our work in Chili, begun since the reunion

of our beloved Church, may be considered under four divisions.

CHURCHES.

Of these we have six—in Copiapo, Valparaiso, Constitucion, Santiago, Linares and Concepcion. These churches become the centre of preaching work. In Copiapo Rev. W. H. Robinson with his co-laborer, Mr. J. J. Underroga, a licentiate of the Presbytery of Chili, visits Caldera, San Antonio, Sierra Amarella, Puquios, Chanarcillo and other points in the valley containing a population of about 80,000.

In Valparaiso Rev. James F. Garvin and Mr. Albert Moran, also a licentiate of the Presbytery of Chili, visit Vina del Mar, Quilpue, Quillota, San Felipe and Los Andes, covering a region in which there is a population of 200,000.

In Santiago, a city of 200,000 inhabitants, Rev. W. H. Lester, aided by Rev. Francesco Diaz, a graduate of a Swiss seminary, conducts services at two points. The district of which Santiago is the centre includes San Barnardo, Curico, San Fernando, Rancagua, Talca and other points.

In Concepcion, with its 20,000 inhabitants, Rev. Francesco Jorquera is the installed pastor of our church, and also assists Rev. W. B. Boomer, whose field covers outlying towns such as Angol, Los Angeles, Chillan, Coronel, Lota, Penco and others.

The church at Linares is small and forms a part of Mr. Boomer's field. Constitucion is at one side, where Mr. Bercovitz preaches and teaches.

ITINERARY TOURS.

It is an encouraging fact that in Chili all communities are open to the preaching of the gospel. There has not been in many years any serious disturbance. The priests usually satisfy themselves by preaching against us, and by warning their people through the confessional, and by excommunicating those who go to our meeting. Sometimes they try to get the people to bring to them the tracts we distribute. In La Serena the priest offered pictures of a saint in exchange for tracts. After the services are held we distribute tracts and papers, and hold inquiry meetings to consider objec-

tions and answer questions. We also invite the people to meet us during the day at our stopping-place, and often we have most interesting conversations with those who come. The people gladly receive our tracts and papers, and read them with care. It is to be regretted that we have not force enough to follow up this work as we would like.

PRESS WORK.

We publish with the editorial help of members of the presbytery (Chilians) a weekly illustrated paper. This paper has had a circulation of about 3500 copies throughout Chili, besides finding an entrance into Peru and Bolivia. We also translate and print small books and tracts. These we scatter from one end of the country to the other. The outcome of press work is most favorable. The Chilians like to read, and they read our publications when they might not attend a preaching service.

SCHOOLS.

It is the plan of the mission to have a school in connection with each church, so that the children of our members may have access to Christian education without the petty persecution they are liable to experience from the children in the public school. In our schools we emphasize biblical teaching.

We have a large school in Valparaiso of about two hundred and fifty pupils, boys and girls, from eight to sixteen years of age. The pupils pay a small tuition fee, and many attend who are still Romanists. This school becomes a feeder to the Sabbath-school, and through the children Mrs. Garvin has access to the home, and can meet and talk with the Romanist mothers.

We have a similar school in Concepcion, under the direction of Rev. Mr. Jorquera. This school greatly needs more funds, but the circumstances of the Board forbade putting into it what the importance of the work demands.

Schools have also been opened in Constitucion and Copiapo, and are doing good work.

The school of highest grade in the mission is our *collegiate and theological institute*, located in Santiago. Those referred to above are for the poorer children, while the Instituto Inter-

nacional is designed to reach the more influential families of the republic. It has an attendance of one hundred and sixty pupils, of whom fifty-two are boarders. This school takes youth from nine to eighteen years of age, and prepares them for the universities of Chili or for business. It stands among the best schools in Chili, and has received the warmest praise of some of the best educators of the country. It is known as a Protestant school, where constant instruction is given in the Bible. Many of the boys also attend our Spanish church preaching, and some who have learned English attend the English church. The constant effort is to teach the lads what Christianity really is.

Education is a triangular affair in Chili. On one side are the priests; on another, government schools, which unhappily are largely atheistic; and on the third our efforts to introduce education on a Bible basis. One of the prominent teachers in a government school is trying to do all he can to eliminate the word of God and the very idea of God by his teaching, even going so far as to say it is not needful to teach history at all. The priests teach only the Romish garbled form of history. In regard to this triangular struggle, Mr. Christen, the principal of the institute, writes, "What results can we expect from such instruction? On the one side blank ignorance of the fundamental truths of religion, the basis of character and virtue, and on the other blank superstition and spiritual servitude, while we try to introduce the word of life into the heart of the people."

This collegiate institute is a great factor in the evangelizing of Chili. Unfortunately it must soon leave its present building, and no suitable structure can be found large enough to contain its one hundred and sixty pupils, to say nothing of teachers. It is indispensable that the Board erect a new building. The Board, the mission and the secretaries all unite in recognizing the imperative need of this, and the writer has been authorized to present this matter to private individuals, in hope that from extra gifts, over and above donations to the regular work of the Board, enough may be raised to put up a structure that will accom-

modate the school as it is, and make enlargement possible at a later date as necessity may require. With a proper building we could have two hundred and fifty boys. This school includes our preparatory and theological work, and we must look to it for a native ministry. Some \$5000 are already secured for the enterprise, and an early and adequate response to the present urgent call would secure the speedy beginning of the work. This school building will be the property of the Board, secured by the incorporation of the Chili mission under Chili law.

[The Board having authorized an appeal for funds for this object, on condition that the effort does not draw on the usual sources of income, on which we must depend for our regular work, all gifts for the purpose may be sent to the treasurer of the Board, Mr. William Dulles, Jr., 53 Fifth Avenue, New York, designated for the Instituto Internacional de Santiago, Chili.—SEC.]

WHY DOES BRAZIL NEED CHRISTIAN EDUCATION?

REV. THOMAS J. PORTER, CORYTIBA.

There is almost no popular education in this land. Ten millions or more of a population numbering about fourteen millions cannot read or write. The primary and normal schools of the old government have been little more than appendices of corrupt politics. Thirteen teachers of the public schools in the city of Pernambuco were dismissed *because they could neither read nor write*. Several persons of equal incompetence have been found "keeping school" in Sao Paulo, of all the states the foremost in education. In fact the only primary schools deserving the name are private enterprises, and these, so the newspapers say, are kept up to make money, not to benefit the pupils.

Besides the twelve diocesan seminaries for the training of priests, there are six professional schools—two of law, two of medicine, one of mines, and one polytechnic institute. Annexed to these are preparatory schools in which Latin, French, English, rhetoric, logic, mental and moral philosophy, geometry, history and geog-

raphy are taught in a wretched manner. The *Instituto Nacional*, in Rio, was founded and fostered by Dom Pedro II. at great expense, but the course of study shows it to be merely an academy of medium grade, and some of its graduates with the degree of Bachelor of Arts, who are popularly known and addressed as "doctors," have failed to pass the entrance examinations of American colleges and European universities. In a word, no collegiate training, and but meagre and inferior education of any kind, can be obtained in Brazilian schools.

In this connection it is significant that the chief of the Jesuits here, the legate of the pope, or superintendent of papal missions in Brazil, recently said in private that there is very little true Christianity in Brazil, and that he considers the work almost a hopeless one. "The Catholic Church," he continued, "has lost the opportunity by not educating the people, and has also, without knowing it, lost the power to educate. The Protestant propaganda sees the opportunity and seizes upon the children, giving them better than they can get elsewhere. And it appalls me to think what the next generation will be—unbelievers or Protestants, nothing or heretics."

By her own debauchery the Church of Rome here has well-nigh destroyed herself. The recent political pastoral of the bishops admits "the almost complete atrophy of the Church," and at the same time betrays their natural hatred of the republic. But now the national constitution banishes the Jesuits and disfranchises all who have taken oaths which deprive them of their liberty of action. These provisions will at the very least cripple for years the influence of the Jesuits in education. May the Church of Christ seize the golden, fleeting opportunity to mold the nation by Christian teaching!

Thus would light be given to the millions that sit in darkness and the shadow of death. Here in Parana *they worship the track of an ass*—a curious mark in a rock, which they believe to be the footprint of the ass that bore the Christ-child to Egypt. And within a year seven thousand pilgrims have visited the saint of Tibagy, *a naked, filthy idiot*, "to be healed

of their diseases" by eating the ashes of his fire.

But in the cities, with their festering vice, is found the natural counterpart of such Romish heathenism. There faith is dead. New Brazil is infidel. The professional schools have long been hot-beds of positivism and unbelief. The press of the country is dominated by the same opinions. Already there is a well-equipped infidel academy at Campinas, called "*Culto á Sciencia*" (worship to science); and \$400,000 have been pledged for the founding of a free-thinkers' university at Sao Paulo. The new constitution requires Congress "to create institutions of superior and secondary instruction in the states," but their teaching will be in no sense Christian.

And what of Protestant education at this time of crisis? The one hundred thousand Germans in the southern states, who are nominally Protestants, maintain primary schools for their own children, but, so far as the writer can learn, not a single high school. The Protestant missions in the country, with eighty churches and upwards of four thousand members, have only about twenty schools; and but one, or possibly two, of these have brought their classes up to the beginning of the college course. In this state of Parana, where there are two hundred and fifty converts and twenty towns and cities accessible to the missionaries, we have but one small school. Our great want is teachers. Protestant schools would be welcomed throughout the land, and they would prepare the way of the Lord. Instead of four hundred pupils in the high school at Sao Paulo, there would be one thousand if they could be accommodated. At the opening of the term last January, the teachers were compelled even on Sunday to lock the gate against applicants.

Well did the General Assembly of 1889 judge "the immediate endowment of a *truly Christian college* at Sao Paulo, in Brazil, similar to Robert College at Constantinople and the Syrian Protestant College at Beirut," "a necessary measure for the advancement of our missions." Such a college, manned by able scholars, "saturated with the Bible," together with its proposed theological department, could

successfully contend with atheism, strengthen the republic against the Jesuits, influence Brazilian society for purity, train teachers for a thousand parish schools, and educate pastors and evangelists for the whole vast country.

THE RIO DE JANEIRO FIELD.

REV. JOHN M. KYLE, RIO DE JANEIRO.

When the Synod of Brazil apportioned the field over which its operations extended, a large and important part was allotted to the Presbytery of Rio de Janeiro. The San Francisco river separates it from the Presbytery of Pernambuco on the north, and its territory reaches southward along the coast and embraces Ubatuba in the state of S. Paulo, and there joins the Presbytery of S. Paulo. It extends along the coast for about one thousand miles, and reaches back into the interior about three hundred miles along this entire extent, and covers the most populous part of the republic, and contains about one third of the whole population of Brazil. It includes four entire states and a part of two others. Within its bounds are the two largest cities of Brazil, its political and ecclesiastical capitals, Bahia and Rio de Janeiro, the former the residence of the papal archbishop, and the latter the seat of the national government. The size and importance of these two cities becomes apparent when we know that only six of the twenty states have a larger population than that of these two cities combined, and that eight out of the twenty have each a smaller population than that of the city of Rio alone. And these two cities are centres for a still larger population which is easily accessible from them. From Bahia there is a daily steamer to Cachoeira, a city of twenty-five thousand inhabitants. A line of railroad is being rapidly extended back to the San Francisco river, which will open up that great valley to evangelistic work. The work which Dr. Blackford carried on in the city and state of Bahia with so much patience and zeal for a whole decade should be followed up, and two or three new men should be sent out to take up the work which he laid down when summoned to his rest.

Mr. Kolb's field in the state of Sergipe is also an important one, and his labors have been signally blessed. He is alone, with no other minister in the entire state, with its two hundred and fifty thousand souls, and should have help at once. His church of seventy members, largely the fruit of his four years work, is abundant proof that the field is an encouraging one.

In the field about Rio, which includes the states of Rio de Janeiro and Espirito Santo and the eastern half of Minas, there is a field second to no other in Brazil in importance. It lies in the heart of the republic, and is the most thickly-populated part of it. Four lines of railroad and lines of coasting steamers render all this field accessible for evangelistic work. Campos, a place of twenty-five thousand inhabitants, the centre for a large and populous district, lies at the eastern end of the state of Rio. Our church there has been without a pastor for three years. It is a field open and waiting for the services of some young man. At Petropolis we have a church, which has no regular pastor. Ouro Preto and Victoria, both of them state capitals, are inviting fields, where no work has been done; and there are at least a score of other towns, containing each a population of from one to five thousand, easily accessible by rail, where the people are ready to hear the gospel. Where formerly long and tiresome journeys were required to reach these places, now they can be reached in a few hours, with little fatigue and small expense.

But while this, the largest part of Brazil's population, was assigned to the Presbytery of Rio de Janeiro, the allotment of men was the smallest. Of the sixteen native ordained ministers in the synod, only one—Rev. A. B. Trajano, pastor of the church of Rio—is a member of the presbytery. Of the missionaries who are members of this presbytery, two are in the United States, two have been on the field but one year, leaving only two who are prepared as yet for full work. But even counting all the ordained ministers whose names are on the roll of the presbytery, there is only *one for each half million of people within its bounds*. The force is entirely inadequate.

MEDELLIN, REPUBLIC OF COLOMBIA.

REV. J. G. TOUZEAU.

Medellin (pronounced as if written Mädel-leen) is a new name for our readers. It is the capital of the old Spanish province called Antioquia, now a department of the republic of Colombia. A governor, nominated by the president, resides here, and a legislative assembly meets occasionally. Antioquia is situated on the left bank of the Magdalena. The surface of the country is similar to that of the Rocky Mountain region. Travelling involves

pleasant during the day in dry weather, but rather cool at night. Going out from Medellin you may, in from five to ten hours ride, reach a place where an overcoat is needed, or going the other way you may find the heat oppressive.

The productions of Antioquia, and of all Colombia, are as varied as the climate. There are extensive mines of silver and gold, and Medellin holds in Antioquia a place similar to that of Denver in Colorado. Here assays are made, and from this city the metal is generally shipped. These mountains are also rich in

BRIDGE OVER THE SANTA ELENA, IN MEDELLIN, BRAZIL.

a great deal of climbing and descending. For instance, the road leading from Medellin to Rionegro, a city fifteen miles distant, rises three thousand feet in the first seven or eight miles, then descends until Rionegro is reached, which is only two thousand feet higher than Medellin.

Medellin is over five thousand feet above sea level, but there are other places still more elevated, such as San Pedro, which is over seven thousand feet, and Santa Rosa, nearly eight thousand feet, while Bogota is over eight thousand feet. Colombia being in the vicinity of the equator, the climate is not cold, as temperature is reckoned in the United States. The mountain meadows and other high points are

copper, iron, etc. The mining companies are nearly all English or American.

The animal kingdom is well represented. There are the lion and tiger, small compared with those of Asia and Africa; monkeys in the forests, also deadly serpents, birds with brilliant plumage, cockatoos and parrots. Crocodiles abound in the large rivers. There are huge spiders and scorpions, a small kind being found in all the warm regions of Colombia. The bite of these is not dangerous, but produces in many persons entire prostration and paralysis of the limbs, sometimes of the tongue; its action seems to be on the nerves. After two or three days these symptoms pass away.

The timber useful for building and other purposes is almost all hard. A wood called *comino* is said to be almost indestructible. The houses of Medellin are nearly all comparatively new, because until lately other wood was used which the insects can in a few years entirely destroy; but now both the wood-work of the house and its furniture are made of cedar and *comino*.

Fruits are abundant. Blackberries are large and are to be found in market nearly all the year. Many people in this city have oranges, lemons and bananas in their own gardens; guavas are to be had on the country roads for the trouble of picking. Pineapples grow abundantly near the city, but scarcely pay for sending to market. The principal crops raised near Medellin, and generally throughout Antioquia, are sugar-cane and corn, both largely supplying the food of man and beast. The bread commonly used is of corn and the meat pork.

The people of Antioquia are more vigorous and enterprising than those of the other parts of Colombia, and are sometimes called the Yankees of this country. They live better, their houses are neater, few go in rags, and beggars are scarcer. Nearly every house is full of children. Ten is a small family; some have from twenty to thirty. Emigration to other parts is common, many of the leading merchants of Bogota being Antioquians. The character of this people influenced very much the choice of this new mission station. They are intent on getting on in the world, and are inclined to be content with the existing state of things as concerns religion, although ready to condemn much. There is more hope of them than of an indolent people lacking enterprise. May not this active, pushing race be the future evangelizers of their country?

A LARGE PARISH.

The population of the department is over 400,000; of these about 1000 are savages. Medellin has 50,000 inhabitants. This is our parish. Here there is but one Protestant minister. This city is the second in Colombia in wealth, but really the first in proportion to its size. It is considered by the people of Bogota as the centre of a very fanatical region, but

during nine months residence no more annoyance or interruption in services and other parts of the work has been experienced than is common in Bogota. Although Protestant workers are a novelty here, they are not entirely shunned, but have a few friends. It is certain that many are friendly, but fear to show much attention. The enemies of the gospel now rule the country, and here people dread going against the tide far more than they do in the United States. At first many dropped in to see what Protestant worship was like, but most of the people are afraid to enter our house. A woman passing the house saw our servant girl and earnestly plead with her to leave us, saying, "Do you not know that if you remain in that house you will surely go to hell?" For a little while we were annoyed by young fellows who came to try to break up our meetings, but that has passed; now few come, but they attend regularly. We are able to sell books and tracts, and give away some.

Medellin has some good macadamized roads leading out from it. The country surrounding this city is very pretty. The hedges are made of the flat-leaved cactus, which seems uninterruptedly to bloom or bear fruit. The bushes are always crowded with blossoms, or green or ripe fruit. Orange, guava, aguacate or mango trees are frequent; blackberries are abundant, and wild flowers of brilliant colors. The grass is always green, and fields of corn or sugar-cane greet the eye. On Tuesday and Friday, the market days, all the roads leading into the city are filled with an odd-looking crowd, in the morning coming in, in the afternoon going out. Almost every man has a *ruana*, a square cloth with a hole in the centre, through which the head is thrust, something like the blanket of the North American Indian. The materials and colors vary. Most of them are of cloth, some of rubber for protection from the rain, many are of white or striped calico or linen. The horsemen use very broad leggings of rubber or leather. Many of the people are on foot, carrying loads or driving mules laden with all sorts of produce, some with fresh meat. Men and women are generally barefooted. Some have the shoes of the country, made of the fibres of a plant resembling the century plant.

Nearly all the women have loads on their heads. Often a woman sits at the roadside by a table on which is an image or picture of the Virgin Mary and a box into which the passers-by cast money, the object usually being the building or repairing of a church. The missionary going by is often hailed and asked for something; then he has an opportunity to preach a wayside sermon on the sin of idolatry.

SOWING THE SEED.

One of the ways of doing our work is riding out on the roads and selling or giving books and tracts to the passers-by. In this way the inhabitants of the village get some knowledge of the gospel, for these books are often lent and read by many. One discouraging feature is the fact that perhaps the greater part are sooner or later destroyed by fanatical priests or people; but before that happens some one has read it, and they cannot destroy the impression made on the mind and heart. Most of the books are simply gospel tracts setting forth the way of salvation. The people do not generally show much readiness to come to us, and it is therefore necessary for us to go out after them. Some startling novelty will attract their attention for a time, but sensational methods are even less desirable on the foreign field than at home. Romanism is a religion which counterfeits Christianity and makes things easy alike for the pleasure-loving and for the self-righteous, but the Christianity of the Scriptures that demands sacrifice and mortification of the spirit finds little favor with the natural man. Those who have been brought up under the blighting influence of those false doctrines seem either blind to the errors of the system or utterly indifferent. It would perhaps be easier to convince pagans of the worthless character of their religion. On those who think that they are in the only true Christian church, and that there is no salvation out of it, it is hard to make an impression. Truly only the Spirit of God can direct us in presenting the truth and open their eyes to see the difference between the true and the counterfeit. This thought alone can gird up the laborer to do his part and leave the consequence with the Lord.

The work is scarcely yet established on a permanent basis. In an entirely new field it takes some time to get acquainted and make plans. The work already undertaken goes on slowly, but we believe surely. We hope and believe that grace will be given and wisdom also to lay well the foundations of the Medellin station.

MORAL CAUSES UNDERLYING THE LATE REVOLUTION IN BRAZIL.

REV. J. BEATTY HOWELL.

The bloodless revolution lately consummated in Brazil is unparalleled in history. So radical a change in the form of government, effected in a day, with no opposition, no interruption of the functions of government, no injury to commerce, no fluctuation in that most sensitive barometer, foreign exchange, indicates a state of affairs so unusual, a condition of society so peculiar, as to merit most earnest consideration. It is not enough to say, the political fruit was ripe and fell of its own weight; it behooves us to inquire into the reasons of so sudden and unexpected a ripening.

There were, of course, some reasons purely political, such as the growing restlessness of different sections of the country under the unequal burdens imposed by the autocratic central government, the rebellion of the military against the galling yoke imposed upon them, which, pressing harder every day, seemed designed to crush out their manhood, and jealousy of the rapid growth of the neighboring nations to the south, in which great material prosperity seemed to be associated with the republican form of government.

These account for the outbreak of the rebellion, but not for its reception by the people. It still remains for us to inquire what produced such a state of mind in the people as a whole, that immediately after what appeared to be an overwhelming monarchical victory at the polls, the whole country, without a day's warning, accepted with enthusiasm the republic.

Back of and underlying all the others were certain *moral* causes, to whose influence was largely owing the change of government at the time and way in which it came.

One of the first measures of the republican

government was a general decree that all office-holders who gave in their adhesion to the new order of affairs within a certain time would be continued in office, while those who refused so to do would be immediately superseded. The result of this measure was a wholesale coat-turning which would have been amusing had it not been so sad an indication of utter lack of principle on the part of so large a portion of the best citizens. Although many had been for years ardent monarchists, and nearly all had voted for the monarchical candidate in the recent elections, not one in a hundred declined to accept the conditions, and the state and municipal machinery moved on uninterruptedly without the slightest hitch.

The police of Brazil are a military organization, wear soldiers' uniform, carry guns, and in their ordinary patrol work use sword-bayonets. As soon as these soldier-police, scattered all over the country, received telegraphic orders from their superior officers to accept the republic, they tore the crowns from their caps and proclaimed a change of government. Outside of the large cities the number of the police agents was utterly insignificant, and they could have easily been overpowered; but even the most sanguine monarchists, when they found themselves face to face with military and called upon to risk some personal injury for the sake of their convictions, backed down at once. It was not cowardice, for the Brazilians are not a cowardly people, but simply the feeling that it was not worth while to risk anything or sacrifice anything for the sake of a mere opinion.

This universal and utter want of *political conscience*, this complete subordination of conviction to interest, was really the most important factor in the quiet, unresisted advent of the republic.

The Church of Rome, the whole effect of whose teachings for centuries has been to obliterate the inherent distinction between right and wrong, and confuse the minds of the people on the fundamental principles of ethics, is undoubtedly chiefly responsible for this national demoralization. The late emperor, however, contributed not a little to augment and popularize it. It had for many years been his practice to attempt to silence all opponents of

the monarchy, who seemed to be gaining the public ear, with offers of honors and lucrative positions, and usually with success. It was a common thing to say of any one who commenced to criticise the monarchy, "He is barking loudly only because he wants a bone," and usually the offer of the bone was all that was necessary to close his mouth. In the course of time so great had become the number of those who had sacrificed their convictions for a consideration that there came to be almost no odium connected with such a transaction. Any one taking such a step found himself in very good company; being able to point to many men, highly respected and honored, who had done the same.

It is no wonder, then, that in this condition of affairs the republican leaders, who were men with positive ideas and the courage of their convictions, and who, in the face of opposition and ridicule, had for years boldly proclaimed and defended their principles, should have carried all before them. Indeed, the great guarantee of the stability of the republic is to be found in just this fact, that its advocates are men of positive convictions, thoroughly in earnest, who are conscientiously seeking the good of their country.

Another element of Brazilian character, which unquestionably had a great deal to do with the quiet advent of the republic, was the prevalent *intellectual sluggishness*, which indisposes the people, in general, to thinking out and deciding any matter for themselves. In the great majority of cases the apparent political faithlessness arose not so much from want of fidelity to convictions as to a total lack of convictions on the subject. It was not so much that they were not true to their convictions as that they had never taken the trouble to have any.

The lower classes have been for so many centuries in the habit of leaving their consciences in the hands of their priests, and yielding them an unquestioning obedience, that the custom of blindly following their leaders has become a second nature to them, and when the republic came they simply did what was natural—accepted it because those whom they were accustomed to follow accepted it.

Even among the better educated there is an

intellectual apathy which shows itself in all departments of mental activity. In the public prints there is almost no discussion of scientific or philosophic problems. The scientific items and allusions so common here are there never seen. There is no call for them, and they would not be appreciated. This is only the natural and necessary effect of the repressive policy of the Romish Church, which discourages all speculation, all original thought and investigation, and allows to its votaries free exercise of their mental powers only along the two lines of amusement and money-making.

One of the most thoughtful men of my acquaintance, who claims to be a positivist, told me one day, in a discouraged tone, that there were very few young Brazilians who would take the trouble even to be consistent positivists, and that as a class they laughed at any one who pretended to have a definite scheme of life and to live up to it. Like ships without ballast, tossed about by every shifting wind, they are easily overturned by the first heavy gale which strikes them.

It is this unsettled condition of the rising generation in Brazil which gives such great importance to the *educational work* in which we are engaged there. While confessedly only an indirect evangelizing agency, it is perhaps one of the most important in the present crisis. There is almost no positive opposition to the gospel. It is simply ignored by many who admit that it has much to recommend it, but who are unwilling to make the intellectual effort necessary to investigate its claims and think the matter out for themselves.

The change of government, by throwing upon the people the management of their own affairs, will necessarily tend to break up this intellectual apathy and force them to think independently. There is every reason to hope that this will be followed by a movement all along the line, an intellectual awakening in all departments—scientific, philosophic and religious, as well as political; and it behooves us to take measures to turn the newly-awakened intellectual activity in the right direction, as well as make accessible to the people the materials for a right judgment both in scientific and religious matters.

The opening of a Protestant college in Brazil at the present juncture is therefore timely in the extreme, not only because anything which tends to arouse intellectual activity will help the cause, but also because there is every probability that in the next few years a spirit of inquiry, investigation and discussion will manifest itself in Brazil such as was never known before.

Another factor in the problem was an *undercurrent of apprehension at the growing influence of the Jesuits* in the counsels of the chief executive. The progress of a chronic disease, from which the emperor has been suffering for years, had gradually incapacitated him for all real work, so that the management of affairs had fallen almost entirely into the hands of the princess, who was known to be completely under Jesuitical control, and gave unmistakable evidence of having taken them into her confidence and to be acting in their interest. The Jesuits were banished from Brazil years ago, and the laws against them are still unrepealed, but, having with time become a dead letter, offer no real obstacle to their schemes for the reconquest of the "land of the holy cross." The war between the Masons and the ecclesiastical authorities has been open and bitter for years. The Masons have been excommunicated and constantly denied all the offices of the Church, and in retaliation have filled the daily papers with long articles, exposing all the weak points of the papacy, ridiculing its agents and combating their fundamental doctrines; so that the accession of the Jesuit-ruled princess to power was looked upon by them as a contingency which could not for a moment be admitted.

Equally opposed to the rule of the princess was a considerable class, which, judging all religion by the travesty of it presented by the Romish Church, were ready to say with Luiz Gama, who, though born a slave, was one of the most honored Abolitionist leaders, "The three great enemies of the nation are monarchy, slavery and religion," and saw in her the great representative of the dreaded religious power.

On the other hand, there has been for many years past a notable decadence of priestly influence in politics. The priesthood is no longer

looked upon as a desirable career by the majority of Brazilians; hence it happens that the number of native priests is to-day altogether inadequate to the supply of the parishes, and the vacancies are being filled with foreigners, mostly Italians and Portuguese. These, having no local ties, being able to bring no influence to bear through their family connection, as a native-born priest would, take very little interest in the affairs of a country in which they expect to remain only long enough to acquire a fortune. And so one great bulwark of the monarchy has gradually weakened and crumbled away.

It may be well to mention in this connection a reason for the peaceful acceptance of the republic by men of all parties, which I have never seen referred to, namely, that General Deodoro, the provisional head of the republic, was at the time grand master of the Masons of Brazil, while all the prominent men, politicians, editors, etc., belong to that order, and presumably would be held by their vows from offering any unnecessary opposition to the measures dictated by their head.

ITEMS FROM BOGOTA.

REV. M. E. CALDWELL.

The attendance at our church services has been very good, and seventeen persons since January 1 have made a public profession of their faith in Christ, and some others are desiring to be received soon.

The ladies' prayer-meetings and also the Wednesday evening meetings have been full of encouragement. The ladies have from twenty-five to thirty in attendance, and eleven who are willing to take part in prayer. In the general prayer-meeting on Wednesday there are oftentimes nearly one hundred persons present.

The attendance of ladies at our church services is very noticeable. In the beginning of our mission work in Colombia very few ladies were seen in our services. The men were more apt to be freethinkers, and felt the criticisms of the Catholic Church less than the women, and as a consequence they made up the greater part of our congregations. Now the centre of the church is frequently quite well filled with

ladies. In this respect our work has undergone a great and favorable change.

Formerly few applied for membership who had not been brought up as freethinkers; now the majority of those who become members are mechanics or skilled laborers with their families. Some of these have been most devout Catholics. When once convinced and brought into the church these people make more substantial members than those trained for the higher professions in freethinking schools. One man just received was an intensely fanatical Catholic. He was made very angry because his wife went to our services, and finally in self-defence bought a Bible for the purpose of making a careful study of it so that he might the better combat the hated Protestants. The more he studied the more he was confounded. Then his wife and nearly all of his family became sick with typhoid fever. He called a priest to confess his wife when she was in a semi-conscious state. His wife and children began slowly to recover, and he concluded that he would call in one of the smartest priests of Bogota to settle his doubts which had arisen out of the study of the Bible. The result was unsatisfactory. He repeated the conferences with the priest until the latter refused to discuss the matter with him any further. Then this man with his whole family came to our church, and last Sabbath week he and his wife, his eldest daughter and eldest son made a public profession of faith in our church. His face beamed with great delight as he stood up and took the solemn vows for Christ. Through the influence of this man a large neighborhood prayer-meeting was established in his house, and great good has been done. Two of his near neighbors, a man and his wife, have also come out on the Lord's side and made a public profession of faith. Two Jesuit priests recently went to talk with this family, but to their surprise and chagrin they found a whole household of people ready to discuss with them. One of our people proposed to the Jesuits that they should unite in prayer to God before beginning the discussion. To this the priests objected, but proposed to pray to the Virgin Mary, and knelt down for that purpose. All the people refused to join with him.

The members of the church are becoming more liberal in their gifts to the work. We have just adopted a new method of taking our collections, and yesterday received \$6 Colombia money, or about \$8 United States gold.

The Methodist Episcopal Church South had in Brazil last year 6 missionaries, 7 native preachers and 348 members of the church, and spent on the work \$25,350.

The statistics of the Methodist Episcopal Church North for work in South America during last year are as follows: foreign missionaries, including women, 11; assistant

missionaries, 6; native helpers, including women, 85; church members, 882; pupils in schools, including those in theological seminary, 1661; Sabbath-schools, 35; pupils in Sabbath-schools, 1728.

STATISTICS OF OUR SOUTH AMERICAN MISSIONS.—Foreign missionaries, 22; lady missionaries, including wives of missionaries, 25; ordained natives, 12; licentiates, 3; lay missionaries, native, 69; churches, 46; communicants, 2993; added during the year, 324; number of schools, 22; pupils in schools, 1263; pupils in Sabbath-schools, 947; students for ministry, 5; contributions, \$13,602.

HOME MISSIONARIES AND TEACHERS.

At the monthly concert this month our attention is turned to the many missionaries and teachers connected with our Board. Of the former there are 1701; of the latter there are 368, or a total of 2069.

This is a large and goodly company of workers, and we wish our readers could know them all, for I am sure the more we know of them the more ready shall we be to help them in their great work. Hence as far as possible we allow them to speak to us monthly through the columns of this magazine. Here we get our best ideas of their encouragements and discouragements. If there are revivals, we ask them to give us an account of the same; also to tell us of the drought when it prevails, and also of sickness in their families or congregations. If they lack clothing for themselves or their families, or other family supplies, they are asked to communicate with the Board, which is able to help them to money and boxes of clothing to the amount of \$40,000 or \$45,000 a year.

The synodical missionaries give us, on their part, descriptions of their fields, embracing whole states or territories and the characteristics of the people for whom they labor. So we have had in these pages sketches of the work among the foreign population in New England; sketches of the people and the school and mission work

in Alaska, in New Mexico, in the Indian Territory; of work in the South, as in Texas, Kentucky, Alabama, Tennessee, North Carolina and Florida; sketches, as in the last number of *THE CHURCH AT HOME AND ABROAD*, of the Mexicans, the Indians and "Western Reserve as a Home Mission Field." These and many similar articles help to fill up the great outlines of geography and history which we had learned before, and every volume, if not every number, contains much that is profitable for every adult and instructive and entertaining to every child; not a letter or a sketch that does not interest and do good to every reader. We are glad we have known so many of these men and women, that into many of their homes we have been and have partaken of their hospitality and good fellowship. We love to follow them from year to year and note their successes, and it has pained us many times that we could not publish more of their letters and introduce more of them to the great company of our readers, who certainly would be pleased and profited by a more familiar acquaintance.

Let us pray for all these patient and sometimes suffering laborers. Let us remember them in their suffering from salaries cut short and delayed, and let us give as we pray that our treasury may speedily be replenished.

FREEDMEN.

NEEDS OF THE BOARD.

The payments made October 1, 1890, leave the Board of Missions for Freedmen in debt more than \$35,000. With enlarged contributions last year, the Board has added a good many new schools, thus increasing the current expenses. The school building at Burkville will cost not less than \$15,000. Scotia needs about \$15,000 to enlarge, so as to make provisions for from 200 to 250 students. Last year it could only take 165, and refused 260 applicants for admission, many of whom could have paid their own way. The school at Augusta, Ga., still needs about \$2000 for furnishing and equipping. These, together with the ordinary current expenses, are needs that must be met in some way. The work is undertaken and going on.

But the needs of the Board go far beyond all this. We are unable still to do anything for the more than 600,000 freedmen in Alabama, the 700,000 in Mississippi, the more than 500,000 in Louisiana, and we are doing very little for the more than 700,000 in Georgia. The Board needs at once \$25,000 to establish a Scotia or Mary Allen in Alabama and \$25,000 more to establish another in Mississippi. Will not some man or woman of wealth in the Presbyterian Church give us these two sums to establish these institutions? And will not the whole Church be stirred up to increased liberality for the support of this work, so that we may be able to do as much for the other parts of the South as we are doing for the Carolinas, Virginia and Texas? J. T. GIBSON.

FACTS FOR CHRISTIAN WORKERS.

We would call the serious attention of the Church to the following:

I.—FACTS FOR THE CHURCHES.

1. God, in his providence, has very plainly laid the duty of Christianizing the Negroes of the South on the conscience of the Christian

people of this land; and for doing one of the grandest works for his glory and for humanity he has given us the opportunity of the age.

The Negroes are not in a far-off land, but at our doors; they are not foreigners, but native-born Americans; and now, fellow citizens with us, they are ready to receive the gospel, and with outstretched hands are pleading for churches and schools, and they have claims upon us which no other people on earth have. Will the Church hesitate to take up the work that God lays at her feet?

2. Our Church last year had in the twenty-six western and southwestern states and territories 1279 missionaries, besides 368 missionary teachers and pastors in self-sustaining churches, while to the 8,000,000 of Negroes in the South she sent only 816 missionaries, all told, ministers and teachers, male and female, white and black—only 816 missionaries to 8,000,000 of very poor people! Is the Church doing her duty to the freedmen?

3. The expense of the work of the Board of Missions for Freedmen is among the cheapest done by any of our boards, being only $3\frac{1}{2}$ per cent. of its contributions; and the per cent. would be less if the contributions were twice as large, while the returns for the outlay of money show as large a per cent. as any work done by the Church—the average additions to the Church last year by profession of faith being about nine persons to each minister laboring under the Board. Since the beginning of this work there have been added to the freedmen's churches 32,165 persons.

4. The Board is gradually leading the churches toward self-support. Ten years ago the freedmen, out of their deep poverty, gave \$9825 toward the support of their churches and schools; last year they gave \$38,109, besides their contributions to the different boards. It is a pleasure to help those who are disposed to help themselves.

5. The work of the Board is growing in the confidence and sympathy of the churches. Ten years ago its receipts were \$46,134, the largest in any of the ten previous years; last year its receipts were \$176,325. WE NEED AT LEAST \$250,000 THIS YEAR.

6. There are a million and a half of voters among the freedmen. The welfare of the country demands that the hands that cast these

ballots be guided by an educated mind and an enlightened conscience.

II.—FACTS FOR THE YOUNG PEOPLE'S SOCIETIES OF CHRISTIAN ENDEAVOR.

The very name suggests Christian work, and we offer you a field worthy of your best and most earnest *endeavors*. This field lies at your doors, and is one of the most important and promising in the land.

There are not less than five millions of young people among the Negroes of the South, most of whom know nothing of a Christian home-life. Among them are the future wives, mothers, home-makers, preachers, teachers and leaders of their race. These young people are poor, the sons and daughters of those who were formerly slaves, but they are eager for an education to prepare themselves for useful stations in life. Their future is an important and serious factor in the future well-being of our republic; hence our work among and for them is a patriotic as well as a Christian work.

Two hundred dollars will pay a teacher in one of our parochial schools for eight months. Forty-five dollars will pay the expenses of one of these boys or girls for a year in one of our boarding-schools, where, together with the ordinary branches of learning, they are trained in many industrial arts so needful to them. One hundred dollars will send one of these young men to our college, where, together with industrial training, he is prepared to preach, teach or to fill any other useful station.

Will you not aid us in this great work for God, humanity and country?

III.—FACTS FOR THE CHRISTIAN WOMEN OF THE PRESBYTERIAN CHURCH.

1. There are in the United States about 400,000 Indians, Mexicans and Mormons, while the Negro population exceeds 8,000,000, or about twenty to one. For these 400,000 Indians, Mexicans and Mormons the Christian women of the Presbyterian Church provided last year 880 teachers, at an expense of nearly \$300,000; while for the 8,000,000 of Negroes the Board of Missions for Freedmen could only provide 171 teachers, and the Christian women gave less than \$30,000, i. e., they gave about one tenth as much to twenty times the number, or in the ratio of one to two hundred.

2. There are in either Georgia, Louisiana, Alabama or Mississippi more Negroes than the aggregate of the Indians, Mexicans and Mormons, and yet we have given 380 teachers to the Indians, Mexicans and Mormons, while we have only fifteen teachers in Georgia, only

one in Louisiana, and not one in either Alabama or Mississippi.

We draw no inference; we only ask attention to these facts, and suggest the question whether the Christian women of the Presbyterian Church owe ten times as much to this exceptional population of less than half a million as they owe to the eight millions of freedmen?

IV.—FACTS FOR THE SABBATH-SCHOOL.

1. There are in the United States about 2,000,000 Negro children of school age. For more than half of these there are no schools. Christian men and women are ready to go as missionary teachers if the Board of Missions for Freedmen had the money to send them.

2. Our teachers now in the field have an average of 59 pupils, and, in our ordinary parochial schools, do not get more than an average of \$25 per month. They teach during the week, giving instruction in the Bible and the Shorter Catechism, and they also engage in missionary and Sabbath-school work.

3. It follows that any Sabbath-school giving \$25 can support a missionary teacher for 59 pupils for one month, or giving \$50 can support a teacher for two months, or giving \$100 can support a teacher for four months. Two cents will give a colored boy or girl one day's Christian instruction. Cannot your Sabbath-school support a missionary? Our General Assembly says, "*Resolved*, That it be recommended to the Sabbath-schools of our churches to take up the work among the freedmen, and that they be urged to contribute liberally to this cause." Cannot your Sabbath-school give at least one month's collection to this cause? December is the month recommended by the General Assembly as the time to take collection for the work among the freedmen, and the Board of Missions for Freedmen, acting for the General Assembly and pleading the cause of a million needy boys and girls, sends you this plea.

R. H. ALLEN,
J. T. GIBSON,
Secretaries.

"A NORTHERN LADY" writes from Plymouth, Mass., concerning the work in the South of which "A SOUTHERN LADY" wrote in our January number, and has written since, most acceptably, under her proper name, *Mrs. M. G. P. Rice*. The Northern Lady says:

I have been very much interested in the work for the last three years. Mrs. Rice was a dear classmate in our school-days, in Packer Institute, Brooklyn, N. Y. I consider that she and her husband, in their isolated home—deprived of the society which they would enjoy and adorn—are doing as grand, heroic work for God as any people I ever knew.

In an editorial of your January issue the Negro question is spoken of as a "many-sided obelisk, having northern and southern phases." Born and bred a strong northern abolitionist, with a peculiar interest in the Negro—a bitter antipathy to slavery—I knew and felt all the usual northern sentiments toward the race in the new character of freedmen. Three years ago it was the good fortune of my husband and myself to spend a few days on the plantation of Mr. H. C. Rice, whose article appeared in the same January number with that of "A Southern Lady." Since that visit my vision has taken in new sides of the "obelisk." This summer I have spent several weeks in the same vicinity.

In the plantation districts, distant from markets and railways, one may see the sad, heartrending desolation left in the path of war. There we meet the issue forming the so-called "race problem." A lady said to me, "It is not a race question—it is the human question. Sometimes it appears as the labor movement, sometimes as the Chinese bill, but everywhere it really is *ignorance and poverty* versus *intelligence and wealth*." It is almost impossible for us here to comprehend the situation. In area the plantations of Charlotte county vary from three to eight square miles. On one plantation are two hundred and seventy-five human beings, *sixty* of whom are white. That is, over three colored people to each white; and this is a fair average. Shorn of all romance, what are these colored people? So many dependent, ignorant children, with the ideas of morals, character and politics which they should be expected to have, but one generation removed from hundreds of years of the training of slavery on a race imported from the *Dark Continent*. To say southern plant-

ers are responsible for this has nothing to do with the present facts.

Do we at the North meet on a social plane the same class of our poor, ignorant population? Negroes being church members, or even ministers, had not necessarily anything to do with their personal character for pure living, honesty or truthfulness.

An earnest Christian worker said, "I wish creeds had never come South." The Presbyterians and Baptists teach perseverance of the saints. A colored person has a great time "coming through," as they express it, and then *knows* he is converted; then if they cannot fall from grace they are safe, and can live as they choose. Then comes the Methodist doctrine of justification by faith—and they have an abundance of faith—therefore a doctrine of works is not gospel.

With these facts in mind, and allowing for much race and class prejudice, let us see what the southern people are doing. Mrs. Rice in your April issue speaks of the growth of Mr. Rice's schools. Three years since—during our first visit—Mrs. Rice held a free night-school three evenings each week for poor white young men, who came miles after a hard day's work in the fields, in clothing not meeting the requirements of comfort nor of health. For want of other accommodation this school was held in Mrs. Rice's nursery, which must therefore be transformed three times a week from children's play-room to school-room. Now she has a pleasant school-room. How many of us would take the same class into our homes and feed them from our richer store of culture? To-day three of those young men are doing well in colleges; others are serving God intelligently nearer home.

One hot day last June it was my privilege to visit Mr. Rice's own Sabbath-school; there in a close room, crowded with two hundred colored people of all ages, he personally taught the Berean lesson for the day, and many of our white Sabbath-schools might have learned something from the order, attention and thoughtful preparation and recitation of the lesson. A few miles from this school is the home of Patrick Henry. On a part of his plantation the wife of his

grandson, a cultured, refined Christian lady, has opened a Sabbath-school. Finding some children whose mothers could not provide suitable clothing, she personally took material sent in missionary barrels, and cut, fitted and made dresses and other necessary articles, that these little colored children might come and learn of Jesus. The Sunday of our visit thirty-two bright little faces greeted us, and they knew their lessons wonderfully. This, northern ladies, is a lady who has no competent help, must do her housework and sewing, and is far from strong. Her building needs repairs to make it possible to continue her school in winter. What a boon to her and the school would be \$100! A cultured lady living a few miles from there, knowing I had been able to help a little, sent me word, "We must have *bait* to draw them at first. If I could be assured of Christmas barrels for two years, and lesson leaves, papers, etc., I could guarantee a school of three to four hundred colored scholars, with enough Christian, educated ladies to teach it. We would have a sewing-school in connection with it, and in this vicinity there are no Sabbath-schools."

The third visit we made was to the home of a little lady who has assumed the care of one of the schools under Mr. Rice's superintendence. Like all about them, they have suffered from war and floods, but she and her husband are cultured Christian people, with a family of nine children, seven of whom are at home, five miles from any school privileges; the mother a semi-invalid, doing sewing and housework for all, besides educating the little ones. Sunday morning she and her husband care for a colored Sabbath-school numbering two hundred, held in a log building a mile from their home. After dinner they drive four miles to a white Sabbath-school which they are trying to reorganize from the fragments of one which flourished in more prosperous days. Fridays she has a sewing-class, and many a garment has she made for children whose mothers were either sick or working in the fields. There are many other workers—one a dear old gentleman over seventy years

of age, who took up the work his wife laid down when called to hear the "*Well done.*" This is only one neighborhood. I believe the whole South is rich with harvests and harvesters, if they had the tools. Let us help these grand workers of God with what we can—a little work in repairing clothing for Christmas barrels, some of our mission money, and at least our prayers and a God-speed.

Note.—Those who desire to help this good work by such gifts as are suggested above may correspond with Mrs. Roswell S. Douglass, Plymouth, Mass.

LIGHT IN THE "BLACK BELT" OF VIRGINIA.

MRS. M. G. P. RICE.

[Our readers will be glad to hear again from Mrs. Rice, who with her husband is doing a most excellent work among the colored people of their region. These friends are southerners, and feel a deep interest in the colored people. Mr. Rice is an elder in the Southern Presbyterian Church; once a slaveholder and an officer in the Confederate army. The work which he and his wife are doing is purely a labor of love, and done solely for the good of their colored neighbors, without any remuneration to them save the pleasure of aiding a poor and needy people, and pleasing him who, though he was rich, for our sakes became poor.]

REPORT OF SCHOOLS.—There are still four under Mr. Rice's immediate charge. Their number might be greatly increased if we were only sure of our ability to furnish them with lesson-helpers and Christmas bundles. From these schools several others have indirectly grown. A colored Baptist church three or four miles from us asked our aid in establishing a school. We gave it lesson-papers, put it under the charge of a competent white member of the Baptist church, and put her into correspondence with some Baptist friends at the North. She tells me her school is flourishing, and that she has promise of Christmas boxes. A lady about eight miles from us, whose husband is a grandson of Patrick Henry, has established another school, and it has been "adopted" by one of my Packer Institute classmates, who became deeply interested in

the gentle teacher, and who is ever ready for good works.

In regard to Mr. Rice's own work, I never saw him more encouraged. At last we do see real, solid improvement, and can report not only full and flourishing schools, but a dawn of new ideas and of a better state of feeling and of character. The difference between these colored people and those who have no such instruction is becoming very marked. A Massachusetts friend who was here three years ago, and again this summer, told me she was astonished at the change in appearance and manner—at the increased dignity of deportment and new look of intelligence and civilization.

I can see that the distrust and suspicion in regard to the whites is wearing away. The colored people have more confidence in our friendship, in our sincere desire to help them, and are anxious to have our presence and our sympathy on occasions when they used to depreciate any intrusion of whites. A few days ago a young mother died in this place. I had thought of her as specially adverse to our influence, but, when she was dying, she earnestly requested me, with my children, to attend her burial, and touchingly commended her three motherless babies to our care. In accordance with her wish we followed her coffin to the grave yesterday, the first time I was ever present on such an occasion, as hitherto they have seemed to wish to have only their own race. It was a touching scene—hundreds of negroes following the body through the woods, singing as they went, with just a little group of us white people bringing up the rear. The old preacher began his funeral discourse with, "Taint no use to keep you all long. Sis' Tildy done preach her own funeral sermon. She don' need nothin' we ken do. Her name was on dis church book, but dat ain' nothin', dout it on de Lamb book too." (That "dout" means "unless.") This was a marked advance upon former ideas. The decorum of the mourners was also much greater than it would have been a few years ago. The dying woman herself said, "I ain' been much to church, I couldn' leave my babies. I ain' had dat shoutin' an' hollerin' religion, but I gwine to heaven jes' de same." At the grave I longed for a "kodak" to give the scene to my northern friends. The level rays of the setting sun were filtered through the leaves of the forest, and lit hundreds of dusky faces, with a few white ones gathered at the foot of the grave. Mr. Rice was ill and could not go; but one of "my boys" was with me, his good mother, and

a few children. As the rude coffin was about to be lowered the old preacher said, "I ain' got but one eye, as you all know; an de sweat done got in de other so I can't see to line out de hymn. Sis' Tildy useter love 'Asleep in Jesus,' an' I'd like to sing it while dey fills up her grave, but I dunno as anybody ken line it out." I did not offer, not knowing what views might be held as to woman's "lifting up her voice," but presently the old man passed his book around to me with the request that I would officiate, so I "lined out" the touching, immortal words, that were at once taken up to a strange, weird tune no white person's voice can ever follow. I have seldom felt so keenly the pathos of any situation. There was a sense of the infinite dignity of death, stripped of all its trappings.

I tell you this little incident to show that the heaven of good will is making itself felt.

The schools number about eight hundred pupils. Mr. Rice's co-laborers work with all their hearts and are doing good that is felt. The difficulty is to keep the numbers down, so that the pupils can be handled, and also that they can have their Christmas treasure of a bundle. At this season I of little faith always begin to be uneasy about that bundle. I have many very poor white clients and my boys at college, besides these colored schools, looking to us for aid in clothing.

This week I have been on a visiting tour among my own white pupils, and a pathetic tour it was, giving me a new glimpse into the poverty and aridness of their lives. Many are tenants of old family mansions, fast rotting to the ground. "Change and decay in all around I see," seemed written everywhere. Yet these same much-denied people have many admirable qualities, and the more I work among them the better I love them.

The colored pupils whom Mr. Rice has been enabled to send to school have done well, without a single exception. The two theological students have worked hard this summer, the one at the carpenter's trade, the other on a farm. The girls have been in service, one in New Jersey, the others working at home. We hope all will be able to return to school. We have been particularly pleased with the results of the session at Ingleside. The girl in New Jersey writes to me often, and her letters are really creditable. She could scarcely write legibly when she left.

Do mention us, as hitherto you have so kindly done, to any churches or individuals wanting an object.

ENCOURAGING PROGRESS.—In the *Africo-American Presbyterian* we find these pleasant and encouraging words from Rev. H. N. Payne, the Field Secretary of the Board of Missions for Freedmen :

Within the past two months it has been my privilege to visit fifty of the churches and missions under care of the Freedmen's Board. In the five years that I have been Field Secretary, I have not made a longer tour than this. It gives me great pleasure to add, I have never made one that has given me more satisfaction in the evidence it afforded of the real value and permanence of our work. . . .

A more earnest and aggressive spirit seems to be taking possession of our ministers and churches. They have heard the voice of the Lord, saying "go forward," and they are heeding the command. There is "the sound of a going in the tops of the mulberry trees," that indicates that the Lord is moving with power among his people.

The first indication of this is in the increased earnestness of desire for souls. Our ministers and people seem to feel, as never before, that "*now* is the accepted time." It is no new thing to hold revival meetings in the month of August; but this year the

brethren have come to them with an unwonted longing and expectation that they would be effective in the salvation of souls. And that blessed assurance "According to your faith be it unto you" has again been verified. Souls, in unusual numbers, have been born into the kingdom. The gospel, preached in faithfulness, has proved the power of God unto salvation. Brethren, "God is not slack concerning his promises." "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." God has been specially gracious this year in the blessing he has bestowed upon the preached word and faithful Christian work.

But perhaps the most marked feature in our work this year is the movement to secure houses of worship or to improve those already existing. Doubtless much of this is going on in places that I have not lately visited. That fact will but give emphasis to what I say of my own observations.

Mr. Payne then gives account in detail of a considerable number of visits illustrating his general statements which we have quoted. That Africo-American part of our *home mission* work is surely making "encouraging progress."

EDUCATION.

We have recently been taking a careful survey of the statistics of the churches in relation to the cause of ministerial education and to matters adjacent thereto, and tabulating the results for the information of the synods and presbyteries. As might be expected, a great diversity of interest manifests itself both in the contributions reported and the number of candidates furnished by different churches and presbyteries. Some have shown a just sense of the importance of the cause, and have labored

to secure for it both men and means. Others no less strong in numbers and resources have either treated it lightly or ignored it altogether. The reasons for neglect in the latter instances, no doubt, are various. Some may be of a temporary or local character. But when we consider that, notwithstanding all that has been said in General Assembly by special committees appointed to investigate the needs of the churches for more ministers, and the resolutions passed urging to more generous effort in providing them,

more than one half the churches fail to respond entirely, and many that count their membership by hundreds send in contributions by units ranging from one to nine dollars, it is plain that an apathy so general must have a corresponding reason for it. A letter lately received from a pastor who has had experience in committees on systematic beneficence in three presbyteries tells us that the difficulty lies mainly with the ministers. As one instance in proof he sends us a pretty fair collection from his church that had never before contributed to the Board, in response to his presentation of its cause. Another pastor writes, "The Men's Society' of this church has worked wonders here. The church which never before gave \$100 a year to the Board of Education now easily raises \$250. The interest in the work of the ministry increases in the congregation. In twenty-five years it had given but one young man to the ministry; now seven are studying for that purpose, and a large number of lads have it seriously in view." These instances illustrate what can be done when the pastor is thoroughly alive to the interests entrusted to him. Plainly the fault is not with the people that the boards are so straitened in carrying on the different departments of church work which they have in charge. There is wealth enough and liberality enough in the people to meet all requirements as soon as they are shown what is needed to be done, and that it ought to be done notwithstanding the occasional failures and indiscretions which attend all human efforts. As a general rule the people catch the tone of feeling evinced by the minister. If he is earnest they are aroused. If he is apathetic they are indifferent, and drop into the contribution box, as it passes around with due formality, the cents they happen to have in their pockets, or give it a nod of refusal. Hence it becomes the ministers to understand and realize that when the General Assembly orders the boards to carry on a particular work, it virtually pledges them all with their sessions and churches to assist in its execution. As integral parts of the organic whole to which they belong, they are put under ob-

ligation to do their share in contributing to its furtherance. Failing in this they betray a lack of loyalty to the constituted authorities, and so far as they are concerned render organic action impossible. Such indifference is virtual disintegration. It precludes all efficiency. We build with sand. One would fain hope that the effect of it is not seen by the many who indulge in it.

To illustrate this point we give the case of three students recommended from Texas, a place where able and earnest ministers are sadly in demand. They are in the preparatory department. Of one it is said that he is "a very exemplary Christian, an entertaining speaker, has charge of two Sabbath-schools, without home or means save what he gets by the labor of his hands." Of another, that he "is very promising, the best scholar in the institute, a zealous and earnest working Christian, cannot possibly attend school unless aided to the amount of \$50." Of another that he is "an orphan, a devoted Christian and full of promise as a minister in the Master's kingdom." As an additional argument it was urged that they were *Texas men*, and hence would not be subject to such prejudice as the greater part of northern men are in that section of the country. Yet this appeal, strong as it was, the Board felt obliged to decline from lack of funds. How discouraging this refusal must be to the brethren who are laboring in Texas under so many difficulties can be readily imagined. A letter from Iowa giving a detailed account of the students recommended, and of the determined efforts they were making to secure an education, adds, "If the churches knew what I know of the brave struggle of the students on our presbyterial list, and the absolute hopelessness of their outlook to the ministry if it were not for the Board of Education, its treasury would overflow with funds." In the same strain we add, if the brethren only knew how hard it was for the Board to resist the appeals which are made to it at every session in behalf of young men who give good evidence of fit qualification for the service of the gospel, they would never let the year pass without presenting this cause

and taking up a good collection for it, even though they knew of instances where aid was granted to such as really did not need it. The mistake in such cases has been made by the presbyteries on whom the Board relied for a statement of the facts called for.

THE SITUATION IN SEPTEMBER.

At the last meeting of the Board 372 students were received. This was twenty-nine in excess of those received last year up to the same date. This presages a large increase of applications for the ensuing season. Twelve recommendations were declined, not because they were not well sustained, but because they were special cases which the condition of the treasury did not warrant the Board's accepting; and five were put on the deferred list. The funds reported on hand amounted to a little over \$7000, while the sum that would be demanded for the first payment in October would be not less than \$25,000. Unless the churches improved the month of October, which is especially appointed for contributions to the cause of education, in supplying our wants, the Board will be obliged to borrow largely and shut down early.

A SPECIMEN OF EFFORT.

We give by request "the Constitution of the Men's Society of the First Presbyterian Church of Topeka, Kansas," which was alluded to in a previous article. It shows one of the ways by which the work of ministerial development may be accomplished.

Hopeful tidings are coming to us from the theological seminaries. Of the *Western*, at Allegheny, the *Banner* says:

On Tuesday afternoon, September 16, twenty-five new students were admitted, and on the next morning two more. All these enter the Junior class. More are expected, so that the total enrollment for the year will probably be from seventy-five to eighty—making at least an average of twenty-five men to each class, a very good number to

It brings the business directly home to the observation and hearts of the people. When this is done, interest is aroused and money flows freely and enlistments are secured.

OBJECT.—To encourage students for the ministry by aiding them financially and otherwise, and by interesting parents, boys and young men in the ministry, and to engage in any other work for our Church which the society may choose to undertake.

OFFICERS.—President, vice-president, secretary and treasurer.

MEMBERS.—Males of any age making an annual subscription of such sum as each may desire; subscriptions not to be made public.

COMMITTEES.—1. *On Candidates* (five members), to recommend candidates for aid and the amount of aid to be given to each, and to watch the intellectual, moral and spiritual progress of candidates.

2. *On Finance* (three members), to increase the membership and, if need be, the subscriptions.

3. *On Meetings* (three members), to arrange for and conduct quarterly meetings.

4. *Executive* (the officers and the chairmen of committees, the president being chairman), to transact all business in the interim between the meetings of the society, reporting their proceedings to the business meetings of the society.

MEETINGS.—1. *Annual*, the third Tuesday in September, to hear reports, elect officers and transact other business.

2. *Special*, at the call of the Executive Committee, for the transaction of business.

3. *Quarterly*, for worship and addresses—(1) the day of prayer for colleges; (2) the third Sunday evening of April; (3) the third Thursday evening of July; (4) the third Sunday evening of October.

secure that individual attention and drill which the professors aim to give in their several departments.

Auburn Seminary, suddenly bereft of its Professor of Christian Theology in the summer, has transferred to that chair Dr. Darling, the occupant hitherto of its chair of Sacred Rhetoric; has elected Dr. Breed of Chicago to the latter chair; has obtained a sufficient endowment for the new office of

President, to which its commissioners have unanimously elected Dr. H. M. Booth of Englewood. It also transpires that Dr. Welch has left in his will \$30,000 for a new building for chapel and class-rooms, and \$6000 to provide permanently for the care of such building. Dr. Welch faithfully served the seminary in its chair of Christian Theology for fourteen years, and cannot, we presume, have received in salary for all that time many more thousands than he thus returns to it with the hearty concurrence of Mrs. Welch, who survives him. She will not fail to be fraternally or filially honored and loved by all Auburn alumni. They know how truly and beautifully she has been a help meet for her husband in all his years of service to their alma mater.

Conspicuously leading in the present successful movement for providing ample funds for this seminary has been Rev. W. H. Hubbard, pastor of the First Presbyterian Church of Auburn. Herein, as in other ways, he is a worthy successor of Dr. Hawley, and of that earlier "burning and shining light," Dr. Dirck C. Lansing, pastor of that church more than sixty years ago, and the conspicuous leader of the movement which originated that seminary.

At *Union Seminary*, it is announced that Dr. Shedd, Professor Emeritus, cheerfully consents to continue giving instruction until his successor is secured. Dr. Stearns of Bangor has been elected, but has not yet given his decisive answer to the call.

Similarly at *McCormick*, Dr. Darling having declined the call to that chair, its duties must devolve temporarily upon Dr. Skinner, or, if his health so require, upon one of his colleagues. In either case they will be ably fulfilled. The Junior class in *McCormick* is said to be large; the whole number of students in the seminary, 170.

At *Princeton Theological Seminary*, the *New York Evangelist* says:

The number of men from other seminaries entering the middle and senior classes is unusually large this year. The whole number of students will be 175 or upward.

Lane Seminary has undergone no recent changes. Dr. Morris, since the resignation of Professor Shedd and Professor Skinner, is the senior among our Church's Professors of Systematic Theology. He is one of the committee to which she has entrusted the formulating of proposed amendments to her Confession of Faith. Young men cannot find more competent and faithful teachers than Dr. Morris and his colleagues.

Our two German seminaries at Newark and Dubuque have been strengthened by the accession of Drs. Niles and Van der Lippe to their respective corps of instruction.

Of the *Danville* and *San Francisco* seminaries we have no recent information except the call of Dr. Worrall to the former. This evidently "means business." The look all round this circle of institutions is bright and hopeful.

COLLEGES AND ACADEMIES.

THE ACADEMY.

Few educated Christian leaders shall ever arise in Church or nation who shall not early in life have made right answer to two

chief questions: Shall I study? To what end shall I study? The first of these questions is apt to owe its favorable answer very largely to the student's natural endowment

and temperament; but the direction which his study is to take is decided chiefly by the influence under which he falls.

Influence, indeed, may have much to do in committing even the most intellectual youth to a scholastic training. For even great talent is often so versatile that it can be equally interested and successful in any one of many lines of work. The same ability might either develop into a merchant prince or make princely showing on the bench or in a senate. The same orderly mind might come to command a railway system, or a campaign, or to shine before Christendom as the systematizer of the revealed truth of God. What shall decide any bright boy's election between study and work? Very often the stern necessity that compels him to be earning something. In the absence of that, perhaps the purpose of parents, who, definitely intending the child whether for business or for study, so direct him in his pliable years that he passively accepts the intended bent. In the simplest stages of society such inheritance of occupation is the rule; and to a great degree it must be the rule so long as society shall last. But free institutions in a land teeming with resources make a great breach upon heredity of occupation. In the case of the rich, the money which the father made in one way offers to his children self-development in many ways. And for the children of the poor, the general supply of rudimental knowledge and the multiplying facilities for higher education open every line of effort upon which a resolute spirit can be bent. It is so fully believed that an American child of good endowment and good health carries his future in his own bosom, that the thoughtful parents of any such child are apt to assign very indefinite form or limits to their expectancy concerning him. They see that he is "smart"; they are glad that he can have "schooling"; the rest is hope.

Accordingly, for thousands of such bright American children the two grave questions which we have named are constantly getting answer entirely apart from any plan or influence of their parents, and very largely by the influence which they meet at school.

The teacher it is, who makes the pupil love study or hate it; and when it is loved, it is the teacher who, consciously or unconsciously, suggests the end which it is to serve. To quicken a scholar of good abilities to a selfish enthusiasm of self-cultivation is with an able and worldly teacher a process as natural and easy as to stimulate a hill of strawberries by manure. But to kindle such a scholar to a Christian enthusiasm of self-cultivation for the sake of Christ and of the good of men, is a result as distinctive of Christian agency and divine grace as were the conversions of Pentecost. That fact creates the field of the Christian academy.

When Alexander Duff was eleven years old he was placed in the Kirkmichael school under the care of Mr. A. M. McDougall. At the height of his influence and fame the great missionary exclaimed, "What would I have been this day, had not an overruling Providence directed me to Kirkmichael school?"

Two great mistakes are very commonly made even by considerate people. The one of these, in its just appreciation of study and learning, underrates the end at which the best study is to aim. Because education, in itself, is a dignified thing; because, compared with the cultivation of any lower appetite, it is even a safe thing most Americans, Christians not excepted, count all the needful conditions of the most wholesome study to be met by the offer of mere learning. In their view, accordingly, to propose a distinctive Christian form of education appears to be a kind of treason to American things.

The other mistake, while allowing due importance to the Christian part of a true teacher's influence, underrates those earlier years of study which fix the bent of choice and motive, and so raise up candidates for life-long discipline to the noblest ends. The Christian College comes far nearer to a just and general appreciation than does the Christian Academy.

As a weighty counterpoise to both these mistakes the letter here following deserves a wide reading and a permanent form. Its

author is Dr. C. P. F. Bancroft, Principal of Phillips-Andover Academy. It was written to Dr. Joseph W. Sanderson, of Bozeman, Montana, to be used by him in a telling plea which he recently made before his congregation and fellow citizens in behalf of Bozeman Academy. Its appearance here is due to nothing but our own desire to get for the academical branch of our Church's educational work the advantage of so complete and convincing a statement.

DR. BANCROFT'S LETTER.

MY DEAR BROTHER:—It is very agreeable to me to contribute to the "Academy Day" in your church, for I have had a good deal to do with this form of organization and with this grade of instruction, and I rejoice greatly in the revival of the academy idea here in the East and the introduction and spread of the idea in the West.

The object of the academy is to bring together the promising and ambitious youth who desire to improve themselves in knowledge, self-reliance, mental, social and religious discipline. The academy aims to give a wider education than can be secured in the more elementary schools; to prepare some of its pupils (the more the better) for colleges and universities; to give, chiefly by means of education in the various branches taught, that power to do things, to organize and lead in worthy enterprises, to create and direct public sentiment, which is needed in every well-ordered community; in short, the work of the academy is to bring forward well-equipped men and women who will be leaders in the work of the world.

My plea is not now for the college, necessary as that may be. But I would urge always and ever, that every institution be called by a name showing what it is, and not by one designed to indicate what it is hoped it may some time be. My plea is not for the academy as against the high school, but as an adjunct to the high school, and as a supplement to it. We want academies for those who have no high school at hand, and for those who will never go to college, unless they awake in the academy to the desire and possibility of it.

The outlook of the academy is wider than that of a private school or a local high school. It teaches selected pupils from small towns and large cities near and far; it brings them into wholesome and inspiring friendship; it carries them along a definite part of their education, not chiefly as a "fitting" for something beyond, but as in itself an integral part of true education. The rich and the poor, those with better advantages and those with less, are brought into the equal standing and privileges which worth only can claim and keep. It brings college conditions within reach of the many, whereas the college must in the nature of things reach comparatively few. The academy is the door through which most young people reach the college. It is not local, but covers the whole field according to its excellence and its repute; it throws the pupils on their own resources and calls out what is best in them; it gives them contact with a great variety of mind. It does far more than to teach the art of learning lessons; the library, the reading room, the dining hall, the campus, the academy paper, the debating societies, prize competitions, the receptions, the Christian organizations and prayer meetings,—these are features, many of which are unknown or unimportant in other kinds of secondary schools, but in full efficiency are most valuable agencies in a good academy. A group of faculties and sympathies is touched, which other schools cannot reach.

There is no political pulling and bargaining for trustees and teachers. If properly organized, there will be no obtrusive sectarianism. If established for the sake of learning, patriotism and religion, there will be a generous support; but it will not be a business speculation first, and an academy only by accident. Public spirit will rally to its call, and its success will be in proportion as men regard it for what it is, and what it will do for the minds and the character of its pupils. Through them it is to do its great work. They are its first interest. The first condition is scholars and the second is teachers. Then come buildings, grounds and all the other equipment re-

quired. But all is in vain without the favor of God, who by his providence shall provide for it and by his Spirit hallow it.

Keep out the commercial spirit and bring in the most ennobling and the most generous and refining influences. Give money, give your children, your personal intellect and attention, the fostering care of your churches. Keep up the standard of scholarship, of decorum, of tone, of piety. Arrange so that you can all know the academy, what it needs, what it is doing. Put aside personal affairs and adopt this as one into which you

will put your benevolent service. Put your Christian academy into closest connection with the Christian homes and the Christian college. Exalt in it the Bible and the Christ.

I trust I may be pardoned for using the language of exhortation. I am so thoroughly convinced of the value of this agency that I allow myself to speak with confidence and enthusiasm. These schools have done great things in the older parts of the country. I think no agency is better adapted to the growing life of the new country for which you are working.

CHURCH ERECTION.

THE EMERGENCY.

In the remarks addressed to the General Assembly at Saratoga by the secretary of this Board he said:

The work far outruns the resources. The small reserve "fund" that has been carried along for four years and enabled the Board to make grants in excess of its receipts is now exhausted, and this year, unless the contributions are noticeably enlarged, the Board will certainly before many months be obliged to say to the infant churches appealing to it from every quarter of the land, *We cannot give because we have no means.*

The crisis thus foreshadowed has come sooner even than was expected.

There has been no falling off from the average of the receipts of the past five years, but on the other hand there has been no such advance as is called for by the progress which God has vouchsafed to his people in our land.

During the first five months of the year applications for aid in building churches or manse were received to the number of 146, and aggregating in amount \$88,657.

This is a sum far beyond the resources of the Board to meet, and but two alternatives are possible: either the Board must borrow money and thus run in debt, or it must

decline to make further appropriations until funds have come in to meet the emergency. This was the dilemma in which the Board found itself at its August meeting, and sad as was the necessity it chose without hesitation the latter alternative.

In view of the many touching letters that were before it, and with full appreciation of the possible hindrance to the progress of the Church and of the disaster that may result in individual cases, the decision was very solemn and very painful.

Yet it was plainly necessary. What would be gained by borrowing money and so putting off the crisis for a little while? The Board must still face the hard fact that finally it will have no larger resources than the churches supply; and if the congregations whom God has blessed do not appreciate the need and do not send in adequate supplies, then sooner or later the work of church building must come to a stand.

If like others of our great boards, the nature of the work required that we should begin the year committed by every most sacred pledge to the support of missionaries who had gone out relying upon our promises, then debt would be justifiable because inevitable, and curtailment would necessarily come later. But such is not the case with this

Board. Each year its work begins anew, and it would be culpable indeed and untrue to its constant admonition to individual congregations did it not conform its expenditures and its promises to its current income.

Its hope is that the churches will appreciate this sad necessity on the part of the Board and realize that scores of our young churches before whom a great prospect is opening are now in peril because the help that they depended upon from the Board is delayed. More than twenty applications were postponed at the last meeting of the Board, and others have since come in.

Men and brethren, ye who delight in the work of our Church, who rejoice in its accelerating progress and ever-widening reach, shall that work be hindered and brought to naught? Or will you lift the burden from the Board and from the infant churches upon missionary ground by responding to this appeal and adding largely to your gifts to the Board of Church Erection?

AN ELOQUENT APPEAL.

How hard it is for the Board, even though it knows the decision to be right, to put off those who appeal to it, and postpone month after month action upon their applications, may be perhaps appreciated by those who will read the following eloquent and touching letter.

Surely such men ought not to be left unaided to bear the burden and heat of the day! Surely such opportunities for glorious and permanent work for the Master ought not to be crippled!

—, WASH., August 16, 1890.

REV. E. N. WHITE, D.D.

DEAR BROTHER:—I have labored long and hard to build a house of worship for the — church, whose application for aid has just been made out, and I feel that you ought to fully know the needy case; and also, I am compelled to ask permission to appeal to our eastern brethren for help, and I therefore hasten to write to you.

When I gave up my field—the Second church—to Brother —, one year ago last March, and took the field he was to have labored in, I knew

that the work of building a house of worship would be a very difficult task, as we would have to buy the lot. Also, the people in that section of the city were not wealthy, though enterprising. After the street-cars ran out there, two years ago, it was settled by those who sought cheap lots to build homes on, or cheap rents. With misgivings and half repenting that I offered to take the new work, I proceeded to gather the new church. I had not been long in the work before I felt condemned for so reluctantly commencing it. I found some who belonged to our Church in the East, but were drifting away from the Church into the world, and others were very happy to know there was a prospect of having a church there. We organized with eleven members, and soon had twenty-six. I will give one case. I wish you knew them all as I do. A brother, who was an elder and clerk in a church in Syracuse, N. Y., had been unfortunate in business there, settled in that field, built a shanty in the woods—now it is all settled around him—and decided he would not go to church until he could help support it. Who can tell the result, if I had not searched him out in his cave of seclusion and said to him, "What doest thou here. Brother —?" I cheered him up, assured him we wanted him to come with us and help us in the new work, and that nothing would be expected of him more than his duty required him to give, much or little. He promised to come to the school-house to services. He came the next Sabbath and became somewhat interested. After a few weeks he consented to join that church. He was made an acting elder, trustee and clerk. He has worked at paper-hanging and painting—has not had work all the time—has built a house, and has given \$50 toward the house of worship and about another \$50 on minister's salary, Sabbath-school and other expenses.

I worked there realizing it was duty, but when the great fire of June 6, 1889, destroyed the entire business portion of —, my heart sank within me; for the men were either in business and lost all, or were working for others and lost their situations, and how could I expect to raise much in that field after the fire? Every one, after a short time, became hopeful and courageous, and I partook of the same spirit and continued my work. Out of my small salary of \$1200 I gave \$100, and then on dedication day—March 30, 1890—I gave them \$25 and my wife dropped in the collection \$5 more, and we wore our old clothes still longer. The hardest to bear was not to be able to send our

children all the time to Sabbath-school, for want of suitable clothes. We have given the five churches I have gathered here all we could. The past year it amounted to \$335, and could you know how we have economized and sacrificed to do it, you might say with some of our friends that we had not done right; but, brother, how could we do otherwise? The money had to be raised. The five churches are at very important points, and they must be carried through to the time when they will be self-supporting, and especially must they pay for their houses, furniture, etc. The interest of the cause demands it. Not one of them is wrongly located.

I cannot give any more to the — church. Indeed, I fear I shall not be able to pay all my own bills. The sickness for four months of one child has cost about \$150, and how much more it will cost remains to be seen. Other brethren have given all they can. It will be impossible for me to raise more than I lose of the unpaid subscriptions that are not paid. Brother — has been my right-hand man in all my work. He is not wealthy, but has given in all \$241 to the Second church and \$200 to each of the three churches I built the past year. To finish the Second church debt for organ, hymnals, furniture, etc., he gave \$40, making \$640 he has given the past year. He borrowed \$120 for a year to enable him to pay the last two subscriptions. I wish you knew how his family goes without things they need, to enable him to give to these churches. He and I have to lead in subscriptions, and then to finish up we give again. Other First church brethren have given liberally. Many of them were heavy losers in the great fire. They are enterprising and hopeful, and give the last dollar they can. Oh, brother, if you and the brethren of the Board only knew my work and the ability of the church and field, and that of the First church brethren, as I do, you would see that we need at once not only the \$1000 asked of the Board, but \$748.40. The notes are long due which were given to obtain the necessary money to pay bills that harassed that church, and the mortgage on the lot of \$400, and one year's interest at 10 per cent., is due September 26, 1890.

There must be wealthy brethren in the East who, if they only knew just how much the church does need aid at once, would aid us. There is now lacking, besides the \$1000 of the Board, \$748.43. Where can I get it, brother? I cannot here, and when I give up you may be assured it is a hopeless case.

There are four causes why we cannot accomplish the work without aid outside of —, where every denomination has been building churches as well as ours: 1st, We had to pay \$800 for the lot. 2d, The financial condition of the people. 3d, The great fire (my other fields did not suffer as this one from the fire), and 4th, The brethren of the First church had to give toward the other two churches I built the past year. Had any one of these causes not existed, we would not have lacked \$748.43 besides the \$1000 from the Board. I am now compelled to ask aid of some of our eastern churches, and ask them to send all they see fit to give the church in its time of need to the Board, to be sent to the church. Then they, and also the Board, will know that no more than is needed is sent. Should more be sent the Board than the \$748.43, it can be retained for the general work.

If permitted, I will write to ten churches which the Lord may impress upon my mind to. Or perhaps you can present our needy case to one or more of the wealthy churches in New York or elsewhere, and obtain the \$748.43.

I have worked long and planned well for that church. The brethren give me great credit for accomplishing what I have in —. The lot was worth \$1000 when I bought, and is worth \$1200 to-day.

Notes are due, mortgage is due September 26, and if you could at once obtain the \$748.43 that we need (as you will see when the application reaches you) and send it to Brother —, it would relieve us, and also then you could send the \$1000 after the meeting of the Board next month. I could not get the application ready for the meeting this month. It greatly helps us by having the money here ready for us before for the churches. There is usually a great amount of time taken, after subscriptions are collected and bills paid, in getting the mortgage to the Board recorded and sending it to New York, and the Board sending the money, etc. Please help us in this our time of so great need.

Please write me the soonest possible about my writing churches for aid. I need to make all possible haste.

A LETTER WORTH READING.

Some of our readers may remember that reference was made some months ago to the disaster that befell Rev. Fred. Lippe, of Mulberry, Kan., in the destruction of his

little barn by a tornado. He and his people were unable to rebuild it; and yet, without a place in which to keep them, he could not retain the horse and wagon absolutely necessary to continue his work upon the wide-spread field. He wrote frankly of his needs. Of course it was not within the province of the Board to aid in building a barn, essential as such structure might be to the continuance of the work; but mention was made of the necessity, and funds were given from a private source. The following letter, in its turn, reveals what has been the anxiety of the writer and how great his present relief:

MULBERRY, KAN.

DEAR BROTHER:—Be assured it is quite a difficult piece of business to address these lines to you this morning; not that my pen lacks unction, but because of that fearful pounding of two carpenters' hammers that operate upon our church premises to rear up that much-needed stable for my poor beasts, that have had to stand all this summer unprotected against the sun, who has given us this year, according to the statistics of popular opinion and estimate, a stronger heat than for the last one hundred years. Of course I will not make myself responsible for this somewhat swelled-up statement. Now, dear brother, next to God and next to the Presbyterian Church, we owe certainly the greatest thanks to those who have rendered kind offices in this whole matter. May the Lord bless them richly for the kind, we might truly say fraternal, care and love they have exhibited in this case to the hidden and lowly part of our church. I wished that, as a part of their reward for their love, they could have heard the shout of joy that was raised by our people when the fruit of your labors arrived and one old elder threw up his hat and shouted, "Oh, boys, what a church is that Presbyterian Church, that builds not only homes, but even stables for the beasts of the poor!" One might say, Too much ado about nothing; but, dear brother, that would be a very great mistake; for if you know that fearful distress and want that has visited Kansas again this year, so that hardly a tenpenny nail is used for building purposes, at least in our part of the country, then you will understand that every nail that is driven in our stable preaches a powerful lesson to everybody round here of the liberality of the Presbyterian Church.

And now permit me a suggestion based on

the word "Let not your light be hid under a bushel." Every building insured has a tin plate with the name of the company. So every church, manse, stable, etc., built by your Board ought to have a plate to tell of the work performed by it. But I would not put the name of the Board upon it—that would savor too much of business—but some symbol of the nourishing care our Church takes of her children. Travelling through the country, how often then would we behold that symbol of love! God bless our Church!

FRED. LIPPE.

A BLESSING INVOKED.

A pastor, in sending us the annual contribution from his church, writes:

I also enclose a paper in which a silver dollar was enclosed, and which explains itself.

Upon the scrap of paper were written these words:

I cheerfully give this money, believing in the four words over the eagle's head, and may God's blessing go with the pure coin, that one soul at least may be led to honor and glorify his name.

INDIA HELPING AMERICA.

Last spring the Board sent out circulars to the churches explaining its needs and asking for increased contributions. Each envelope contained a postal card to facilitate a response. Contrary to our intention, some of these circulars by an inadvertence were addressed to our foreign missionary churches.

In response to one of them we received a merited admonition from one of our excellent missionaries, calling our attention to the fact that the postage was not fully paid, and that the postal card could not be used in a foreign land even if foreign churches could be expected to contribute to our work, which was manifestly unreasonable.

We had scarcely penned such explanation and apology as seemed appropriate, when we were surprised and greatly touched by receiving one of the very postal cards in question, post-marked Bombay, its sin in being of American issue having been in some way condoned by the Indian officials:

Dated 12th August, DEHRA DUN, 1890.

The Native Church of Ludhiana Presbytery will take its annual collection for Church Erection. If God be willing, shall try to take this on every fifth Sunday of the month during the year 1890. Please send the circulars and the cards to me, the Rev. Prabhu Das, Pastor Presbyterian Native Church, Dehra Dun. I shall try to take the collection on the 31st August and 30th November, 1890.

PRABHU DAS.

PLAIN TALKING.

The following very plain and frank address to one of our presbyteries by the chairman of its standing committee on church erection has been forwarded to us. The presbytery is one upon our western frontier, and it is not strange that it should need to receive far more than it can give; but there are other presbyteries far east of the Mississippi, yes! east of the Alleghenies, that might with far more reason "read, mark and inwardly digest" these strong words.

—, COLORADO, October 1, 1890.

Last year the Board of Church Erection made two hundred appropriations, and report one hundred and seventy-nine buildings completed.

Receipts of the Board were one hundred and twenty-six thousand dollars. The churches in the Presbytery of — contributed only sixty-nine dollars, therefore we have no reason to feel very proud of our contributions to this great work. Especially is this true, since every church in the — Presbytery that owns a house of worship has been liberally helped by this Board to obtain the same.

Brethren, let us be honest in this matter, plead guilty, and do better in the future. Hundreds of homeless churches are struggling for life because they are homeless. Remember that every church organization without a church building is like a family without a home, no certain abiding place.

What will you give to this Board? Do not try to put the Lord's cause aside by contributing one cent or one dime, when you can give one dollar.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and

prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

Dear brother, I know you are interested in this great work; but how much are you interested? One cent, one dollar or ten?

Respectfully and prayerfully presented.

Chairman Standing Committee
Church Erection, — Presbytery.

BUILDINGS COMPLETED WITHOUT DEBT IN AUGUST AND SEPTEMBER.

State.	Church.	Value.
California,	Grizzly Bluff,	\$2,700
Colorado,	Durango 1st,	9,700
Indiana,	Hazelrigg,	1,600
Iowa,	Council Bluffs 2d,	1,100
"	Frankville,	1,300
Kansas,	Bala City,	1,130
"	Hill City 1st,	1,950
"	Logan,	1,238
"	Valley Township,	1,850
Massachusetts,	Fall River,	1,400
Michigan,	Omer 1st,	2,110
"	East Saginaw Washington Ave. (manse),	2,020
Minnesota,	Brainerd 1st,	3,560
"	Montgomery, }	2,050
"	Mankato 1st, }	
Nebraska,	Waterloo (manse),	700
Oregon,	Albany 1st (manse),	4,500
Pennsylvania,	Ulster Village 1st,	2,200
South Dakota,	Mountain Head,	900
Texas,	Kerrville 1st,	1,500
"	Vernon Austin Chapel,	1,500
		\$45,008
Illinois,	Bushnell (manse),	2,000
Indian Ter.,	Tallahina,	1,500
Iowa,	Carson 1st (manse),	1,000
"	Woodbine 1st (manse),	1,350
Kansas,	Arkansas City 1st,	2,100
"	Conway Springs 1st (manse),	1,000
"	Fremont,	1,550
Michigan,	Saginaw Grace (manse),	1,100
Nebraska,	Ashton,	1,700
"	Lincoln 2d,	9,500
North Dakota,	Bismarek 1st,	14,500
Washington,	Kent 1st,	3,750
		\$41,050
Total for August and September,		86,058
Value of church property completed since beginning of fiscal year, and previously reported,		123,180
Total,		\$210,238

PUBLICATION AND SABBATH-SCHOOL WORK.

NEW BOOKS.

WATER ANIMALS. By Ella Rodman Church. These Elmridge books are crammed full of interesting and instructive facts about the particular class of objects under consideration. They are not scientific treatises; they are merely familiar conversations. Much information, however, is given in this chatty way. In the present volume we have talks about water animals—seals, sea lions, sea bears, walruses, otters, hippopotami and others. The young people will be greatly profited by reading the book. It is certainly important that, in the midst of the great amount of fiction that the young are now reading, there should be some place also for the learning of the wonderful things of nature—our Father's handiwork. Philadelphia: Presbyterian Board of Publication and Sabbath-school Work. 16mo, illustrated, pp. 352. Price, \$1.15.

RHODA ARMORER. By C. J. G. This book is written in the form of a journal, but not a journal of the unhealthy kind. Indeed, it is full of bounding health from first to last. Rhoda's father had been kept from going to Syria as a missionary by her mother's ill health. Her mother knew this and felt herself a hindrance, indeed almost longed to die that her husband might get away to Syria. Rhoda learns of this and conceives a strong dislike for the mission field. Her mother dies, and then the Syrian shadow begins to creep over her life, for her father will want now to go. Then a young minister loves her and proposes marriage, and he is going to Syria as a missionary. The last entry begins, "We are to start in two days now, Marion and I, for Syria, and I am very glad over it, very glad." The book is full of intense interest from beginning to end, and its lessons are most wholesome and important. Philadelphia: Presbyterian Board of Publication and Sabbath-school Work. 16mo, pp. 302. Price, \$1.

OUTPOURING OF THE SPIRIT; or, A

Narrative of Spiritual Awakenings in Different Ages and Countries. By Rev. W. McKay, B.A., pastor of Chalmers Church, Woodstock, Ontario, Canada. This little book tells the story of revivals in Bible times, in England, in Scotland, in Ireland, in America, in Canada, and gives a chapter on eminent revivalists and honored texts. The closing chapter is entitled "Shall we have a revival?" The volume is full of intense interest, and will be stimulating both to pastors and teachers. Philadelphia: Presbyterian Board of Publication and Sabbath-school Work. 32mo, pp. 141. Price, 40 cents.

A PLAIN WOMAN'S STORY. By Julia McNair Wright. To all who are interested in practical benevolence this little story of suggestions, facts and theories will not be unhelpful. There is among the churches a great uprising of the spirit of philanthropic Christianity. The organization of the Young People's Society of Christian Endeavor, of the King's Daughters and the King's Sons, and the reviving of the ancient order of deaconesses, is bringing into the field a great number of willing workers. To them examples and monitions of how to do certain work, and especially of how not to do it, will always be welcome. The needs of the neediest, the sorrows of the most sorrowful, are often hidden under reticence and patience or an even resentful reserve. There is much suffering, to which not the cry of the sufferer, but the directing hand of experience, must point the beginner in Christian philanthropy. This story of Joan Hazzard's project and how it worked out will prove not only intensely interesting reading, but full of suggestions of a most practical kind. While adapted for library and home reading, the book has also its wise hints for philanthropists. All interested in Christian work in our great cities will profit through the reading of its chapters. Philadelphia: Presbyterian Board

of Publication and Sabbath-school Work. 16mo, pp. 320. Price, \$1.15.

BITS OF PASTURE; or, Handfuls of Grass for the Lord's Hungry Sheep. Being selections from sermons of J. R. Miller. Culled and arranged by Mary A. Butler. In her preface Miss Butler says, "While fulfilling the promise 'I will feed my flock,' the Shepherd may not lead us by waters of rest and quietness all the way. But always, according to our need, there are bits of pasture, and, cheered and strengthened by these earnest of 'green pastures' and 'still waters,' we follow on. These thoughts were gathered from manuscript sermons read during several shut-in years. Because stimulus and counsel, comfort and sunshine, have been found in these handfuls, with the earnest hope that they may go on, each day blessing and helping others to bless, they are tied together 'in his name.'" On the dedication page are these words: "To the members of Dr. Miller's Bible class, and to the larger class which he teaches in the pages of the *Westminster Teacher*, this little book is affectionately dedicated by the compiler." It contains three hundred and sixty-six "handfuls," arranged under dates for all the days of the year. The volume will be ready in good season for the holidays, and is intended to be suitable for gifts. Philadelphia: Presbyterian Board of Publication and Sabbath-school Work.

THEOLOGY FOR THE PEOPLE.

[From the *Omaha Midland*.]

A book of theology has to do chiefly with the things concerning God and his word. A systematic theology is a book which contains the truths of Scripture reduced to a system. It states the doctrines of our holy religion, and gives the reason why all should accept these doctrines. In these days of skepticism, laymen, as well as ministers, should be ready to give the reason for the hope that is in them. Every member of the church should not only have knowledge of many parts of the Bible and of many verses in it, but he should also be a theologian. He should understand to some extent the form or system of doctrine once delivered to the saints. We think that Dr. Harper ut-

tered an important truth when he spoke at the centennial exercise at Service, Pa., as follows: "The tendency is strong at present to convert theological seminaries into schools of language, and to relegate to the background theology proper; but the tendency is to be deprecated. Critical and exegetical studies are of great value for supplying the materials for the construction of the system of theology. It is the business of systematic theology to compact the materials thus provided into a majestic temple, with due adjustment and symmetrical proportions; but the rearing of such a structure is a grander work than the collecting of its component materials. Never in this seminary may the study of systematic theology be superseded or overshadowed by any other study, however valuable!"

In this connection it gives us pleasure to mention a book, called "Popular Lectures in Theology," by the late Dr. A. A. Hodge, of Princeton. The book contains several of his lectures on theology, which he delivered not so much to theological students in the seminary as to the people in their churches. It is published by the Presbyterian Board of Publication. The price can be learned by addressing this Board at Philadelphia. We may be able to make some further mention of it at some future time. It is not a complete system of theology, but its lectures cover many doctrines and are plain and interesting. [Price, \$1.25 net.]

WYOMING.

The following letter from the stated clerk of the Presbytery of Boulder, which is located in Wyoming and the northern part of Colorado, gives great satisfaction to the Board, and doubtless will be read with interest by all supporters of its Sabbath-school and missionary work:

GREELEY, COL., June 7, 1890.

REV. J. A. WORDEN, D.D.

DEAR SIR AND BROTHER:—It is my pleasant duty as stated clerk of the Presbytery of Boulder to comply with the instructions of the presbytery, and communicate to you, and through you to the Board of Publication and Sabbath-school Work, our grateful appreciation of the valuable service you have rendered us in granting us for our Wyoming work such excellent colportage assistance. When we made application for this help from you, we were assured that neither you nor we would regret the fullest assistance you could render.

The event has verified our anticipation. Particularly has the work of Mr. F. L. Moore, your missionary, been of permanent value to us. In the past year we have, as the result of his faithful and judicious labors, thirteen new schools, several of which are now blossoming into churches in needy and important points. We should have lost these but for your timely aid. He, and the second man you have so generously accorded us, are vigorously at work, and we hear of the best results. In this critical stage of our work in the rapidly-developing territory of Wyoming, such recognition of our necessities is most heartily appreciated. It is impossible to estimate the ultimate value of their work. It is saving Wyoming. Please accept then this our formal expression of thanks, and be assured that we will ever keep before our churches the obligation under which you have hereby laid us, and urge even more strongly the practical evidence of our sincerity in more liberal contributions to a treasury to which we are so much indebted. May your work continue to prosper! May all obstacles to its most efficient administration be speedily removed! May the Lord of the harvest, moving upon the hearts of all the churches, enable you to send more such laborers into his harvest as those you have sent to us! With these well wishes, believe me, in behalf of the Presbytery of Boulder,

Very sincerely,

JOHN G. REID,
Stated Clerk.

NEWS FROM THE FIELD.

Interesting letters have been received from all portions of our widely-extended field. It is impossible to do more than give brief extracts from a portion of them.

NEBRASKA.

Rev. J. B. Currans, one of our permanent missionaries in Nebraska, sends us, under date September 12, the report of his own work and that of the six students who labored under his supervision during the last summer. It appears that in his district 70 schools, with 200 teachers and 1535 scholars, were organized; 850 families were visited, and 188 Bibles, together with 1448 other books, were distributed. He writes:

The young men improved greatly in health and strength and appearance. When they came they were thin and pale and weak and

delicate; three were on the sick list and two were under the doctor's care. I never saw a stronger, healthier or happier set of fellows than when they left. They all left with a good opinion of the West and a persuasion that the Lord had enabled them to do a great work. They have not only improved in health and spirit, but they have grown in all that makes a man and a useful minister. Their self-reliance has developed. Their timidity has largely passed away. Their visiting and praying in families, and persuading Christians to undertake Christian work, will help them. The reading and distributing of our valuable literature will be an experience which our ministers very greatly need. The mingling with the poor, and knowing them and their poverty and trouble, will all be valuable experience. I am thoroughly persuaded that no one year of their theological course will begin to be of such practical value for their life-work in the ministry as this summer's Sabbath-school work.

As to my own work, the report shows 11 schools. I also was present with the young men, encouraging and directing them, at the organization of eight other schools.

How much sympathy the Church has for the heathen, the Indian, and the Negro! Why should it not have as much for our own neglected white children? They are Americans, Protestants and brethren, ready in language, sympathy and education for the gospel now, and soon to be voters, keepers of our country and its destiny. They are sons of eastern parents, "scattered sheep of the house of Israel," lambs but recently strayed from the fold. Oh how they need our prayer and sympathy and help! They need them *now*. No work calls so loudly to us as that in our own land among our own people. None is so wise, so hopeful and so needful as that among the children.

When I think that God has enabled us to plant the gospel in seventy different, and most of them new, neighborhoods, and that we have enlisted 200 other workers on the ground—intelligent native workers, interested as parents and Christian teachers in their own children and neighbors—and when I think that we have brought 1535 children and older people into Christian Bible-schools, I rejoice, and am led to ask what grander or more hopeful missionary work can be found in any country or among any people.

The railroad development now in progress will open two hundred miles of country next year.

SOUTH DAKOTA.

Mr. W. A. Sheed writes:

The good people out here have to work very hard to keep up their Sabbath-schools. Where we have organized there are no ministers living to help, and of course no preaching. Very many of the people have always lived on the frontier; they came to Iowa or Kansas before those states were settled and had schools and churches, and then moved out to the Black Hills. Of course they never learned to go to church or Sabbath-school. One of these people, a married woman, had never been to church in her life and to school only one day. Then there are a good many who used to go to church in the East, but have not had a chance here. In one family, which I visited, of intelligent Massachusetts people, a lady said she had not been to church for five years, and another lady not for eight years. Whenever we organize we try to find a few, one or two or three good Christian people, who will keep up the Sabbath-school. They have to do the hard work and we help them all we can. One lady, who is superintendent of one of our schools, has a sick husband at home; and during the week she keeps the post-office and a little country store, besides doing the housework. On Sabbath with her two little boys she walks nearly three miles to teach the children. Six miles from this school is another, whose superintendent is a lady with a large family of children. They have a school of thirty or forty, now have regular preaching, and will probably build a Presbyterian church next spring.

OKLAHOMA.

From this newly-opened and rapidly-populating district Mr. William Davis reports (July 1) that, during the preceding quarter, he had driven 1475 miles; called on 711 families, in which he found 1500 children and young people; and had distributed 40,780 pages of tracts and 799 volumes. He also reports the organization of five schools, the prospect of organizing several others in the near future (five additional reported in July), and also that two or three churches connected with schools will, in all probability, soon be established. He writes:

One day while at Stillwater I asked a gentleman from the country if he knew of any Presbyterians in his neighborhood. He said he did

not, but after a moment added, "I guess my neighbor, Mr. C. M., is a Presbyterian, for he don't swear nor work on Sunday." I afterward visited that neighborhood and called on Mr. C. M., and found that although not a church member, his father was a Presbyterian elder in Kansas. In the vicinity of Mr. M. I found eight or nine Presbyterians all anxious for Sabbath-school and church services; and Brother Myers at once arranged to be with them once a month.

When I knocked at a door some eight miles from Forest City and announced myself as a Presbyterian Sabbath-school missionary, the good lady said, "I am so glad our friends are remembering us in this new country." She also remarked that some of her neighbors called the first Sabbath after her arrival in December for a Sunday visit. Among the visitors was a little girl of nine or ten years, to whom she taught the lesson for that day, using her Westminster Teacher; and she added, "Since then there has been no Sunday visiting at our house, but a good Sabbath-school of twenty scholars." The needed supplies were granted by our Board.

Orlando is a small village on the railroad near the north line of Oklahoma. It has no school-house, and consequently no Sabbath-school, but one and a half miles south a good Congregationalist brother has a school every Sabbath afternoon. Although he has only dug-out accommodations, he has frequently over sixty present, and one Sabbath when he had announced a preaching service there were ninety present. Our Board has assisted him with a grant of supplies.

Six miles south of Guthrie I found a community without a school, and spent nearly a day looking for a place to meet. There was a small unoccupied house centrally located which had been used for dances. Failing to get that, I had about given the matter up, and had started to town. On the way I saw a little five-year-old girl at play, to whom I gave a *Sunbeam*, and lifted into the wagon for a ride to the house where her mother was visiting. This led to the offer of little Maud McCrary's home for our school.

In a two-days canvass I made forty calls, and found five Presbyterians and nearly fifty children and young people. On June 29, Rev. W. T. King preached to a well-filled house of intelligent and attentive hearers, after which we organized a school of five classes, with Presbyterians for superintendent and secretary.

FOREIGN MISSION LETTERS.

CHINA.

REV. C. R. MILLS, D.D., *Tung Chow*:—Tung Chow is a walled city in Shantung, pleasantly situated on the sea. By the treaty of 1860 it was made an open port, and it was supposed the foreign shipping would come here. It was found, however, that the open sea before the city afforded no safe harbor for ships and steamers, and Chefoo, fifty-five miles east, became the centre of foreign trade. Steamers frequently come here and anchor in the open roads a mile or so from shore. Correspondents should address their letters "Tung Chow, near Chefoo," else letters may go on to another city with a similar name in the adjoining province of Chile, and only fifteen miles from Peking.

The scenery about Tung Chow is wild and mountainous. The Gulf of Pecheli in this part of it is filled with islands from fifteen to fifty miles from the mainland. These islands are a conspicuous and beautiful feature of the scenery. There are really two cities, both enclosed in walls. The main city is three miles in circumference; the other is much smaller and encloses the harbor for junks. One of these is seen leaving the harbor in the engraving. The walled bluff to the left of the junk is a very interesting place. The buildings which crown the bluff are the Peng Lai Kivoo temple,

one of the most noted temples in this region. Peng Lai is the happy island of the Buddhist legend inhabited by the immortals. About one hundred years before Christ the emperor Wu Ti came to this place and was enchanted with the scenery. He ordered that a walled city should be built here, and named Peng Lai in honor of his visit and of the happy place which he imagined he had seen in some one of the islands to the northward. There are a great many romantic tales connected with this beautiful spot. The view from the open gallery of the tower on the summit is extremely fine. Natives never tire of celebrating its praises. One of the points which they never fail to mention is the mirage which is often seen here, and which seems to them the next door to miraculous. Missionaries have sometimes been permitted to occupy the highest building for a few days in the summer. It is delightfully cool and pleasant. The small tower farther out toward the sea has a light in it at night to guide the native mariners. A beautiful revolving light is kept up, at far greater expense, at a lighthouse on one of the islands some fifteen miles from the mainland.

Tung Chow has been a station of our mission since the spring of 1861. The only surviving pioneer, Mrs. S. M. Gayley, now Mrs. S. M. Brown, a

widow lady, is now living at Ann Arbor, Mich. The well-known boarding-school of Dr. C. W. Mateer at this place has grown into a college, and offers advantages for the acquisition of the western learning equal if not superior to any other institution in China. There are other schools here, and a church of 118 members. Just now four families of new missionaries are here learning the language before going to new stations.

TWO VENERABLE SAINTS.

REV. W. J. MCKEE, *Ningpo*:—During the last month I have visited several of our churches and out-stations. I found the church members generally quite faithful in attending services and leading consistent lives, some being quite active in seeking to bring others in. There are also some substantial inquirers, and some who have given up idolatry and pray but still hesitate about being baptized. Indeed, I was surprised to find so many who were apparently almost persuaded.

In one place, where we have been hooted at and called bad names, I am pleased to find the people growing more respectful. In this place we have only two Christians, an old physician eighty years of age and his wife, the same age. As we entered their little drug shop and home in one and received their cordial welcome, we seemed to breathe a different atmosphere, even a heavenly atmosphere. The old man was not feeling well, and he remarked, with a sweet smile upon his face, "Perhaps my Father is calling me." This old couple moved into this place only three or four years ago, and they have shone as lights in the midst of the thick darkness about them. They constantly witness for Christ by word and deed, and their house is consecrated to the Lord, having put in benches at their own expense, and holding Christian services, inviting their neighbors to join them.

INGATHERINGS AT OUT-STATIONS.

B. C. HENRY, D.D., *Canton*:—Since my return from Shanghai I have made three journeys into the interior. The first was to the out-station at Tai Kat, where I found the work progressing favorably. The school was well attended, and the recitations of the pupils very satisfactory. The work in the chapel is encouraging. One

man was baptized, and there are several applicants. My next visit was to Sha Ho, where a dozen Christians gathered in the little chapel to observe the communion. A bright young man, the son of the teacher of the Hokka school, in Homuklong, was baptized. There are three other applicants at this out-station. My third visit was to my six out-stations to the east, all of which I reached except Wong Un, the country being so flooded that communication, except by circuitous routes, was cut off. On this visit I baptized nine adults and two children, and left a number of applicants for further instruction. Five of these were baptized at the Hokka village of Ap Chiling. The Christians there have decided to buy a suitable plot of ground outside the village and erect a chapel for themselves.

UNAWED BY PERSECUTION.

One of the men received came out in the face of persecution. His wife and son had been previously baptized. A short time ago they were persecuted and beaten by some evil people. The native preacher succeeded in restoring peace, and the man, instead of being shaken, was confirmed in his faith, and made a public profession. Another was the son of a man who was baptized last year. The father died a few weeks ago, and his happy departure decided the son, who was already an inquirer, to profess Christ. At Lui Po four adults were received, one of them a young man of thirty whose father and grandfather were in the church. Another was a man who for some time has been called a Christian in his native village, the reason for this being the great change that had come over him. He had formerly been a wicked and violent man. The change in his conduct was so great that all his heathen neighbors remarked it, and could attribute it to nothing but his being a Christian. He is the only disciple of Jesus in his village; but we hope that the power of his good example will be felt in leading others to accept the truth.

Yesterday the Second Church, in Canton, held its quarterly communion. There were eleven new converts baptized, besides six children. There were nine other applicants who will probably be received later on. Within the last month then we have received twenty-two adults into the church, and baptized six children. To-morrow I start for Lenchow, where I hope to find encouragement in that promising field.

JAPAN.

REV. G. E. WOODHULL, *Osaka*.—I have made a missionary tour of three weeks with a member of the Cumberland mission. We travelled between three and four hundred miles, and held about sixteen meetings, preaching to twelve hundred and fifty people in their own language. We were received everywhere with the politest manners, however much from their hearts these people desired to cut our throats. This trip was mainly for the purpose of opening up new work. We visited one place where a foreign foot had never before contaminated the soil, and we found interesting people even here. We had been in the hotel about fifteen minutes when the *kocho* of the village came to see us. This man, who is about equivalent to a mayor, had heard about Christianity through a lumberman, who had become interested and had bought a Bible. He told us when he called that it would hardly be practicable to hold a meeting there that night, but that he would bring some of the teachers and we could hold a Shitsu monkwai (or a question and answer meeting). He therefore brought six teachers from the government schools, and a delightful two hours was spent with them. They invited us to come again, and said we should always be welcome.

THROUGH STORM AND RAIN.

At another place we held a meeting in the house of a Shinto priest. It was a stormy Sunday night. On account of the storm we were unable to get to the house until nearly nine o'clock in the evening. The people had come to the meeting and had returned home. Different members of the family were sent out, however, late as it was, and the guests called back. At half past nine we began our meeting with an audience of about thirty, and closed at about half past eleven. We received a very warm invitation to return and hold another meeting here. The Japanese everywhere came to our room after the evening meetings to question us about our God and our religion.

It would amuse any American to attend one of these Shitsu monkwai. The audience all gather around hibachi (fire-boxes) and generally smoke, not allowing the matter of religion or their souls' welfare to hinder them for an instant from engaging in the one universal Japanese practice of smoking. During all the meetings which I attended during my trip I never knew a time when all smoking was stopped and every one was

intent on what was being said, except once; and that was while a portion of Paul's speech on Mars' Hill was being read. This seemed to strike home. One will never fully appreciate the writings of St. Paul until he has been a missionary. Every verse seems to be a fit text which you could preach from at any time and anywhere.

REV. F. S. CURTIS, *Hiroshima*.—Though as yet I cannot speak with fluency in Japanese, I can say enough to make known the simple story of the cross, and to read and explain the word, though with considerable deliberation. I am able also to pray a little. Many of the people visit me at my house, some coming from curiosity, many to learn English, and some, I trust, to learn of "the true way." I have two classes in English, and with these as nuclei I began about three months ago to hold a Saturday night Bible service, using an interpreter. Besides inviting the members of my English classes, I asked them to bring their relatives and friends. I also invited a number of young men whom I met on the street, and although a number of these were government officials, all received my invitation most courteously and some complied. Thus far in all some seventy different persons have come. The meetings have averaged about thirty-five, and I suppose about that number had never in reality heard the gospel or been inside a place of Christian worship. After coming to my meetings, though some have begun to attend church, from prejudice or lack of interest the majority do not; but I trust that the gospel will gradually take such hold on them that they will not be able to stay away.

I have been conducting, or rather "assisting," the Bible class in the church Sabbath-school. This class is composed of some twenty-five men and a few boys, and since none of them understand much English, all I say has to be in Japanese.

Mrs. Curtis has a weekly class in knitting and another in cooking. At the close of these a Bible service is held, with prayer and singing. At present the pastor's wife or some other Christian woman takes charge.

A BON CEREMONY.

REV. GEORGE P. PIERSON, *Chiba*.—Before I left Chiba on a short tour, I made, with Mr. Izumi and Mr. Toknoka (an evangelist from the Tokyo evangelist school), an excursion into the country,

where one or two of our believers live, and there we found a group of people to listen to our speeches. It was a feast day, when special worship seems to be paid to the memory of deceased ancestors. It is called the Bon festival. I must get a fuller account of its reason and observation.

On our arrival at Tokyo, and soon after leaving the landing place, I came upon a group of people engaged in a bon ceremony, which was new to me. It was along the embankment of the Sumida river and near a small bridge. A little shed had been erected, and in it were some incense sticks burning, and it was adorned with lanterns and scrolls and with other ornaments. In front of this shrine, if it may be so called, were about forty or fifty people, mostly children, and including perhaps six or seven old ladies sented among them. They were seated in the form of a square, and were chanting *Namu Amida Butsu* as they passed a large rope through their hands. The rope had a large knot in it, and the idea was to pass this rope around a hundred or a thousand times, repeating this Buddhist formula. An old priest sat within the square, striking regularly, more or less, a small bell to keep the worshippers in time. I watched this performance for some time. It was not an unhappy spectacle from the children's point of view, for they all seemed to enjoy themselves, and did not, I suppose, know much of the significance of the act. But the old women were a pitiful sight. There was little intelligence displayed in their faces, and the mummery they were going through seemed such a contrast to the peace they might have enjoyed and the satisfaction their old age might have afforded them, had they only known the truth.

THE SITUATION AND OUTLOOK.

The next year will be very momentous for Japan to an extent just now unpredicable. I can hardly bring myself to realize the exciting character of the times in which we live here. Certain it seems to be that a great leaf of Japanese history is in the turning, and we are all eager to read the other side. As for the Church, I hope that we are on the eve of a new advance; while as to school work, we seem at the point of alight readjustment. I do not believe that Japan can afford to go back, and I do not believe that such a solution of the present difficulties is as free from danger as to go ahead. If everybody had something to do and was doing it, there would not be so much political unrest. The present status seems a result of the

abolishment of the feudal system. It is more peaceable, perhaps, to let slavery and feudal institutions alone, but there is a consequent block to advancement. When the revolution took place here, some thirty years ago, there was a vast army of middle-class people, the *Samurai*, retainers of former daimyos, who were thrown out of employment; and although the new government and new industries offered employment for many, still there is a large class of the students whose patriotism is of greater magnitude than their means, and whose scholarship is not broad enough or profound enough to make safe advisers or leaders of the people. There is among this class a perpetual ferment and desire to regulate things. This, I think, together with the new parliament, etc., is the cause of the present insolubility of things political. If you want to explain a given situation in affairs Japanese, look for it (where we must often look for it in other lands) in the wickedness of human nature or in an intense nationalism.

INDIA.

SAHARANPUR THEOLOGICAL SEMINARY.

REV. A. P. KELSO:—The theological seminary here closed on the 10th of this month (July). Eight young men graduated, having completed the course of study prescribed by the Synod of India, and having satisfactorily passed their examination before the synod's committee, all of whom delivered addresses on graduation. They all give promise of great usefulness in the Master's service. Two of them have gone to Ambala; one to engage in work in the station, the other in the district. Two have gone to Allahabad; the one for work in the station, and the other for work in the district. One has gone to Mynpurie. Two will remain here at Saharanpur. Of these one will teach in the orphanage school and preach in the city, and the other will be sent to Rampur, a large town in this district and a good centre for evangelistic work. The remaining member of the class is connected with the Scotch United Presbyterian Mission in Rajputana, and will engage in work in Jeypore, the capital city of one of the chief native states of Rajputana. Our work in the seminary for the session which has just closed has been encouraging, and my colleague, Rev. H. Forman, and myself feel that we could not be engaged in a more important work than this. The influence, too, I think, is being felt in various parts of the synod,

in the new impulse given to evangelistic work; and no doubt the influence will be still more felt in the years to come.

Thirty-one students were in attendance, two of whom left during the year, and one who had been in the seminary in former years came back near the end of the session to graduate. With two or three exceptions the students worked well and passed satisfactory examinations before the synod's committee during three days examination held by that committee.

EXPELLED FROM A NATIVE STATE.

REV. B. DU BOIS WYCOFF, *Umbala*.—For the first time I have been to a native state. I cannot say, "I came, I saw, I conquered," but rather, in a sense, that I was vanquished. Mr. Morrison had sent a catechist to Nabha, the next state beyond Patiala, fifty-one miles from Umbala. Nabha has but three *tahsils* (or counties) and a revenue of ten or twelve *lakhs* (less than half a million of dollars). A permit was not supposed to be necessary for the catechist to live there, so none was asked for. After being there about a month, he was ordered away. He begged that he might be permitted to stay till he could hear from Mr. Morrison. This was granted. Then, as he could not go, I was obliged to go in his place, taking Rev. H. Golaknath with me. Shortly after our arrival I wrote a letter to the Maharaja, asking for an interview. Then we called on the *Mir Munshi*, Majar Ali. We were kindly received, but were told the catechist must go, as there is a state law that *no stranger can stay in Nabha more than three days without a special permit*. If there be such a law, it is time it was changed, for a Christian has as good a right to live in a feudatory state as any other man, so long as he behaves himself. After calling on the *Mir Munshi*, we called on the principal Sikh courtier, Pastab Sing, and were told to come to his court next morning. After returning to the house of the catechist, word came from the *Mir Munshi* that the Maharaja would see us the next morning at the *Durbar*. We went as we were told, and saw only Majar Ali and Pastab Sing, and learned from them that nothing more could be done. It is evident that the *Mir Munshi* deceived us, for we learned afterward it was not *Durbar* day. In the morning, before going to the *Durbar*, as we supposed, we went to the state garden, where there is a large house for entertaining Europeans,

and, on our way back, stopped in the road to see a company drill on the parade ground, when we were ordered by a policeman to move on, for said he, "The Raja might be coming."

One can hardly realize the difference, without seeing it, between Nabha and Patiala, only sixteen miles apart. One reason is, in the latter there has been an English resident, in the former there has not.

With regard to the Nabha Raja, I should say I do not believe he knew anything of our coming, or that my letter went to him at all, for he can be reached only through his courtiers, and their hatred of Christians, not to say of foreigners, is too great to let anything from the former reach him, especially if it be not to their interest.

PERSIA.

REV. E. W. ST. PIERRE, *Sier*.—Educationally this term was a successful one. Every one bears willing testimony to the fact that the college is steadily pushing forward in the discipline it gives to the minds of its sons. New studies are being introduced, while old ones are constantly improved; and then too the mental enlightenment now prevailing all over this Syrian people enables us to receive the young into the college better prepared to benefit by what the college offers. We hope within the next few years greatly to add to what has already been done and make the college equal to the demand now made upon it. In order to accomplish this we sadly need a well-trained scientist to develop what has been begun in the natural sciences. So far chemistry, natural philosophy, astronomy, physiology and kindred sciences have been taught but imperfectly.

DEVELOPMENT OF CHARACTER.

I am glad to bear witness to a development of "manhood" in our pupils. There is a great horror manifested at menial dependence, and there is a noble aim and endeavor on the part of all toward independence. Begging is despised. In order to the attainment of this independence, the most approved means are not always used, but still the idea is there and the meaning is encouraging. This nation will not always be known as "beggars." Character is being developed. This was shown by the subjects of the recent graduates very forcibly. What the Nestorians most needed was character, and that is coming out now.

Spiritually the term was not remarkable. Not

that it was entirely lacking in spiritual power, but it was not specially marked by it. The last communion was a very quiet and solemn occasion, and more precious because of the presence of our spiritual father, Dr. Shedd.

SYRIA.

REV. W. K. EDDY, *Sidon*.—Mr. Ford being in Sidon, I took the opportunity to go off for a twenty-six-days tour. After a few days of the usual preaching, school inspection and mission business, I was taken sick with the influenza. The raw, cold, driving winds of Jedaideh being most unfavorable for recovery from rheumatism and a severe cold, I fled to the shores of the waters of Merom. This region I had long looked at, but never visited till then. In a tent, all alone, I slowly regained strength, aided by various short walks after gazelles, wild boar and duck, with which the region abounds. The sultan has purchased the lake and the papyrus marshes about it, and hopes to reclaim much of the present bog land. This could easily be done, as the lake is in many places only from two to four feet deep. Some more scientific methods, however, will have to be employed than that of compelling the Bedawin to dig a deeper channel for the "mouth of the Jordan" (Arab idiom for the outlet of the lake). After eight days of rest I returned to work. In Kheyam the school is more of a power than it has been for several years past. About sixty of the Protestants were sick with the prevailing influenza. I visited Deir Mimas, Kuleiah, Jedaideh, Belast, Keffeir, Hasbeiya, Kheyam, Ibl and Rasheya.

Most of this trip I was sick, and now am doing work while not yet fully recovered. All stories about the fulfillment of prophecy in the return of the Jews, etc., would be set at rest if one would consider the condition of those who have come from Europe. A lazy horde of people, supported by various societies, philanthropists and organizations, they prefer to barely subsist on the small help given them to engaging in work. They will not till the soil in one place where they were put in a village bought for them. They lay under the trees and hired the wretched fellaheen to work for

them. I do not wonder that the Turkish government regards their advent as a curse.

PROTESTANT RIGHTS TO BURIAL.

In Jezzeen an event recently occurred to test the power of the old Maronite fanaticism as compared with the modern sentiment which favors Protestant influences, or rather liberal freedom. After many difficulties and much opposition, a graveyard was secured last year; and during this month a Protestant died in the village. This was the first case of the kind to prove Protestant rights to a decent burial. The priests formally in the churches forbade any attendance upon the funeral. When they found this rule was disobeyed, then a plan was matured to hire witnesses to swear that the man died a Catholic, and then by force take the corpse away. Public sentiment was against this measure, which failed; and the funeral services were well attended, and about two hundred men marched to the grave to show their sympathy. As contrasted with the bitter, reckless hatred of everything evangelical manifested a few years ago, this is a very significant action on the part of the people.

LAOS.

Miss Cornelia McGilvary, daughter of our veteran missionary Rev. Dr. McGilvary, of the Laos mission, who was born in Cheungmai and returned last year as a missionary, writes as follows of the changes wrought during her absence:

I am glad to tell you that I had little or no trouble in recalling the language, which it seemed as though I had entirely forgotten during my ten-years absence. Looking back now, my stay in America almost seems like a dream. As I see, however, the wonderful progress Christ's kingdom has made since I left, it seems as though I must have been away twenty instead of ten years. Instead of the small number of church members who were accustomed to meet in our sitting-room, the comparatively large school-room now used for a chapel is well filled. On communion Sundays as many attend as can be comfortably seated. Then in visiting the villages near Cheungmai and those in the adjacent provinces the change is even more noticeable.

OFFICIAL COMMUNICATIONS.

SOUTH DAKOTA.

REV. E. J. NUGENT, SUPERINTENDENT.

I began my work as presbyterial missionary of the Black Hills at this place in May last. My first visit was to Hot Springs to look after our interests there, where we have one of our home missionaries at work. I found this new and flourishing town on a large boom; everything was pushing and driving. It is a pleasure and invalid resort, as the hot springs are widely noted for their curative properties. I learned that we had a lot and some money promised to build a new church edifice. Members were coming in from various places, and the hope of the church was, I thought, very flattering indeed.

From there across the west side of the hills I next went to Dudley, a new town at the junction of the branch railroad now building to Deadwood. Here at Dudley this railroad was at work building; a large number of men were employed, every day bringing more. We have a small temporary building, a small organization. A student, L. M. Scroggs, a most excellent young man, is laboring here and at Collins, on same line of railroad, twenty-five miles south.

From this place I went to Newcastle, in Wyoming, a new and flourishing town, terminus of the B. and M. Railroad; town building up fast. Since July 6 we have Rev. L. C. Wainwright, a graduate of Princeton, a most excellent young man. This is a very wicked place; sin of all grades abounds; a godless, Sabbathless place, full of sink-holes of iniquity. If the need of the gospel is great in any place in the world, certainly it is here. On Wednesday evening, July 30, we organized a small church of eight persons, elected trustees, have a lot donated to build a church upon, are now proceeding with subscription for the erection of a house of worship.

During the month of June, Rev. J. B. Pomeroy and I took a trip of exploration up into Minnesela, Butte county, S. Dak., a county-seat, a new town. Here we will soon organize,

and also at Hay Creek, twelve miles distant, where a good opportunity at present exists. The need is of a man to take this inviting, hopeful field. The F. E. and M. V. Railroad will be completed here soon, then the boom will go forward. We desire to secure a lot and erect a house of worship to be on the ground and meet the incoming tide of people who will flock into that new country. The water is abundant, so that now the best irrigation stream is in operation I have seen in Dakota. This is a stock and farming country, and will become a prosperous country.

From this point we visited Sun Dance, Wyoming, a good town, a county-seat, in a lovely valley, with very good society; more like towns in the older states, but destined to become more of a place, as it is the centre of a large country. Coal has been found in this vicinity. A railroad will ere long be built to this place. There are some few Presbyterians living here, but no organization. We feel that we should enter and hold this place for our Church at once.

At Collins, S. Dak., I organized a small church and ordained two elders first Sabbath in June. We have a small temporary building at this point. It is in a good country, but the drought has so affected them the past two years that they will not be able to do much financially for some time.

I next visited the Elk Creek country, northeast of Rapid City, and began work here. The people of their own accord organized a Sabbath-school. There are three Sabbath-schools within a radius of five miles in this vicinity. We are raising money to build a church building here, and will organize here soon. I secured Rev. Mr. Jennings to take this point in his large field where he is giving a part of his time.

Sabbath, July 13, we organized at Hill City, S. Dak., with ten members. Ordained one elder, and will build a suitable church building at this place immediately. The prospects of

our church at this point I consider the best of any new field we have entered upon in Black Hills Presbytery. It will grow. Rev. E. Hamilton, our minister, is well received, and I hope will do a good work here. Hill City is in the very centre of the great tin-mining region of the Black Hills. The B. and M. Railroad is now building through here. The town is building, and every way great activity prevails. There is no doubt as to the quantity and richness of the tin ore in this section. I visited and descended into the mines, and saw clearly the vast mineral deposits that exist here.

I next visited Galena, where the silver mines abound. We have no church nor building. W. N. Crowzier, a student, has spent four months on this field to great profit, and the people ask now to be organized into a church, and have a regular supply, so that they may have the gospel regularly preached to them. The ladies have been very faithful, and have paid Brother Crowzier \$35 per month in addition to his salary by the Home Mission Board.

At Sturgis Brother Nelson is doing a good work. He received nine new members the first communion. All around the vast field through which I have surveyed the opportunities are good and the work is progressing.

Before I came out to engage in this work I was a perfect stranger as to the country, its condition, or its resources, and since travelling over much of it, I have been most wonderfully awakened to the importance of the whole Black Hills region of country. The more I see and learn of it the more I am impressed with the richness of the mines of tin, silver, gold and lead, in fact, of the untold resources of these hills in mineral wealth, and of the vast region of country to be populated in the future, of towns and cities now building and to be built, of its fine climate, its rich soil, its luxuriant grass, rich food for stock, its vast expanse of fine pine timber and immense untold quantities of fine stone for building purposes, its immense beds of gypsum, beautiful streams of water, fine springs that furnish abundance of pure, good water that now and in future will furnish water supply for towns and cities. All these are certainly of great value and of great importance in the settlement of

this new country, besides coal and wood in abundance to supply all needs. Two great lines of railroad, the B. and M. and F. E. and M. Railroads, are building through this country, the B. and M. Railroad to Sheridan from Newcastle and Deadwood, the other to Minnesota and on up northwest. This means new towns, more mines, more country developed, more capital to come in; the laborer, the citizen, the men of business will come, also the saloon and gambler. Surely they will need the gospel. Now is our time, if ever, to get hold in the beginning and hold every point we can for Christ and our Church. If we let slip the opportunity, other churches are waiting to enter in if we do not. Certainly it becomes us to be awake to the fact, and be prepared to meet the demand upon us.

The outlook is certainly very favorable in all this region. The only hindrance to our work—(1) Satan's power; (2) need of money; (3) more men. If men and money could be furnished, every place could be supplied and Satan's power be broken through the power of the gospel, and Christ's kingdom built up in these needy places. The work is great, field vast. Through God we shall do valiantly; through firm faith in God and relying upon the divine blessing, we expect victory for the Master and his cause.

NEBRASKA.

REV. THOS. L. SEXTON, D.D., SUPERINTENDENT.

The present outlook differs widely from what was anticipated three months ago. At that time the prospect for good crops was favorable and the people were looking forward in hopes of reaping a bountiful harvest. All this has been changed by the hot south winds and the long-continued drought. In some parts of the state the crops are a total failure, while in other parts the farmer has a partial return for his labors. In many places the corn has been cut and shocked to save the fodder. Only in the northeastern counties do we have anything like the usual abundant harvest. This scarcity is even now beginning to be felt among the churches, in their inability to contribute as heretofore for the minister's support.

Some of our ministers have offered their resignation and others are contemplating similar action. It is hoped that the Church at large will come up promptly to the help of the Board, so that means may be at hand to aid our feeble congregations in this emergency. It is quite severe on our missionaries, none of whom are any too well paid, to be compelled to give fifty or one hundred dollars to pay the debt now resting on the treasury. When the cost of living is so rapidly advancing on account of crop failure, it is not very encouraging to the missionary to have his salary cut down.

The quarter now ended has been one of unusual pressure in active work and extensive travelling. Although the heat has been very intense, services have been held every Sabbath. I have visited and preached in twenty different places, have administered the Lord's Supper in seven churches, have baptized eleven adults and fifteen infants, attended one funeral, assisted in one installation, dedicated one house of worship and organized six new churches. To perform this work it was necessary to travel 8369 miles, and at the same time conduct the necessary correspondence, which required the writing of

395 letters. The churches organized are as follows: Elba, in the Presbytery of Kearney, with 11 members; Union Star, in the Presbytery of Niobrara, with 12 members; Willow Creek, in the Presbytery of Niobrara, with 15 members; The Valley, in the Presbytery of Kearney, with 9 members; Big Springs, in the Presbytery of Kearney, with 11 members; Monroe, in the Presbytery of Omaha, with 15 members.

Fifteen students, undergraduates from our theological seminaries, have been employed during the whole or a part of their summer vacation. Their labors have been successful and profitable to the churches, and their departure will be much regretted. By the removal of these young men, several of our feeble congregations will be left without the stated means of grace, with little prospect of soon being supplied.

We are planning to have special evangelistic services held in many of our churches during the coming winter. We fondly hope the dearth in temporal supplies may be more than made up in the abundant showers of spiritual blessings.

HOME MISSION LETTERS.

MASSACHUSETTS.

REV. C. S. DEWING, *Somerville*:—At the last communion twenty-nine were received, sixteen by letter and thirteen on confession of their faith in Christ. In the year now closed sixty-one were received on confession and forty by letter. Eight adults and nineteen infants were baptized. A portion of this large increase has been due to evangelistic services under Dr. Menhall. The Presbyterian element in Somerville and adjacent towns is exceedingly scattered and mostly composed of the floating population; the material of which the church is composed has been gathered by the most persistent and systematic visitation. In perhaps the majority of cases one finds people who have not made themselves known, and have grown indifferent regarding church privileges and obliga-

tions; continued visits in many cases induce them to attend church, and often result in awakening interest and ultimate membership in the church. Their stay in Somerville is very uncertain; perhaps within a month after their reception they may be attracted to New York, Pittsburgh or some other manufacturing centre, by the promise of better wages. Thus it seems that the gain is almost counterbalanced by the continual outgo, and unless one is vigilant and ever active he will find that he is losing ground. One of my deacons, who has been specially useful and is now treasurer of the church, was very exuberant at first on account of the ingatherings, but after becoming a little more familiar with the counter-current, the force of which I had felt almost from the first, he came to me with a somewhat depressed countenance and

said, "This is a difficult and discouraging work; one has to be on the alert all the time." I told him that this was just the training-school to produce wide-awake Christians and workers.

MINNESOTA.

REV. D. E. EVANS, *Minneapolis*:—During the quarter just ending I have maintained regular services in the following churches and mission stations: Harrison, Manannah, Burbank, Hawick, Kerkhoven, New London and Union Grove. A series of evangelistic meetings at Kerkhoven last June resulted in the organization of a Presbyterian church with thirteen members. Five or six more are waiting to be received. They have \$800 already pledged toward a church building and lots in the village, giving a space 140 feet by 90 feet, valued at \$175, on which they will soon erect a suitable edifice. The village is mainly Scandinavian, though there are a dozen or fifteen American families and five or six mixed families (Scandinavian and American) who will adhere to our church. The Scandinavians are very friendly and are already helping to support. The population is four hundred, and there is a good business activity. For nine years a Presbyterian family have maintained a Sabbath-school against all discouragements and with varying success. They had no preacher to encourage them. They kept the Presbyterian helps in the school all the time, sometimes paying for them themselves. Now at last they feel contented, having Presbyterian preaching and about to erect the first church building in the village. The Lord knoweth them that are his.

The situation in all my fields is hopeful. I will begin my evangelistic campaign next week, and hope to keep at it most of the time for seven or eight months. Pray for our weak fields that the dead may live.

I deeply regret the burden of debt under which you are at present. I am going to spend this next week working up collections in my feeble churches.

NORTH CAROLINA.

REV. A. M. PENLAND, *Beck*:—To cultivate this field we are giving our hands and heart, using every available means to build up an institution and gather a congregation and a church that shall bring glory to God and good to this people. In

addition to the regular church work, every two or three weeks we have booming temperance meetings, just such as Dr. Talmage recommended in his speech before the National Temperance Society in New York, and, getting the best local talent, we pour shot and shell into the ranks of the enemy, till we see them giving way, and finally breaking and scattering. The good effect of such gatherings is seen all around us. Young ladies have abandoned the disgusting practice of chewing tobacco and rubbing snuff, and young men have not only quit the former, but have also abandoned the bottle and drunkenness, and have resolved to live sober lives hereafter, and are now coming occasionally to Sabbath-school and church. The temperance we advocate rests on a Bible foundation. Here our religious gatherings are increased thereby, so that our congregations will soon be beyond our seating capacity.

Our house is now filled with slab benches. Last week we had two Baltimore ladies with us in five consecutive services. Oh how they did complain! To the sixth service they sent their contribution, as a collection was to be taken. No doubt we would get discouraged but for the Spirit of him who said, "Foxes have holes, and the birds of the air nests, but the Son of man hath not where to lay his head." But with this, one is willing to endure hardship, to forego pleasure, to remain in the wilds away from the cultured, refined and educated, among the foxes, the birds and bears (one of the latter of which he helped capture a few days ago within three miles of home), and help the Woman's Executive Committee and the Board of Home Missions fulfill the Saviour's last command, "Go preach the gospel, etc., to every creature." And every quarter, notwithstanding we have opposition, as every good cause has, we are able to see and report "progress." Our school is beginning to wake up the people. Illiterate parents are becoming anxious for the culture of their children as never before. This year, for the first time, they want the public fund used in connection with our school, in order to lighten tuition, that they may send a larger part of the term. This, we think, will be effected when the influence of the institute will be more widely felt and more highly appreciated. It would have been done before now but for the prejudice of a few and the ignorance of committeemen, who could hardly spell school or write their own names. These will be removed, and others placed in their stead, and better provisions against the advance of ignor-

ance and vice will be made. And we are thus encouraged to look for the realization ere long of hopes of long ago, in the establishment of an institution that shall meet the pressing demands of this part of the great vineyard and be an honor to the great Presbyterian Church and a memorial of love to him who laid the foundations of the earth and gave us such a beautiful location among the hills and picturesque scenery of western Carolina.

To help accomplish this great work, cannot the Board send us one man, with a little money and a great deal of love for the Master and grit enough to oppose the devil in his ugliest form? Standing and working alone so long becomes tiresome. The disciples went out two by two.

IOWA.

REV. J. MACALLESTER, *Cherokee*:—Our fall meeting of presbytery has just been held in the city of Fort Dodge. It was large, about eighty ministers and elders, and very interesting. In order to be able to do still better work for home missions, we have decided to ask synod to divide our presbytery by a line from north to south through the centre, setting off the western half of our territory as the Presbytery of Sioux City. Thus two home mission committees will be at work by and by, we hope.

On an earnest appeal many churches have promised early collections to the Board. We are urging all our churches to ask less each year. Several of our churches this year are self-supporting, and have presented no applications—Lake City, Calliope, Churdan, Pomeroy, Meriden and Liberty, grouped so as to be self-supporting. We appreciate the past favor of the Board, and are doing what we can for ourselves.

OHIO.

REV. D. M. MARSHMAN, *Montpelier*:—Our membership during my two years of service here has doubled; our strength in working members, in organization, socially and financially, is more than doubled. Average attendance at public services has never been so large as during last quarter, and on several occasions of special interest, our seating capacity was insufficient. The Sabbath-school is flourishing. Children's Day exercises a great success. The Young People's Society of Christian Endeavor is growing, and is carrying on a popular

entertainment course for the benefit of the church. No accessions at Eagle Creek since last report. Have preached there more frequently recently than during winter months. On Children's Day and on Sabbath evenings when I preached to the young people the church was crowded. Average attendance increasing. A needy and promising field if it could receive more cultivation. I am giving them practically about one half my time, principally services on Sabbath afternoons, which is all that my duties as pastor of this church will permit me to give them, since Eagle Creek is eight miles away. My regular work on Sabbath when weather and roads are favorable is three preaching services and a ride of sixteen miles, besides teaching a class in Sabbath-school. The little church is doing its best, and I cannot hope for any increase from amount pledged from it. Am very sorry for the heavy debt resting upon the Home Mission Board, not only for myself but also for my fellow laborers in home mission work, and specially for the crippling and retarding effect it will produce upon the extension and maintenance of the great work to which the Board is committed.

KENTUCKY.

G. J. REED, D.D., *Columbia*:—I am trying an experiment in the way of an afternoon Sabbath service in the country at school-houses where Sabbath-schools are conducted by members of the congregation. I preach at home at night. Two elders and one private member have charge of such schools. The preaching service is largely attended, and will be kept up through the summer if I find myself able. In this way our work is extended over quite an extent of territory.

Edmonton.—I met an interesting congregation there on the first Sabbath of each month. Have a splendid band of young ladies, of whose work I am glad to speak. They have renovated the interior of the house of worship, new carpet, wall paper, lamps, painting, etc., and they, with the help of others, are carrying on a live Sabbath-school and choir. The superintendent of the school lives three and a half miles from town, is seventy-five years old, attends without fail through the entire year, and attends all the Sabbath services, night included. Four or five of the young ladies referred to come from the distance of three miles, and seldom fail. Have P.M. service there also. Tell this to some of our friends in large towns and

cities who cannot work in mission schools and cannot go to more than one Sabbath service. But I am not boasting, only glad to have such workers.

I will not tell you my own age, but I have been preaching the gospel forty-one years, and ride more than one hundred miles per month in my work.

CALIFORNIA.

REV. A. M. MERWIN, *Los Angeles*.—During the past three months the work among the Mexicans in southern California has progressed satisfactorily. Before my departure arrangements were made, by engaging more help, by which the different stations would be supplied every Sabbath, a new station opened and the work extended by itinerating.

Arusa has been visited and regular services maintained by the resident elder, assisted at times by the *Los Angeles* elder and by Rev. Mr. Diaz. Several deaths have occurred in this congregation. The new church building attracts some who never attended Protestant services until now.

Los Nietos.—Rev. Mr. Diaz has held services here when not needed at other places. Señor Morales of *Los Angeles* has spoken or preached there twice or three times, and the people have been interested and profited.

San Gabriel has been provided with gospel services every Sabbath; they were conducted by Rev. Mr. Bransby, Rev. Mr. Diaz, and at times by two young men of our Society of Christian Endeavor in *Los Angeles*. A woman who attends these services asks that a meeting be held occasionally at her home, some miles distant, in order that friends to whom she has spoken may be reached and led to Christ. Arrangements for securing a site for a sanctuary in *San Gabriel* are probably successful at this date.

Los Angeles.—Regular services have been held as before at Macy Street, and attendance has been as usual; Rev. Mr. Bransby and Rev. Mr. Diaz usually conducting the meetings.

In Sonoratown, a central part of *Los Angeles*, a room was obtained, fitted up and meetings opened in May. Señor Morales and members of the Christian Endeavor have had charge, while "the ministers" have given occasional aid. The services, Friday and Sunday nights, have been well attended; the small room crowded and many interested listeners standing outside. A gentleman who understands a little Spanish writes me that

he was present on one occasion and felt that the Spirit of God was in that little assembly. Young Mexicans who came at first through curiosity are now regular attendants. Some of them hope to unite with the church.

The day-school in *Los Angeles* in care of Miss Boone closed in June for a month's vacation. Among the visitors at the closing exercises was Mrs. General Fremont, who spoke a few words of sympathy and encouragement.

Several trips have been made by the workers to places not here designated, tracts distributed and many interviews had on religious subjects with individuals.

ALASKA.

REV. A. E. AUSTIN, *Sitka*.—I believe in the old saying, "An idle mind is the devil's workshop," and more work with this people means growth in grace for them. I wish we had more for them to do here in the winter season. Some of the boys who graduated from the school are now earning from two to three dollars a day. Donald Austin is getting three dollars a day working on the government building at his trade (carpentering). He is a native from Killesnoo, and was among the first boys taken into our home, and when it was destroyed by fire, and I had to place the boys in the old government stable and go with my family on the top floor of the old guard-house to live (stay), and could not watch the boys all the time, his friends came and stole him away. Nearly two years after he came with them to visit his uncle Catlean, chief of the Kakesuttees, who with his tribe threatened to massacre the whites here and burn the town, and was only prevented from doing so by the timely arrival of a British gunboat. I captured Donald in his house and brought him back to the home. We had no civil government here then, no papers to hold the boys, and I had a hard time to keep him. His sister, Mrs. Catlean, with his father and mother, came to the house the next day in great anger. Said everything they could think of against the school and myself. Said Donald was spitting blood and they were afraid he would die if he stayed here, and intimated that if he did they would deal with me after the old Indian custom—an eye for an eye, etc. I answered them by saying that when they stole him away from us he was in good health, and that they and the Indian doctor had nearly killed him. That I loved Donald very much, and I thought I should

have to tell the captain of our naval vessel and have them all arrested and punished. It was amusing to see the magical effect of my words. They were terribly frightened. (Captain Glass had recently shaved the head of Doctor Pete.) They left the house at once, and Donald's parents came soon after and told me they would give me his brother as soon as he was old enough. Poor boy, he died a year later.

Jennie, another graduate, is getting fifteen dollars per month at the hotel. Another, Kate, is working in Governor Knapp's family at twelve dollars per month. These straws show which way the wind is blowing.

We have a steamer every week this summer, each crowded with tourists. We have many Presbyterians among them, and they are greatly interested in our work. Some come who are opposed to anything being done for the Indians except to kill them, to see if "anything good can come out of Nazareth." I have had several tell me that their visit here had converted them, and that now they will do all they could for us. We do not appear at our best at present. Our schools are closed, and the larger boys are away with the carpenter and shoemaker rafting in our wood for winter. The band boys are among the number. We are short of help now, and are likely to be more so, as two of our teachers are soon to be married, and will leave us.

About the 25th of May, by the capsizing of a large canoe while on its way to the fur-sealing grounds, eight of our people were drowned, one man, two women and five children. Two of the children were baptized at our last communion. The man Albert (Shedoukeish) was a graduate of our school, was a good swimmer, but lost his life while trying to save one of the women (his sister). He sank near the shore from exhaustion. Each of the brothers has a boy in the home. It melted our hearts as the husband of one of the lost arose in our prayer-meeting, and with the tears streaming down his cheeks and with trembling voice told how he had lost everything, and thanked God he had prevented him from killing himself.

Chief Kenilkoo wants to have a missionary sent to his people at Angoon, the old village two miles

from Killisnoo. He came here and stayed nearly a year that he might learn about God and the way of salvation, and with his wife joined our church at our last communion.

NEW MEXICO.

REV. J. M. WHITLOCK, *Las Vegas*:—My work is gradually growing. The church in *Las Vegas* is well attended by our members, also by quite a number of Romanists. The Sabbath-school is quite small since the school closed. The growth in membership this quarter has been twenty-one in all: *Las Vegas* ten members, *Los Valles* three, *Chaperito* two and *Los Alamos* field six. Four infant baptisms. All the new members were baptized on profession of their faith. The Sabbath-schools are kept up during the summer months. These schools are having a strong influence on the children and parents. The Mexican Presbyterians are no longer seen playing ball on the Sabbath. They regard it with high respect as the Lord's day, although they are tempted by Romish neighbors who play ball and other games. Two good members in the *Las Vegas* church died in the faith, but were greatly bothered by the priests. The widows are holding their own. The priests take advantage of such occasions to give me trouble, but I thank my God they accomplish nothing. Mr. Gallegos, our evangelist for *Los Alamos*, is doing good work. Mr. Torres, at *Chaperito*, is also working faithfully in his field.

Allow me to say to the Board once again to try and have Manuel Madrid appointed to *Los Valles* as teacher and evangelist. I can visit there often, but we have fifty children there that we need to bring up in school. Mr. Manuel Madrid is highly esteemed and respected.

Mr. Romolo Blea, at *Puerto de Luna*, is working of his own interest. I told him of the condition of the Board financially, and he replied he was willing to give his leisure time to this work, and did not expect any pay for it.

The work in general is very encouraging, although I am threatened by Penitentes and others. "But I fear no evil, for thou art with me; thy rod and thy staff they comfort me."

MISCELLANY.

NON-CONTRIBUTING CHURCHES.

Rev. R. M. Hall, in the *Africo-American Presbyterian*, quotes and comments upon the following statement in the last annual report of the Board of Home Missions:

Of the 6727 churches reported to the last General Assembly, 1880, or about twenty-eight per cent., made no contributions to the Board of Home Missions. It would be natural enough to conclude at first thought that these churches would be found in the list of those aided by the Board as unable even to support themselves. It should be known and noted, however, that the fact is just the contrary. There is no one of its rules on which the Board more positively insists than the requirement of a home mission collection from every church aided by its funds. A failure in this is always noted, and the delinquent church is required to make the omission good. However small the contribution may be in proportion to the aid extended, it is none the less insisted on, and with hardly an exception it is actually paid. The non-contributing churches, then, whether weak or strong, are not the home mission churches. This puts the case of these non-contributing churches in a new light, and not a pleasant or creditable one. It is painfully unsatisfactory that so large a number of congregations which can and do bear the expense of their own church privileges should habitually give nothing to mission work at home, to say nothing of that abroad.

On careful examination of the Minutes of the General Assembly, Mr. Hall finds that one hundred of the 1880 churches which have "made no contribution to the Board of Home Missions" have "contributed to the cause of home missions." It seems right to remember that many churches, both weak and strong, do make valid contributions to *home missions*, which are so

recognized by the General Assembly and ordered to be reported in its Minutes, besides those which are made to the treasury of the Board of Home Missions. It is right, on the other hand, to ask every church and every person who can contribute at all for *home missions*, if it is wise wholly to ignore the Board which is made responsible for this work on a continental scale.

Mr. Hall also finds that 210 of the churches not contributing to the treasury of the Board of Home Missions are in foreign lands.

Evidently their *home mission* work is not at all done by our Board of Home Missions. Our Board of Foreign Missions is their Board of Home Missions. But *foreign missionaries do contribute* to our Board of Home Missions with loving liberality. Sooner will their right hands forget their cunning than they will forget the Zion of their homeland.

Mr. Hall finds that 202 of those 1880 churches are Negro churches, whose Board of Home Missions is named the Board of Missions for Freedmen, and has its treasury at Pittsburgh. Deducting all these, Mr. Hall finds the number of non-contributing churches to be 1368. "Of these 411 made no report to their presbyteries." Many of these, we may presume, are without ministers, and are too much enfeebled and disheartened to maintain the ordinary means of grace. They may be "delinquent," but they are more properly to be spoken of as needing to be looked after and visited and comforted than to be proclaimed as "delinquent." The real delinquency, if there be any, may be in their presbyteries or synods, or in the Church at large which should make its Board of Home Missions or its

synodical sustentation committees better able to send them ministers to comfort and edify them.

After this further deduction from the delinquent list, Mr. Hall finds that "we have left 957 white American churches which reported to the General Assembly," and which do not report any contribution for *home missions*. He says:

Only 610 of these non-contributing churches are supplied with the preaching of the gospel, and of these 440 have a membership less than 50, leaving but 179 supplied churches with 50 members and over. . . . We have but 50 churches with a membership of 100 and over, supplied with the preaching of the gospel, which failed to contribute to the cause of home missions last year. A pretty good record for our Church, after all.

We agree with Brother Hall, that this is "a pretty good record for our Church, after all." It can be improved. Some of those 179 churches can be encouraged and induced to make contributions to the treasury of the Board of Home Missions and to the treasuries of the other boards of our Church. We have no doubt of this, and no doubt that, in doing so, they will find happy fulfillment of the Scriptures: "He that watereth shall be watered also himself; there is that scattereth and yet increaseth; it is more blessed to give than to receive."

And yet we are sure, and must frankly say, that to be looking to these little, discouraged, enfeebled, neglected churches for any large amount of those contributions to her Lord's treasuries in which our entire Church is so pitifully delinquent would be foolish and cowardly. In the present wretched *behindhandedness* of our two boards of missions there are hundreds of contributing churches which are under stronger obligations to double their last year's contribution than these poor weaklings are to contribute anything at all. The stigma

"delinquent" is deserved by giving but a fraction of what one ought to give, as truly as by giving nothing. There are many congregations already credited with considerable sums, any one of which could *add to its giving* more than can reasonably be expected of all those 179 congregations in their present condition, and would add to its own blessedness in so doing. These are strong expressions, but we believe them to be true.

"Ye that are strong ought to bear the infirmities of the weak." We who have contributed all that the treasuries of our Church's boards have received can add all that they need. Let us up and do it.

CHRISTIAN WORK AMONG JEWS IN RUSSIA.—We find in the *Hebrew-Christian* an interesting address delivered by Mr. Joseph Rabinowitz in Exeter Hall, London, from which we take the following extracts:

My position there in Russia I can compare with one who went out to the ocean in a ship and has suffered shipwreck. All of those who are shipwrecked try to get some firm ground where they can save themselves; and now if one of them who are there struggling for their lives at last finds some firm ground or rock on which he saves himself, the moment he himself feels sure, firm ground under his feet, being on the rock, he tries to shout to those who are still struggling in the sea; and then being drawn in love toward his perishing brothers, those whom he cannot reach by the shouting of his voice, he tries to raise something—to raise a stick, to raise a flag—in order to attract those perishing people that they should come near the rock.

And that is my position. Russia is that ocean, and the Jews there are like shipwrecked people; and since I have been saved on the rock, which is Jesus, I have tried to do what that man of whom I was speaking tried to do. At first what I did after I got a place where we could come together for worship, and where I could proclaim the everlasting gospel, was to try to shout to all those who surrounded me, and attract them, that

they might come also to the same rock which I found. And besides my preaching there the gospel in that place of worship, I tried to scatter sermons and addresses and pamphlets in order to attract those who were far off, that they might also come to the same Lord in whom I believe.

. . . Letters have reached me which show that others have taken example from me, that they have now begun to work in some way like me among their brethren in different towns of Russia. Their letters tell me of sufferings which they have to endure for Christ's sake; that they have been already put out of the synagogue, and they think that I, being at Kischeneff and having got the permission of the government to have this place of worship there, must be also able to protect them and to help them against their enemies.

Another writes to me that he is now very old, expressing himself in a very quiet way: "Nine and ninety parts of me are already dead, and only one part of me is still alive, and I would so much like to come to your place and live among those believing brethren, that I might spend the few days which remain to me among you, and at last die in peace in the Lord there."

Many letters reach me from young men who are still with their parents, and who tell me that they believe but are kept back by their parents, and now they call upon me to come there and take them away that they might follow out their belief. Many, especially among the Jewish teachers, write to me from the Crimea and from the Caucasus, and ask me that I would send them New Testaments and sermons in order that they might themselves learn better about Jesus Christ, and that they should be enabled thereby to teach others as well.

Then there are others, baptized Jews, there in my neighborhood as well as in many other places in Russia, and they write to me and ask me how all those Jews that are baptized can become one united body, in order that they might not any more be obliged to be ashamed of the name of Israel, but rather as Israel glory in the Lord Jesus.

Just by these few instances which I have

brought before you, you will be able to conceive what is my work there among my people Israel and how I am doing it; and you will thereby see how important that place is where I am living, and that I and you with me should try all we can to go on and penetrate more and more, in order that my place should become the central place where all those Jews might look who are yearning for the salvation of Israel, as well as those who have already found the Lord.

PRESBYTERIAN UNION IN INDIA.—The *Indian Standard* of Bombay (July 30) contains a communication from Rev. J. J. Lucas, setting forth objections which he regards as serious to the early organic union of Presbyterian churches in India. The editor of the *Standard* says:

The objections to the union of the various Presbyterian bodies in India into one Indian Presbyterian Church, and the difficulties which attend the effort after union, find a very complete exposition in the communication which we publish from Mr. Lucas in this issue. That the work of union would be an easy one, or that junction would come about in a day, was not anticipated by its most enthusiastic supporters; but it seemed to them, and seems to us, to be a goal worth striving for. Most of the objections which Mr. Lucas forcibly urges were felt as difficulties, but they did not seem to the Alliance insurmountable. The language difficulty, for example [several different languages being used in different parts of India], was carefully discussed in all its bearings. The question of relationship to the home churches is a more serious one. Frank utterance will do no harm, and may serve to clear the ground for surer progress.

UTAH.—Dr. Wishard, Home Mission Superintendent, writes to the *New York Evangelist*:

In early days a Presbyterian church was organized in Ogden, a small company of believers. The Home Mission Board has furnished a large

proportion of the sinews of war. A house of worship secured at that time by the most persistent effort has rendered good service, but has had its day of usefulness. The resident portion of the city has grown away from it, and the world of business has encompassed it about, until a removal has become necessary. A fine, eligible lot has been secured, and a week ago the corner-stone of a new, large and commodious house of worship was laid, amid the thanksgivings of the Presbyterians and the congratulations of the Congregationalists and Baptists. The church at Ogden has doubled its membership during the past year, and forty or fifty letters are now in the hands of Pastor McClain, to be accepted at the coming communion. The struggle has been long and arduous, in the face of earlier persecution from the Mormon hierarchy. The day has dawned, however. The loyal citizens have entered the city. Ogden was the first city in the territory to throw off the political thralldom of Mormonism, and since that event the material prosperity of the city has been rapidly advanced. The sister denominations are doing good work with our own for the spiritual regeneration of the city. The Congregational brethren have a growing church with a settled pastor, also an academy well equipped, furnishing good academic training. The Methodist brethren are just entering a new house of worship that will furnish fine facilities for enlarged work. That denomination recently laid the corner-stone for a college, to be called the University of Utah. Rev. Samuel W. Small has been elected

president of the university, which means certainly that the denomination in this country is likely to hear something of this institution. God speed them to the best things. They are doing at Ogden just what the Presbyterians must do at Salt Lake City, if they do their whole duty.

Our Baptist brethren have a young man in the field at Ogden, preaching to the people of that denomination. Their Superintendent of Missions, an earnest and brotherly man, resides here, stretching his arms out to take in Idaho and Montana.


The rector of the Episcopal church, Rev. Mr. Unsworth, a few years ago a Mormon lad, picked up and trained in the Episcopal school at Salt Lake City, is doing successful work, with no twist of the "historic episcopate" in his make-up. Iowa, Kansas, Nebraska and Colorado are contributing of their good people to the saving and enlargement of this territory. After a recent sermon in the Presbyterian church in Ogden, several Presbyterians who had known him in Iowa came forward to greet the preacher. We were informed by one of the gentlemen that there were sixty persons in the city who had recently come from one town a few miles from Des Moines. And still they come. There are ex-eklers enough in the congregation at Ogden to organize half a dozen new Presbyterian churches in the city. Our church here is expecting to cut loose from our Home Mission Board at the end of the present year and join the happy company of self-supporting churches.

HOME MISSION APPOINTMENTS FOR AUGUST AND SEPTEMBER, 1890.

Rev. H. J. Ehlers, Salt River Valley and vicinity,	Ariz.	Rev. T. P. Johnston, Enon Valley,	Ohio.
Rev. S. F. Moore, Big Springs,	Neb.	Rev. G. Small, Idaville,	Ind.
Rev. P. M. MacDonald, Boston (St. Andrew's),	Mass.	Rev. T. A. Steele, Cambridge City 1st,	"
Rev. F. Campbell, Roxbury,	"	Rev. W. H. Bradley, Upper Alton and North Alton,	Ill.
Rev. J. Willis, West Milton,	N. Y.	Rev. J. Lafferty, Plainview and Shipman,	"
Rev. D. J. Many, Jr., Esperance,	"	Rev. M. H. Jackson, Grace of Chicago,	"
Rev. D. I. Morrison, Ashland, Centreville & West Durham,	"	Rev. T. H. Allen, South Chicago,	"
Rev. J. J. Wolf, Essex,	"	Rev. J. H. Reed, Kings,	"
Rev. J. L. Jones, Guilford and Norwich,	"	Rev. T. Melvin, Caseville, Hayes, Pinnebog, Soule and station,	Mich.
Rev. A. L. Greene, Canoga,	"	Rev. J. B. Hall, Oneida,	"
Rev. A. E. Wirth, Nyack Ger.,	"	Rev. J. Todd, Omer and Sterling,	"
Rev. C. Vuillenmier, Clarkstown Ger.,	"	Rev. C. E. Freeman, Bayfield,	Wis.
Rev. H. G. Miller, Dodge Memorial of N. Y. city,	"	Rev. W. Johnston, Belleville and Verona,	"
Rev. T. H. Quigley, Tuscarora,	"	Rev. H. H. Benson, Barton,	"
Rev. J. S. Root, Emmanuel of Rochester,	"	Rev. R. de Lange, Calvary of Alta,	"
Rev. H. W. H. Watkins, Plessis,	"	Rev. S. Rederus, New Amsterdam & Stevens Point,	"
Rev. C. M. Herrick, Trinity of Manlius,	"	Rev. J. M. Pryse, North Bend, Lewis Valley and stations,	"
Rev. A. E. Myers, Hastings,	"	Rev. M. A. Smith, Windom,	Minn.
Rev. H. Jack, Constantia and West Monroe,	"	Rev. W. H. Lingle, Balaton, Lyons and stations,	"
Rev. H. E. Porter, Westminster of New Decatur,	Ala.	Rev. N. Bolt, Augustinus Ger. and Bethlehem Ger. of St. Paul,	"
Rev. A. M. Penland, Beech,	N. C.	Rev. J. C. DeB. Kops, Warrendale,	"
Rev. D. L. Lander, Bethel of Kingston,	Tenn.		
Rev. D. A. Clemens, Huntville,	"		

Rev. D. B. Jackson, Bethany Mission of Minneapolis,		Rev. E. E. Clark, Monterey,	Cal.
Rev. J. Rodgers, Farmington, Vermillion and Empire,	Minn.	Rev. J. A. Mitchell, Highland Church,	"
Rev. L. H. Hayenga, Winona Ger.,	"	Rev. G. U. Giffen, Fowler,	"
Rev. D. A. Tawney, Fremont, Chester & stations,	"	Rev. J. W. McFarland, Hoonah,	Alaska.
Rev. W. Mooney, Washington and Stewartville,	"	Rev. A. E. Austin, Sitka,	"
Rev. I. O. Sloan, Mandan,	"		
Rev. J. C. Linton, Milton and Omabruk,	N. Dak.	Rev. D. D. Allen, Elberton and station,	Idaho.
Rev. E. W. Miller, Milnor,	"	Rev. J. W. Flagg, South Framingham,	Mass.
Rev. W. O. Wallace, Minot,	"	Rev. C. S. Dewing, Somerville,	"
Rev. D. A. Wilson, D.D., Forest City and Minto, Knox,	"	Rev. S. D. Arms, Otago,	N. Y.
Rev. L. Polson, Beaulieu,	"	Rev. G. Nichols, Wampsville and Oneida Valley,	"
Rev. L. E. Danks, Larimore,	"	Rev. C. S. Vincent, Williamstown and West Camden,	"
Rev. J. Scott, Walhalla, Bay Centre and stations,	"	Rev. O. C. Barnes, Heuvelton,	"
Rev. E. Hamilton, Hill City and stations,	"	Rev. D. Scovill, Kirkland,	"
Rev. J. W. Morgan, Wentworth, Coleman and station,	S. Dak.	Rev. D. W. Freeland, Waldo and Hawthorne,	Fla.
Rev. S. Millett, Andover, Pierpont and Hustan,	"	Rev. R. A. Bartlett, Dayton,	Tenn.
Rev. B. Christison, Dell Rapids,	"	Rev. A. Boyd, Fraser and Bethel (North Barnes),	Mich.
Rev. W. W. Warne, Harmony,	"	Rev. W. Whitfield, Mariette, 2d, and La Motte,	"
Rev. L. C. Wainwright, New Castle,	"	Rev. B. Itt, Bad Axe, Verona Mills and Ubley,	"
Rev. A. Herron, Sanborn,	Wyo.	Rev. J. H. Holt, Pickford and four stations,	"
Rev. W. H. Niles, Nelson,	Iowa.	Rev. N. Currie, Hartland and Big River,	Wis.
Rev. W. O. Mussey, Marshall and stations,	Neb.	Rev. S. B. McClelland, Cloquet,	Minn.
Rev. L. S. Boyce, Beaver City,	"	Rev. M. Moore, Kasota,	"
Rev. J. H. Hope, Hope of Sumner,	"	Rev. J. S. Pinney, Fukda and Kinbrail,	"
Rev. R. L. Wheeler, South Omaha, 1st, and stations,	"	Rev. J. S. McCormack, Red Lake Falls,	"
Rev. W. R. Henderson, Bellevue and La Platte,	"	Rev. N. C. Green, Claremont and Ripley,	"
Rev. H. R. Stark, Lost Creek and station,	"	Rev. D. M. Butt, Britton and Immanuel,	S. Dak.
Rev. L. D. Wells, Waterloo,	"	Rev. J. Y. Ewart, Miller and Beulah,	"
Rev. W. Hamilton, Omaha Indians,	"	Rev. G. A. White, Volga,	"
Rev. A. Leard, Knox of Omaha,	"	Rev. E. Schultz, Blunt and Onida,	"
Rev. E. S. McClure, Ambler Place of Omaha,	"	Rev. G. B. Reid, Manchester and Bancroft,	"
Rev. C. Van Oostenbrugge, Lyons,	"	Rev. J. Flute, Mountain Head,	"
Rev. J. F. Watkins, Jefferson City,	"	Rev. I. Renville, Long Hollow,	"
Rev. E. P. Dunlap, South Kansas City and Westport,	Mo.	Rev. S. W. Pollock, Highland Park,	Iowa.
Rev. B. W. Cronmiller, Marceline and station,	"	Rev. D. M. Stewart, Russell, Medora and Jacksonville,	"
Rev. W. H. Robinson, Perkins of Wichita,	"	Rev. S. W. Steele, Estherville,	"
Rev. W. Boyle, Burlington,	Kan.	Rev. E. J. Lindsey, Earley and Schaller,	"
Rev. J. N. Young, Pleasant Unity, Hunnewell and stations,	"	Rev. J. R. Lee, Rockville City,	"
Rev. C. P. Graham, Argonia, Ewell, Mayfield, Slate Valley and Silver Creek,	"	Rev. W. E. Caldwell, Bethel of Livermore and Irvington,	"
Rev. D. G. Richards, Grand Summit, New Salem and Walnut Valley,	"	Rev. D. Williams, Bancroft, Pleasant Valley and Burt,	"
Rev. H. S. Childs, Nortonville,	"	Rev. R. E. Flickenger, Fonda,	"
Rev. W. Coleman, Thayer and station,	"	Rev. J. Gilmore, Minden, 1st,	Neb.
Rev. W. S. Wilson, Lone Elm,	"	Rev. J. W. Hill, Diller,	"
Rev. J. Baay, Smith Centre, Cora and Crystal Plains,	"	Rev. N. S. Lowrie, O'Neill, Inman and Lambert,	"
Rev. J. S. Caruthers, Perry,	"	Rev. W. E. Kimball, Madison,	"
Rev. T. D. Davis, Media, Vinland and Willow Springs,	"	Rev. A. B. Martin, Kansas City, 8d,	Mo.
Rev. W. T. King, Guthrie and stations,	Ind. Ter.	Rev. R. I. Phipps, Oberlin,	Kan.
Rev. A. N. Chamberlain, Pleasant Hill and stations,	"	Rev. A. M. Mann, Pittsburgh, 1st,	"
Rev. H. A. Tucker, Presbyterian Missionary,	"	Rev. J. C. McElroy, Milliken, Memorial of Colony and Neosho Falls,	"
Rev. M. Mathieson, Socorro and southern part of presbytery,	N. Mex.	Rev. J. H. Aughey, Paul's Valley, Wynnewood and Ardmore,	Ind. Ter.
Rev. A. A. Watson, Akron and station,	Col.	Rev. F. E. Sheldon, Edmond and Deer Creek,	"
Rev. A. F. Randolph, Otis and Yuma,	"	Rev. G. Pierson, Henrietta and Bowls,	Texas.
Rev. J. Osmond, Tacoma, 8d,	Wash.	Rev. W. S. Rudolph, Glenwood Springs,	Col.
Rev. D. G. Mackinnon, Lake Union of Seattle,	"	Rev. J. R. Cooper, Lake City,	"
Rev. J. C. Willert, Centralia,	"	Rev. H. M. Goodell, Del Norte,	"
Rev. W. L. Clarke, Port Angeles,	"	Rev. W. E. Knight, Union and Evanston,	Wyo.
Rev. T. C. Armstrong, La Grande,	Oreg.	Rev. F. L. Arnold, Westminster of Salt Lake City,	Utah.
Rev. J. F. Edmunds, Oakland, 1st,	"	Rev. W. R. Campbell, Mendon and Wellsville,	"
Rev. R. Ennis, Jacksonville and Phoenix,	"	Rev. E. M. Knox, Kaysville,	"
Rev. D. Wilson, Hamilton, Spring Hill and stations,	Mont.	Rev. S. L. Gillespie, Box Elder,	"
Rev. A. Diaz, Los Nietos, Azusa and stations,	Cal.	Rev. E. Pratt, Camas Prairie,	Idaho.
Rev. A. Parker, Orange,	"	Rev. L. R. Smith, Ilwaco Mission,	Wash.
Rev. A. C. Junkin, Westminster,	"	Rev. R. Cruikshank, Montezano,	"
Rev. R. Dickson, D.D., Centennial of Oakland,	"	Rev. H. F. Sewell, Santa Maria,	Cal.
		Rev. F. Johnston, Elsinore,	"
		Rev. H. A. Newell, Bethany (Angelena Heights), L. A.,	"
		Rev. A. A. Dinsmore, Alhambra and El Monte,	"

MINISTERIAL NECROLOGY.

 We earnestly request the families of deceased ministers and the stated clerks of their presbyteries to forward to us promptly the facts given in these notices, and as nearly as possible in the form exemplified below. These notices are highly valued by writers of Presbyterian history, compilers of statistics and the intelligent readers of both. If more convenient, they may be sent to Rev. W. H. Roberts, D.D., Stated Clerk of the General Assembly, Lane Theological Seminary, Cincinnati, Ohio.

BRIER, BURGESS B.—born, near Rob Roy, Ind., April 19, 1862; graduated at Wabash College, 1886, and at McCormick Theological Seminary, 1889; ordained as a foreign missionary by Crawfordsville Presbytery, April 10, 1889; missionary at Batanga, West Africa, 1889-90; died at Batanga, of African fever, May 14, 1890. Married Miss Lida Shuck, of Rankin, Ill., April 9, 1889, who survives him.

CAIN, GEORGE F.—born, New Cumberland, Pa., 1830; graduated at Jefferson College; became a lawyer; licensed to preach, 1861, by the Presbytery of Carlisle; ordained by the Presbytery of Newton, 1863; pastor, Park Church, Erie, Pa., 1864-70; Alexander Presbyterian Church, Philadelphia, 1870; afterwards pastor, Springfield, O., Williamsport, Pa., Albion, N. Y.; died suddenly in his pulpit at Albion, N. Y., Sept., 1890.

HART, SAMUEL—born, August 10, 1810; entered New Albany Theological Seminary, 1840; licensed by the Presbytery of New Albany, 1843; ministered to churches in Indiana and Illinois; died at New Albany, Ind., July 10, 1890. Married Miss Sarah A. Plumer, October 16, 1845. She, with two daughters, survives him.

HENDRICKS, FRANCIS—born, Fayette, N. Y., December 20, 1820; graduated at Union College, 1846, and Auburn Theological Seminary, 1852; ordained, 1853; pastor, Dryden, N. Y., 1852-55; pastor, Fremont, O., 1855-57; pastor, Northumberland, Pa., 1858-59; pastor, Odessa, Del., 1860; principal, New Berlin, Pa., 1860-62; stated supply, Mantua 2d Church and other churches in Philadelphia, Pa., 1862-79; chaplain, Presbyterian Hospital, 1880-86; teacher, Collegeville, Pa., 1888-90; died, Philadelphia, Pa., August 5, 1890. Married, in 1852, Miss Penella Geddes, of Elmira, N. Y., who after a life of ill health survives her husband.

HOEY, NEWTON STEWART—born, Murrys ville, Pa., September 7, 1856; graduated at Washington and Jefferson College, 1880, and at the Western Theological Seminary, Allegheny, Pa., 1883; ordained by the Pittsburgh Presbytery, January 22, 1884; stated supply and pastor, Mt. Washington, Pittsburgh, Pa., 1883-86; pastor, First church, Bellaire, O., 1887-89; died, Manordale, Pa., March 12, 1890. Married, December 18, 1884, Miss Annie K. Patterson, who with three children survives him.

JOHNSON, EDWIN K.—born at Futttehghur, India, December 6, 1865; brought to this country to his grandfather's at Hookstown, Pa., 1871; graduated at Washington and Jefferson College, 1887, at the Western Theological Seminary, 1890; spent the summer of 1888 as a Sabbath-school

missionary in Nebraska; licensed by the Presbytery of Washington, April 10, 1889; appointed as a missionary to India, where his father (now president of Biddle University) had labored for a quarter of a century; was to have been married to Miss Ida Gantz September 3, to have been ordained a few days later, and to have sailed for India September 20. Died of typhoid fever September 6, 1890.

MCNINCH, THOMAS MCCORMICK—born, Turbotville, Pa., August 6, 1845; graduated, Lafayette College, 1873; studied theology at Princeton Theological Seminary, 1873-75, Union Theological Seminary, 1875-76; ordained by Huntingdon Presbytery, October, 1878; stated supply, Jacksonville, Pa., 1876-77; pastor, Schellsburg and Mann's Choice, Pa., 1878-82; stated supply, Hitchcock and Northville, Dak., 1882-84, and Hitchcock and Crandon, Dak., 1884-89; stated supply, Kimball, S. Dak., 1889-90; died at Kimball, S. Dak., of heart disease, August 28, 1890. Married, in 1882, Miss Jennie Evril, of Schellsburg, Pa., who survives with three children.

NEVIN, ALFRED—born, Shippensburg, Pa., March 14, 1816; graduated, Jefferson College, 1834; admitted to the bar, Cumberland county, 1837; graduated from the Western Theological Seminary and licensed by the Presbytery of Carlisle, 1840; ministered to Cedar Grove and Caernarvon churches, 1840-45, German Reformed Church, Chambersburg, Pa., 1845-52, Second Presbyterian Church, Lancaster, Pa., 1852-57; organized the Alexander Presbyterian Church, Philadelphia, and ministered to it, 1857-61; chaplain to the Satterlee United States Army Hospital, Philadelphia, 1863-65; stated supply, Union Presbyterian Church, Philadelphia, 1884-85; editor and author. Died in Lancaster, Pa., September 2, 1890. Married Miss Sarah Jenkins, May 6, 1841, who survives him with three sons and one daughter.

RICHARDS, CHARLES—born, Darien, Conn., January 9, 1815; graduated at Union College, 1841, Auburn Seminary, 1845; ordained by the Presbytery of Ontario, May 25, 1847; pastor, Lakeville, N. Y., 1847-49; Hector, N. Y., 1849-51; Rensselaerville, N. Y., 1851-53; Monroeville, O., 1855-58; Maumee City, O., 1858-63; Pardee-ville, Wis., 1868-73; subsequently preached much, as needed, in various churches, but without continuous care of any one; died, Hampden, O., August 29, 1890. Married, September 10, 1841, Miss Christiana B. McMuldroch, who died March 30, 1885. Three sons (all ministers) and one daughter survive.

THE RAILROADS AND TEMPERANCE.

The *Independent* has taken an excellent method of giving its readers the views of wise railroad managers as to the safety and propriety of entrusting the interests—property and life—for which they are responsible to men who use intoxicating drinks.

Letters from seventy railroad superintendents are printed in the *Independent* of August 28, upon which its editor justly and impressively comments as follows:

The answers which we publish this week in reply to a circular letter sent to the managers of the various railroad companies in the country present a most one-sided view of a great question. But it is none the worse for being one-sided, for there is only one side to it. The fact that it is so one-sided makes it impressive.

We wanted to know what are the rules enforced by the railway companies of the nation in reference to the use of intoxicating liquors by their employes; and here we have them—a long, monotonous, emphatic repetition of a single rule. No intoxicating

liquors allowed; conductors, or brakemen, or switchmen using them dismissed. Sometimes the rule is formulated, and sometimes, as in the case of the Boston and Maine Railroad, it is assumed as so evident that it is not worth while to print it. But in every case the man who is not temperate must lose his place. Sometimes reasons are given in printed rules, but most companies assume that the reason is so plain that it need not be given.

There is no kind of business in the country which requires more careful management, more clear-headed intelligence on the part of those engaged in it, than the railroad business. A thick-headed conductor, a boozy switchman, or a muddled brakeman, may, by an act of stupidity or negligence, cost a score of lives to the passengers and hundreds of thousands of dollars loss to the company. The railroads are in the light of day, everybody sees and criticises them, and their management must be made as safe as possible; and the unanimous testimony is that in order to make them safe the servants of the road must be abstemious men.

SQUARE SALOON-KEEPING.

There is a saloon-keeper in Utica, Neb., who must be a pretty square man, as saloon-keepers go. He inserts the following advertisement in the local papers: "To whom it may concern: Know ye, that by the payment of \$1527.40 I am permitted to retail intoxicating liquors at my saloon in this city. To the wife who has a drunkard for a husband, or a friend who is unfortunately dissipated, I say emphatically, 'Give me a notice of such cases in which you are interested, and all such will be excluded from my place.' Let mothers, fathers, sisters, brothers, uncles and aunts do likewise, and their requests will be regarded."—*Observer*, New York.

But if this "pretty square man" would make his business perfectly square, we suggest that he add to his advertisement: "To

the mother who has a son, to the teacher who has a pupil, to any person who has a friend whom he wishes to secure against the danger of *becoming* a drunkard, give me a notice of such cases in which you are interested, and all such will be excluded from my place. I desire to make drunkards only of those who have no wife, mother, sister, father, brother, uncle, aunt, cousin or friend to be distressed by their disgrace and misery and ruin."

But, dear, good, square dealer in liquid ruin, are there enough of those lonely, unloved fellows to make your saloon pay under such high license, if you exclude from your place all whose descent toward drunkenness gives pain to anybody?

CHILDREN'S CHURCH AT HOME AND ABROAD.

NEW OLD LANDS.

We think of Arizona and New Mexico as new parts of our country—not old enough yet to become states. But people lived there and built grand castles when in New England and New York there were only wigwams. Here is a picture of what is left of one of those old, old buildings. No one can tell how old it is. Three hundred and fifty

These statements are taken from the little pamphlet mentioned in our October number, page 295. In that pamphlet Rev. L. T. Whittemore says:

The Presbytery of Arizona met at Sacaton April 2, 1889, and on the 4th came to the railroad by way of this ruin and lunched within its walls, and a blessing was asked

CASA GRANDE.

years ago it was a ruin, and the Pima Indians living near it "had no knowledge of the origin or history of the structure or the people who built it. It had been a ruin as long as tradition [had] existed in the tribe, and when or by whom [it was] erected was as much a mystery to the Pimas as to their European visitors." Those visitors are said to have "found remains of a great edifice, having a large room in the middle, four stories in height, with walls six feet in thickness."

by the retiring moderator. Strange were our feelings as we realized the change—that eight hundred or one thousand years ago, where we sat amid those crumbling ruins, a people industrious, merry, happy, with their children and grandchildren playing around them, are now gone, and they have "left not a wrack behind"—except what we see! The writer had visited the ruin a year before and noticed two Norman arches—quite perfect—but saw now, much to his chagrin and disappointment, that vandal hands had marred and spoiled both! This he communicated to Gen. J. W. Noble, Secretary of the Inte-

rior, and in a few weeks the department sent a special agent, Judge Alexander Morrison, of Santa Fé, New Mexico, to visit the ruin and report what should be done to preserve it from further spoliation. The writer, by request of Gen. Noble, accompanied Judge Morrison to the spot, and they took the dimensions of the building and surveyed its surroundings, and the agent made his report to the Department of Geological Survey. We found it to be sixty feet long north and south by forty-three feet wide, and originally from five to eight stories, though only four are now visible. The first story was thirteen feet, the second nine, the third and fourth eight. There were five rooms on each floor. The joists were rough poles from four to five inches in diameter inserted in the walls, and had been cut by a stone hatchet, and had been burned off. The rooms at the north and south ends were thirty-four feet nine inches, an east, west and centre room, each twenty-four feet nine inches, by nine feet six inches wide. . . .

How did the workmen lift those huge blocks of concrete, over seven feet long, nearly two feet thick, and from four to five feet wide, up to the fifth, sixth, seventh, or, as some think, even to the eighth story? They had no plank, no block and tackle, no guys or swivels. And how did they roof the building? No voice comes from those hollow walls; no record is left to tell the tale or cast light on the mystery. . . .

It is evident that the people who built these remarkable structures had no knowledge of the use of iron. In the immediate

vicinity the traces of an immense irrigating canal have been followed to the Gila, forty miles distant. This canal no doubt brought water to the city and irrigated the rich valley which surrounds the ruin in every direction. Casa Grande is one of the most interesting [monuments] of the prehistoric age to be found on the continent. In gazing upon its weatherbeaten front, which has so bravely withstood the storms and floods of centuries, the question so often asked but never answered instinctively comes to the lips: Who were the people that raised so massive a structure? Whence did they come, and what has been their fate? But, sphinx-like, the mysterious ruin stands amid the solitude of the desert plain, while from its weather-beaten crest voiceless centuries look down upon the curious inquirer.

The Secretary of the Interior has appointed Mr. Whittemore "custodian of the ruins of Casa Grande," with authority to prevent people from doing more to destroy it; and he hopes that Congress will provide for putting a roof over it and preserving it as it now is.

But whatever becomes of that old relic of a people so long passed away, Mr. Whittemore and other home missionaries will do all they can for the people now living in Arizona, who so greatly need the gospel and Christian instruction. Let us do all we can to help them. Every dime given for home missions, church erection or Sabbath-school work does help.

ANSWER TO A JAPANESE GIRL'S LETTER.

FROM AN AMERICAN GIRL.

The letter of a Japanese girl in our September number, page 274, moved "an American girl" to send her an answer. Not knowing how to address it, as the name of the Japanese girl was not given, she sent it to me, requesting me to forward it to Japan. This I have done, but I have also obtained her permission to print the greater part of

it. The writer was an entire stranger to me, but her letter interested me so much that I am very thankful to her for letting me give it to my young readers. I think that they will thank her too. H. A. N.

Although I do not know your name or address, I feel sure some one will help this letter to find you. We are not strangers,

because we both know and love the same dear Father, and both have Jesus for our friend. When two people love Christ they love each other. I have just come back to my city home. All summer I have been in a beautiful country town. I, too, have been in a boarding-school, which is a hotel in the summer. I had a corner room in the third story. It had three windows, and I could look out over miles and miles of beautiful hills and valleys. I could lie in bed and see the moon climb over the hills. Many times I saw the sun climb them too. But somehow the sun was not tired, for the days went very fast and time seemed to fly. How I did enjoy seeing the clouds and the sky and so many many stars at one time! As I looked up into the sky at night it seemed good to think that God called them all by name; and, if them, how much more us for whom he has made the night so full of beauty.

I had not seen the sky at night for a long, long time—at least not more than a little piece of it—because for three years I have not been able to go out in the night air, and most of the time have not been out at all. But in the summer I have been in the country, and there I could see very far from my room. This year I am better, and have really been out in the dark.

I called my room "the chamber of peace." It was the fourth summer I have been there, and it seemed like home.

I took pictures and books and fancy things with me, and we girls have had good times in that corner room.

Every day at half past five was my shut-in time, and my friends would always share it with me. Sometimes we would read a chapter in the Bible and talk it over and then pray. But we always had the prayer together.

Shut-in time is the hour when all the sick people who belong to a society called the "Shut-in" have a little talk with God. They pray for each other then especially.

We write letters to each other, too, even though we do not know each other at all. I have some very dear pen friends whom I have never seen. It helps us to go out of

ourselves and think of other sick folks. Our members are all over the world, although I do not know whether there are any in Japan.

Now I am able to go to church occasionally, and how good it is to be there, although I always have church at home during church time. One communion Sabbath I was so hungry to go, and I opened my Bible at this verse, "Unto the place which the Lord your God shall choose, thither thou shalt come; and thou shalt rejoice before the Lord thy God."

Then the comfort came in the thought that God had chosen my place to be just where I was, and he had promised me a blessing even there. God has blessed all the Sabbaths and prayer-meeting nights all these years. If ever you are too ill to go to Sabbath-school or prayer-meeting or church, just think, "God has promised me a blessing just where I am."

Wouldn't you like to take a peep into our Sabbath-school? Our average attendance is one thousand. They are of all ages, from three years up to—well, we are never too old to study the Bible. The Bible class I belong to consists of two hundred girls from sixteen years old up. I wonder if you see the Westminster Teacher in Japan. My teacher writes the lessons for that. I do not go to Sabbath-school now, but I have the lessons just the same.

How I would like to tell the story of God's love to those who have not heard it over and over and over. You know how it is, don't you? When Christ's love is so much to you, you want others to know and love him too. Sometimes we can only pray for people, and when God puts it into our hearts to pray, we know that he hears us and will answer.

Do you remember, when four men brought the paralytic to Christ, how Christ healed him when he saw their faith? So it is several can pray earnestly for one. We girls do, and the answer always has come. Sometimes God keeps us waiting, but we can always trust those for whom we are praying to God, because he loves them more than we do. I am sure you are praying for somebody, and it helps to know how God does an-

swer now just as he did when Jesus laid his hand on people and healed them and raised them from the dead. "Jesus Christ the same yesterday, to-day and forever." That is one of my favorite verses. It brings Jesus so near. To think he knows and cares about the little things that come into my life. There is not a joy that is not sweeter because he shares it; not a trial or a temptation which he does not help to bear. It helps us to remember that everything comes from God, when we look up and say, "Thank

you." We do not have to wait till the day is over; we may not say it aloud, but we can thank him in our hearts.

I want to tell you how you have helped me. It helps me to know there is a girl in Japan who is trying to live for Christ every day, and, because she loves him, wants others to love him too. There are friends in America praying for you. When I know your name I will pray for you by name. I would like to hear from you.

M. A. B.

PHILOMENA'S ENGAGEMENT.

MISS M. K. VAN DUZEE.

Munatsagan and Philomena, the teachers in our boys' and girls' schools, concluded that they were meant for each other, and accordingly wished to be engaged. He is over twenty and she sixteen, quite competent to choose for themselves.

Engagements in this country are formal affairs, almost equal to marriage. Friends are invited, and often only tea and candy are served; but as his friends are many of them from other villages, they must have something to eat, so he made a dinner. There was chopped meat in little balls the size of a walnut, wrapped in bits of cabbage leaf and boiled in water, with all sorts of seasoning; also plain meat in small pieces, boiled in plenty of water till very tender; also bread and cheese.

Three women had worked hard for a day before to get enough ready. Invitations were given for noon; but as almost no one has a watch or clock, few were on time. Our large school-room was cleared of desks, and no furniture was left in the room except rugs, with rush mats underneath, an organ, two stoves, three chairs and a table on which my pots of plants were arranged in a kind of bank—a large calla and rose geranium behind, and smaller plants in front. It was very pretty. Every one was to sit on the floor.

The bride and groom, as they are called from the time of engagement, were dressed mostly in European fashion, the groom

wholly so, with the addition of a stiff spray of paper flowers, supposed to be red roses, stuck in the side pocket of his coat and reaching about to his collar. The bride wore her white graduation dress, with pink ribbons at the waist and throat, a queer brown and yellow shawl and a three-cornered bit of white lace on her head, which was drawn down part way over her face. Over fifty ate in the school-room in three companies, one all women, another all men, and the third mixed.

The tables were cloths spread on the floor between two rows of people, the long, thin breads folded and laid along the edges, salt and cheese put on in a number of little dishes, and the food hot, in little bowls, one for two persons. A man walked up and down the cloths to arrange the tables. The bride, groom and I ate in a little room by ourselves. Seven people were as busy as they could be dishing food and waiting on the company. After eating tea was served, and then the bride and groom came out and sat on chairs side by side.

On a tray were a number of round cakes, six or eight inches in diameter (a kind of bread, rich with butter), also a plate of hard-boiled eggs, and another dish of hah-was, consisting of flour, butter and molasses made into a cake. On another tray were raisins and a loaf of sugar, and on the third a Bible, a watch and the engagement ring, presents from the groom to the bride. After

a chapter from the Bible was read, Mr. Wright offered prayer. Then the ring was held to view, and the groom put it on the bride's finger. There was another prayer and a hymn, then congratulations. After this, amid much fun the loaf of sugar was broken, and distribution went on. A tiny saucer of raisins mixed with a few dried peas, and a lump of sugar on top, was given to each person, the gift received in a handkerchief, and eaten or put in the pocket as we wished. There was some pleasant conversation, and the guests left. The young man has two or three years yet in the theological class in Tabriz. On the second night of the great fast came another custom, new to us. A little while before sundown a party of the bridegroom's friends arrived, his parents among them. After sitting a little all went to the flat earth roof, where half a bushel of fine brush was laid and lighted as the party reached the roof. The bride, all decorously veiled, was of the number. Some rockets were set off, an old gun was fired several times, and most of the company sat down on a carpet spread for the purpose, and a waiter of sweets was served. These were raisins, dried peas, melon and sunflower seeds, bits of nuts and "pushode." This last is a cottony sawdusty kind of fruit, with a sweetish taste, and almost an inch long. Think of sitting in the open air, on a freezing February

night, a cold breeze blowing, to eat such luscious(?) morsels! After ten minutes spent in this way all came down stairs, and the men went home. We had been out over half an hour. It was the same all over the village wherever there was a "new bride." They say the fires are in commemoration of Christ's triumphal entry into Jerusalem.

You see that even after those eastern people have received the gospel, and are true disciples of Jesus, they keep a good many customs which seem strange to us. But do you not think that some of the things which Miss Van Duzee describes are good? It surely is good to make an engagement to marry a very serious thing.

I was present at one betrothal in Sidon, at which Rev. Mr. Eddy presided. It was not in all respects like this one in Persia; but it was quite as serious and religious, with reading the word of God and prayer, and the giving and receiving of bridal gifts. But the bride was not present. Her father acted for her, as she had assured the missionary that she wished him to do.

The father afterwards called on me and thanked me very politely and heartily for attending the betrothal.

SALATIN'S WEDDING.

MISS C. O. VAN DUZEE.

She came at noon to invite us, and we were taken into a room about twenty by thirty feet in size and eighteen or twenty feet high. The walls were plastered with mud, huge beams were over head, the floor was of earth, and a bake oven, or tandoor, about five feet deep was in the centre of the room, the mouth even with the floor. There were five or six holes, a foot square, in the roof, or just under the eaves, to light all this large room. Can you imagine the twilight that reigned? Rush mats were spread, and rugs on them, on which the guests were

seated in rows, one row against the wall, the other row facing them, about five feet distant. The men were on one side, the women across the end. Miss Dale and I were on a cushion among the women. When it was time to eat, cloths were spread between the rows of men, and folded bread put around the edges. In the centre were little dishes of salt and cheese and small bowls of hot food. The food was meat boiled till very tender, and nicely seasoned; also a dish called dolmas (chopped meat made in little balls the size of a walnut and

rolled in bits of cabbage leaf), all boiled till tender. It was good. The men asked a blessing, and returned thanks with uncovered heads, but the tables were being set and cleared at the same time. *After the men had finished, the women ate*, and then the girls, who were in another part of the room. Everything was very quiet during all this. Salatin, the little bride, ate with the girls, and then came and sat down with us, between the rows of women. She wore a green cashmere dress, a red silk apron and handsome camel's-hair sacque reaching to her knees. This suit the bridegroom sent. She wore a long string of large amber beads, on which were five pieces of gold coin, worth about five dollars each. On her head was the cap every girl (no married woman is called a girl) wears. Hers was of red velvet, edged with gilt tinsel. She was softly crying. About fifty people were in the room. The real wedding was at the groom's father's house, where he and his three brothers live. Two are already married. The wedding began Saturday night. The meat is killed on Sunday, the bride is brought on Monday, and clothes on Tuesday. All these things are done to the music of drum and fife. The afternoon was passing, and the drums, fife and wedding party came from the groom's house for the bride. The groom and his companion, with others, remained outside, where there was firing of guns, wine-drinking, wrestling and a great noise generally. A few men and women came in. The mother-in-law wanted her bride, but she was not ready. Her head was not tied up, and this they put off as long as possible. But they could wait no longer. The cap was removed, and then the poor little girl cried harder. She is not yet twelve years old, and with the removal of that cap all liberty vanishes. There is no more running and playing in the fields or on the house-roofs, no loud talking or laughing, for ten or a dozen years at least. I could have cried with her. Her back hair was in fine braids, at the ends of which were fastened silver ornaments. A bit of pink and white muslin was put on her head behind her front hair and ears, the corners

crossed under her chin and pinned on the top of her head. Then a stiff band was put across her forehead and tied with long strings going twice around her head. In these strings, behind, the ends of the front hair were twisted to keep the hair in place. Then a three-cornered piece of white lace, the sides a yard long, was put on, one corner brought under her chin, back over her head and pinned on the top, the other corner left to pin up afterwards. Then gold pendants (coins) were fastened on her temples, four on each side, on two sets of strings around her head. The largest of these coins was worth about five dollars. Her handsome, large gold ear-rings were kept uncovered too. A pasteboard ring an inch wide, covered with cloth, was now put on her head, coming down on her forehead. A round piece of figured red lace lined was laid in this, just fitting; and then a stuffed ring of red silk the size of one's finger was put inside of the other ring, and held the lace in its place. A fine, figured, wiry, true square cashmere, folded cornerways, was put over her forehead, covering the back of these bands, and fastened under her chin, falling over her shoulders. The other corner of the white lace was now folded back over these things, and the corner passed under her chin and pinned on her head. Now a black velvet band an inch wide, on which pretty gilt figures were embroidered, was put on her forehead over the other bands and pinned behind. Then the veil was put on, a long piece of gilt, spangled white lace, folded at one and the selvages sewed down one side and fringe across the open end. The sewed or folded corner was on the top of the head, the whole part falling down over the face, being lined there with another piece of lace, the sewed part falling down the back below the waist, with fringe at the bottom. Meantime she had put on white cotton, crocheted gloves, and her bracelets, amber and handsome silver ones, were arranged over the glove wrists. Now a white cloth circular was put over her head, which covered her to her feet, and over this a gilt-spangled red lace veil like white one, and, to finish off, gilt tinsel paper, cut in long fringes, was

pinned on her head, the fringes thrown so as to cover the whole head and where the face should be. When her head was nearly finished, the music (?) came inside, and there was a bedlam. Every one had previously secured their shoes, and we our rubbers; and when all were ready, every one, with shoes in hand, started. Another veiled bride walked beside the little one, and the friends fell in behind. At the door the bride, with her companion, went in behind the groom and his friends, and as slowly as a funeral procession marched through the yard to the front door, which was also the door that the animals used.

The custom is for the bride and groom to ride on horses, no matter how short the distance. It was a quarter of a mile to the groom's house. My horse was to have carried the bride, as he has such a reputation for gentleness; but the guns and drums, with all the noise and crowd, set him wild, and the groom, who mounted him, could not hold him at all without the help of the hostler, who was clinging to his bridle. When the groom's companion, a heavy man, sprang on behind, my Brownie was frantic. He ducked his hips this way and that, determined to be rid of that man. Then he

made a dash and carried the three men, but brought up against a wall minus none of his load, and was then brought to terms. Meanwhile the bride was being mounted, and the procession moved on, all the others on foot. We came home.

The bridegroom is thirty years old. Think of marrying him to that little girl! He is very rich, which is supposed to be full compensation. There are three older brides in the house, and at Easter the fifth brother is to be married. Salatin was in school to the very last, but she cannot write a letter or read very well.

The same afternoon another of our school-girls went as a bride to another village, but she was thirteen, and the man is young.

About six weeks after the wedding, Salatin came back to her father's house, according to a promise previously made, and is now coming to school again. I hope she will learn to read and write well, as she is to be at home till fall. She does not put on her "little girl's" cap, but is veiled; but she often puts her veil up. Her aunt is also in school, a bride, but a widow, and not over fifteen. She is learning to read well. So we have two veiled scholars, and I hope some time we may have more.

If you want something to laugh over and cry over—something to pray for and to talk about and to help with gifts of money or other things—read *Light in the Black Belt of Virginia*, in the pages for Freedmen.

If you think that I have mixed laughing and crying and praying and working together rather oddly, you may read *Play in Work* on the first three pages of this number to find out more fully what I think about these things. I would greatly like to have you young folks talk that over with your mothers and fathers and teachers and pastors. For my part I really do not believe that there is

any other way of having so good a time in this world as in trying to do good and please the Lord Jesus by being his ready helpers in helping and saving people for whom he willingly died. He now lives again and wants us to *live* with him, letting his *joy* be in us, that our joy may be full. Read the fifteenth and sixteenth chapters of John, and study them with these thoughts in mind. See how our dear Lord, even on that dreadful night before his crucifixion, wanted his disciples to be full of joy. "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full."

RECEIPTS.

Synods in SMALL CAPITALS; Presbyteries in *italics*; Churches in Roman.

It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e. g.*, *Pastor, Treasurer, Miss or Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

RECEIPTS FOR THE BOARD OF FOREIGN MISSIONS, AUGUST, 1890.

ATLANTIC.—*Atlantic*—Grace, 80 cts. *East Florida*—Candler, for debt, 1; Green Cove Springs, for debt, 2 50; South Lake Weir, for debt, 1 25. *Fairfield*—Ebenezer, 1; Good Will, 8; Ladson, for debt, 1. *South Florida*—Winter Haven, 5.

BALTIMORE.—*Baltimore*—Annapolis, 15 53; Baltimore 2d, for debt, 12 80; — Boundary Ave., 92; — Broadway, for debt, 12; — Brown Memorial, 31 25; — Ridgely St. Chapel, 8 25; Churchville, for debt, 21 45; Deer Creek Harmony, for debt, 20; Emmittsburg, for debt, 17 39; Piney Creek, 18 83; Taneytown, for debt, 13 30; Waverley, for debt, 14 91. *New Castle*—New Castle, for debt, 65 50. *Washington City*—Clifton, for debt, 2 50; Hermon, for debt, 2 50; Washington City Westminster, for debt, 32.

COLORADO.—*Boulder*—Boulder Valley, 2 40; Brusk Rakin, for debt, 5. *Denver*—Black Hawk, for debt, 7 50; Denver Redeemer, for debt, 5 30; — Westminster sub-ech., 7; Idaho Springs, 6. *Pueblo*—Canon City 1st, 20, sub-ech., 4—94; Monte Vista, 20; Pueblo, for debt, 26 07; Trinidad 1st, for debt, 12 50.

COLUMBIA.—*Oregon*—Bethany Ger., for debt, 4 99; Brownsville, 8; Clatsop Plains, for debt, 5; Lebanon, for debt, 5; McCoy, for debt, 4 12; Portland 4th, for debt, 10 99; — Calvary, for debt, 73; Sinalaw, 2; Tualatin Plains, for debt, 4.

ILLINOIS.—*Alton*—Chester 1st, 3, Y. P. S. C. E., 8 50—11 50; Collinsville, for debt, 10; Hillsboro, 21; Plainview, for debt, 1 30. *Bloomington*—Onarga, for debt, 17. *Centra*—Du Quoin, 24 13; Golconda, 6; Odin, for debt, 1 12, sub-ech., for debt, 28 cts.—1 40; Tamarua, 10. *Chicago*—Austin, 15 49; Chicago 1st, 33 61; — 3d, 13 01; — Central Park, 3; — Holland, for debt, 2 43; — Jefferson Park, 2 51; Lake Forest, for debt, 100. *Freeport*—Marengo, for debt, 10; Winnebago, for debt, 11 50. *Mattson*—Ashmore, for debt, 5; Kansas, for debt, 13; Morrisonville, for debt, 2; Pleasant Prairie, 3 90. *Ottawa*—Grand Ridge, 5 50; Waterman, for debt, 5 50. *Pocahontas*—Axtoria, for debt, 5; Yates City, for debt, 5. *Rock River*—Alexia, for debt, 10. Centre, for debt, 9 58; Rock Island Broadway, for debt, 7 83. *Schuyler*—Burton Memorial, for debt, 5 50; Camp Creek, for debt, 7; Chili, for debt, 1 25; Hersman, for debt, 13; Liberty, for debt, 1 50; Wythe, for debt, 6 50. *Springfield*—Jacksonville United Portuguese, 10; Macon, 5; Pigeon, 16 46; Springfield 2d Portuguese sub-ech., for debt, 5; Unity, 5 79.

INDIANA.—*Crownsville*—Bethany, for debt, 100; Dayton, for debt, 5 75; Kirklia, 4 78; Newtown, for debt, 5; Sugar Creek, 4; Thorntown, for debt, 5. *Indianapolis*—Indianapolis 4th, for debt, 2 23. *Logansport*—Union, 3. *Nuncio*—Kokomo 1st, 5. *New Albany*—Charlestown, 5 70; Hanover, for debt, 25; Jeffersonville, for debt, 35 01; Mitchell, for debt, 6. *Vincennes*—Indiana, for debt, 10; Smyrna, 3 53. *White Water*—Connersville Ger., 7 58; Greensburg, for debt, 29 55; Lawrenceburg, for debt, 13; New Castle, for debt, 1 40; Richmond 1st, 16; Shelbyville, 33.

INDIAN TERRITORY.—*Cherokee Nation*—Elm Spring, for debt, 1 30; Park Hill, for debt, 4. *Choctaw*—McAlester sub-ech., 10; Mt. Zion, for debt, 3; Sans Bois, 5. *Muscogee*—We-

debt, 1 50; Ponbody, 13, sub-ech., for debt, 7—20; Pleasant Unity, for debt, 2 50. *Larned*—Spearville, 9 25, for debt, 1 85—11 10. *Neosho*—Central City, for debt, 1 45; Chanute, for debt, 3 47, sub-ech., for debt, 3 21—7 39; Cherryvale, for debt, 5; Fairview, 48 cts.; Girard, for debt, 9; Mineral Point, for debt, 62 cts.; Moran sub-ech., 1. *Oaage* 1st, for debt, 9 50; Ottawa, for debt, 11; Princeton, for debt, 5; Richmond, for debt, 2; Toronto, for debt, 1 58; Yates Centre, for debt, 4 59. *Osborne*—Norton, for debt, 2 25, sub-ech., for debt, 75 cts.—3. *Solomon*—Clyde, 3; Concordia, for debt, 12 88; Lincoln Barnard Tabernacle, 1 04; Mankato, for debt, 4 44; Minneapolis, for debt, 12 38; Mulberry French, 1. *Topeka*—Baldwin, for debt, 5; Black Jack, for debt, 3; Clinton, for debt, 2 50; Media, for debt, 1 23; Perry sub-ech., 1; Topeka Westminster, for debt, 4 10.

KENTUCKY.—*Louisville*—Hopkinsville, for debt, 7 10; Marion, 5.

Wahoo, for debt, 2.
NEW JERSEY.—*Elizabeth*—Beaking Ridge, for debt, 30; Clarksville, for debt, 3 21; Elizabeth 1st, 12 09; Rahway 1st, for debt, 15 79; Roselle sub-ech., 50; Springfield, 10. *Jersey City*—Arlington sub-ech., 15; Englewood, mon. con., 35 50. *Monmouth*—Farmingdale, 60. *Morris and Orange*—Mendham 2d, 3; Morristown South St., 256 12; Orange Central, 500; South Orange, Cheerful Givers, 18. *Newark*—Bloomfield 1st, 93 04; Newark 1st, for debt, 251 80; — Park, 47 03; — Woodside, mon. con., 16. *New Brunswick*—Amwell United 1st, for debt, 3 47; Dayton, 39; New Brunswick 1st, 50; Trenton 1st, 33 33; — 2d, 11 71; — Prospect St., 41 58. *Newton*—Andover, 3 12, sub-ech., 2 07; Blairtown, for debt, 60; Hackettstown, 24; Wantage 2d, for debt, 2 40.
NEW MEXICO.—*Rio Grande*—Pajarito, for debt, 2 50. *Santa Fe*—El Rito, for debt, 2 30.
NEW YORK.—*Albany*—Albany State St., 217 16; Amsterdam 2d, 2 13, Y. P. S. C. E., 23; Glensville, for debt, 40; Jefferson, for debt, 10; Johnstown, Y. P. S. C. E., 100; Northampton, 3; Saratoga Springs 2d, 22 20, for debt, 20. *Binghamton*—Aton, 16; Binghamton West, for debt, 15 17. *Boston*—Antrim, for debt, 19 25; Houlton, for debt, 8; Somerville Union Square W. M. S., for debt, 20; Woonsocket sub-ech., for debt, 5. *Brooklyn*—Brooklyn Arlington Ave., 12; — S. 2d St., 29 11; — Throop Ave., 37. *Buffalo*—Buffalo Westminster, 123 44; East Hamburg, for debt, 2 50. *Cayuga*—Aurora, 42 50; Fort Byron, for debt, 1. *Chemung*—Elmira

1st, for debt, 50; — North Chapel Miss., 10 52; Mecklenburg, 5; Spencer, for debt, 750. *Columbia*—Durham 1st, for debt, 5; Hudson, for debt, 75; Windham Central, for debt, 19 10. *Genesee*—Corfu, 25. *Genesee*—Gurham, for debt, 8 23; Seneca Falls sab-ech., 28 05; Waterloo, for debt, 19 19; West Fayette, for debt, 2. *Hudson*—Good Will, 13 20; Greenbush, 6 83; Haverstraw 1st, 10 35; Middletown 2d, 25 83; Nyack 1st, 63 37; Ridgebury, 2 90; Unionville, 8. *Long Island*—Amagansett sab-ech., 4 17; Bridgehampton, 31; Brookfield, for debt, 82 cts.; Greenport, 45; Mattituck, 13 80; four little girls, 8; Selden, for debt, 1. *Lyons*—Wolcott 1st, 12 59. *Nassau*—A pastor, 5. *New York*—New York Brick sab-ech., 100; — Park, for debt, 23 69. *Niagara*—Tuscarora, 1 18. *North River*—Lloyd, 12 40; Matteawan, for debt, 6 71; Milerton, 4; Newburg Calvary, 9 05; Pleasant Valley, 24; Poughkeepsie, 24 75, sab-ech., 282 18. *Osego*—Buel, for debt, 2 50; Laurens, for debt, 10; New Berlin, for debt, 7. *Rochester*—Lima, for debt, 6 34; Rochester Calvary, 6 98; — Westminster, 16; Sparta 1st, 82; — 2d, 12 98; Webster, for debt, 3 25. *St. Lawrence*—Cape Vincent, 8; Sackett's Harbor, 14; Watertown Stone St. sab-ech., 13 25. *Steuben*—Cohocton, 10; Hammondsport, 4; Hornellsville 1st, for debt, 28 50; Prattsburg 1st, 20. *Syracuse*—Amboy, 6 50, sab-ech., 6 50; Canastota, 125 41; Skaneateles, 21. *Troy*—Chester, 10 71; Mechanicville, 4 08; Schaghticoke, for debt, 12 62; Troy Woodside, for debt, 15. *Utica*—Kirkland, for debt, 10. *Wechester*—Greenburg, 393 02; Peekskill 1st, 48 23; Stamford, 417 74; Westchester Westminster Y. P. Asso., 16 20.

8047 78

NORTH DAKOTA.—*Fargo*—Blanchard, for debt, 2 50; Buffalo, 2 50; Hudson, 1 75; Hunter, for debt, 1 75; Oakes, 3 25; Sanborn, for debt, 1 35. *Pembina*—Forest River, for debt, 1 98; Milton, for debt, 8; Pembina, for debt, 4; West Park, for debt, 5.

82 08

OHIO.—*Athens*—Amesville, 5; New England, 2 15. *Bellefontaine*—Bellefontaine 1st, for debt, 33 25; Huntsville, 3 30; Spring Hills, 4 41. *Chillicothe*—Bloomington, for debt, 8 50; White Oak, 7. *Cincinnati*—Lebanon 1st, 8 30. *Cleveland*—Cleveland Euclid Ave., for debt, 34 74. *Columbus*—Columbus Broad St., 5. *Dayton*—Hamilton 1st, 53 60; Osborn, 1; Springfield 1st, for debt, 10. *Huron*—Peru, 4 60. *Lima*—Kalida, 11 25. *Mahoning*—Vienna sab-ech., 5 16. *Marion*—Brown, 5. *Marysville*—West Bethesda, for debt, 3. *Portsmouth*—Sardinia, 8. *Scioto*—Buffalo, 53 50; Coal Brook, 9 34; Crab Apple, 27 78; Farmington, 6 66; Lore City, for debt, 3; Martin's Ferry, for debt, 16 85; Pleasant Valley, 2; Seneca, for debt, 11 50. *Seaboard*—Bakersville, for debt, 2 13; Bethesda, for debt, 7 50, sab-ech., 10; Cross Creek, for debt, 2 51; Linton, for debt, 1 50; Long's Run, for debt, 5 94; Madison, for debt, 2 50; Newcomerstown, for debt, 1 50; New Cumberland, 3 51; Still Fork, for debt, 4 75; Two Ridges, for debt, 2; West Lafayette, for debt, 1 05. *Wooster*—Doylestown, 11 42. *Zanesville*—Granville 1st, for debt, 36 07; Newark 1st, 5 21; Norwich, 10; Oakfield, 1 12; Zanesville 1st, for debt, 19.

806 78

PACIFIC.—*Los Angeles*—Cucamonga, for debt, 3 25; Los Angeles Boyle Heights, 4 25; Pomona, for debt, 5 59; Rivers, for debt, 3 06; San Diego, for debt, 46 84, sab-ech., for debt, 5 07; San Fernando, 2 10. *Sacramento*—Redding, for debt, 4. *San Francisco*—San Francisco Howard St., 40 25; San Pablo, 7, sab-ech., 1. *San Jose*—Cambria, for debt, 5; Milpitas, for debt, 2. *Stockton*—Stockton, for debt, 8 85, sab-ech., for debt, 4 07.

181 88

PENNSYLVANIA.—*Allegheny*—Allegheny Central, for debt, 15 91; — School St., 7; Glenfield, for debt, 4 68; Loetsdale, for debt, 81 52; West Bellevue, for debt, 6 50. *Blairsville*—Blairsville, for debt, 50; Murraysville, 33; Plum Creek, for debt, 5. *Butler*—Allegheny, 5; Butler, for debt, 64; Martinsburg, for debt, 8; New Salem, 3; North Liberty, 17 94; North Washington, 16 65; Portersville, 12; Scrub Grass sab-ech., 16 80. *Carlisle*—Carlisle 1st, 37 47; Dauphin, 5; Duncannon, for debt, 10; Great Conewago, for debt, 5; Harrisburg Market Square, 75 82; Wells Valley, 2 50. *Chester*—Avenndale, 23 23; Bryn Mawr, 248 90; Dilworthtown, 22; Downingtown Central, for debt, 5 34; Fagg's Manor, for debt, 27; New London, 30. *Clarion*—Clarion, 10 13; Oil City 2d, 8. *Erie*—Belle Valley, for debt, 5; Fairview, for debt, 2 75; Garland, for debt, 2 65; Irvineton, 9 79; Pittsfield, for debt, 1 64; Tideoute, for debt, 20 50. *Huntingdon*—Beulah, for debt, 4; Birmingham, Warrior's Mark Chapel, 19 61; Everett, 2; Houtzdale, 14 60; Lewistown, 57 75; Orbisonia, 10 32; Petersburg, 8 50; West Kishacoquillas, for debt, 2 50. *Kittanning*—Apollo, for debt, 14; — sab-ech., 10; Bolling Spring, 5; Clinton, 4; Parker City, 22 06; Rayne, 2 13; Slate Lick, for debt, 30. *Lackawanna*—Brooklyn, for debt, 4; Carbondale, 39; Montrose, for debt, 68 05; Wilkesbarre 1st, 343 16; — Memorial sab-ech., 74 67. *Northumberland*—Brier Creek, for debt, 2; Orangeville, for debt, 5; Williamsport 2d sab-ech., 68 85; — 3d, 4 26. *Philadelphia Central*—Philadelphia Cohocksink sab-ech., 3 25. *Philadelphia North*—Abington, 76 65; Doylestown, 41. *Pittsburgh*—Chartiers, 16 50; Mt. Pisgah, 5; Pittsburgh 3d, for debt, 1; — East Liberty, 111; — Shady Side, 106 88, sab-ech., 53 44. *Redstone*—Dunlap's Creek, 20 01.

Shenango—Westfield sab-ech., for debt, 13. *Washington*—Burgetstown sab-ech., 22 42. *Westminster*—Union, 30.

2165 40

SOUTH DAKOTA.—*Southern Dakota*—Bridgewater Y. P. S. C. E., 5; Mitchell, 10 20.

15 20

TENNESSEE.—*Kingston*—Bethany, for debt, 4 73; Welsh Union, for debt, 3 75. *Union*—Baker's Creek, for debt, 1; Clover Hill, for debt, 1 15; Madisonville, for debt, 9; New Market, for debt, 11; Shiloh, for debt, 2 50.

33 13

TEXAS.—*Austin*—Brownwood, for debt, 3 60. *Trinity*—Bozque, 1; Glen Rose, 1; Stephenville, 1; Terrell, for debt, 2; Waskom, 1.

9 60

UTAH.—*Montana*—Bozeman, for debt, 32 30; Missoula, 17. *Utah*—Hyrum Emmanuel, 45 cts.

49 75

WASHINGTON.—*Idaho*—Spokane Falls 1st, 13 58. *Olympia*—La Camas, for debt, 6; Vancouver Memorial, for debt, 4. *Puget Sound*—Summer sab-ech., 3 35; Seattle 2d, 4 50; Fourth Plain, 2 79; White River, for debt, 3 75; North Yakima, for debt, 9.

46 97

WISCONSIN.—*Chippewa*—Bayfield, 4 65. *La Crosse*—Salem, 6 33. *Lake Superior*—Newberry, for debt, 3. *Madison*—Baraboo sab-ech., 1 60; Janesville, for debt, 13. *Milwaukee*—Milwaukee Grace, 18 75. *Winnebago*—Crandon, for debt, 1 26; Stevens Point, 32 50; West Merrill, for debt, 7.

88 11

WOMAN'S BOARDS.

Woman's Board of Philadelphia, for the endowment of a room at Clifton Springs Sanitarium for use of missionaries, 1200; Woman's Presbyterian Board of Missions of the Northwest, 4689 27; Woman's North Pacific Presbyterian Board of Missions, 125; Woman's Board of Philadelphia, 5523 72; Plain Grove Young Ladies' Circle, 22; Woman's Board of New York, 1685 72; Woman's Board of New York, for debt, 20; Occidental Board, 331 25.....

14,096 96

LEGACIES.

Bequest of H. B. Bennett, dec'd, 1000; Legacy of Robert Hart, dec'd, 488 38; Legacy of Miss Virginia Lawson, dec'd, 125.....

1,561 38

MISCELLANEOUS.

"X. Y. Z." 25; Rev. W. L. Tarbet and wife, 8 88; James M. Ham, Brooklyn, N. Y., for debt, 15; "J." for debt, 5; Mr. and Mrs. J. C. Long, for debt, 5; Rev. G. W. Fisher and wife, Neogo, Ill., 2 50; Mission ch. at Monticello, Ark., for debt, 75 cts.; "A friend," 25; "A thank-offering for blessings received," for debt, 75; "A thank-offering for blessings received," 25; J. B. Davidson, Newville, Pa., for debt, 5; W. F. Wilson, Ironton, O., for debt, 60; Rev. J. V. Hughes, Shawano, Wis., for debt, 2 50; A. Craig, Lime Springs, Ia., for debt, 4; Rev. E. Thompson and wife, Schuyler, Pa., 2 50; "C. P. A.", 22; Rev. A. L. Leder and wife, Newwood, Mass., for debt, 10; Rev. Wm. and E. M. Donaldson, birthdays offering, Hastings, Minn., 2 50; Rev. J. Q. Lapeley and wife, for debt, 5; Rev. F. G. Elliott, Concord, Mich., for debt, 3 25; Mrs. W. H. Edwards and family, Plainview, Ill., for debt, 2 62; Mr. and Mrs. H. Webster, for debt, 20; Mrs. E. H. Plumb, Gowanda, N. Y., for debt, 4; Rev. N. A. Rankin, Spring Hill, Kan., for debt, 2 50; Rev. R. C. Galbraith, 5; Rev. T. S. Wilson, D.D., for debt, 2 50; "D. R. H." for debt, 4 50; Rev. J. R. Thompson, for debt, 5; "A friend," 55 50; Mrs. C. E. Stone, Orange, N. J., 300; Paul Babcock, Jr., Montclair, N. J., 50; F. W. Van Wagener, Blowing Rock, N. C., 50; J. Heron Parker, Knoxville, Tenn., 1; "E. S. M.", Carlinville, Ill., for debt, 5; Mrs. S. M. Carson, Lancaster, Pa., for debt, 7; Rev. L. A. Ostrander, Lyons, N. Y., 8; Mrs. Lydia Calkins, in memory of the late D. O. Calkins, 800; "A friend," 5; Mr. John P. Brown, New York city, 30; "A steward," 4; Casper Lott, Holt, Mich., for debt, 2 50; "To constitute Rev. Alvin Willard Cooper, Wapello, Ia., a life member," 32 50; Rev. J. M. Gillette, Kane, Pa., 5; Mrs. William Neal, Bloomsburg, Pa., for debt, 10; Rev. Edwin P. Robinson, Orchard Park, N. Y., for debt, 10; Rev. H. A. Nelson, D.D., Philadelphia, Pa., for debt, 25; "W. R. J." New Brunswick, N. J., 675; R. S. Nicholls, Butler, Pa., for debt, 15; "M." Franklin, Idaho, 1 10; Mr. John M. Gillette, Parkville, Mo., 2; "From a reader of The Church at Home and Abroad," 1; Mrs. M. R. Loomis, Chester, S. C., 2; W. B. Chamberlain, Coffeyville, Kan., for debt, 1; Enos Swain, "1 cent a day for children," 2; Enos Swain, Southfield, Ky., 5; Mrs. J. H. Losey, Galeburg, Ill., for debt, 2 50; M. Collins, Peo-

RECEIPTS FOR SUSTENTATION, AUGUST, 1890.

COLORADO.—Boulder—Boulder Valley,	04
ILLINOIS.—Springfield—Pisgah, 96 cts.; Unity, 26 cts.; Rev. W. L. Tarbet and wife, 60 cts.	1 82
IOWA.—Fort Dodge—Calliope,	5 00
MICHIGAN.—Kalamazoo—Richland,	10 00
MINNESOTA.—St. Paul—Minneapolis Olivet,	5 00
MISSOURI.—Platte—Parkville, 8 16. St. Louis—Emanuel, 1 56; Zoar, 1.	5 72

OHIO.—Huron—Peru, 2 55. St. Clairsville—Coal Brook, 1 65.	4 20
PACIFIC.—San José—Centreville,	1 40

Total received for Sustentation, August, 1890.....	\$32 73
Total received for Sustentation from April 1, 1890,	874 29
Amount received during same period of last year.	3279 36

O. D. EATON, Treasurer,
Box L, Station D. 53 Fifth Ave., N. Y.

RECEIPTS FOR NEW YORK SYNODICAL AID FUND, AUGUST, 1890.

Albany—Amsterdam 2d, 89 79; Jefferson, 13; Kingsboro', 18. Boston—Quincy, 2. Cayuga—Fort Byron, 8. Champlain—Beekmantown sab-ech., 17. Chemung—Monterey, 5; Sugar Hill, 7 50; Watkins, 25 80. Columbia—Big Hollow, 87 cts. Genesee—Bergen 1st Cong'l, 2 81. Geneva—Geneva 1st, 20 68. Hudson—Good Will, 40 cts.; Middletown 2d, 78 cts. Long Island—Bridgehampton, 35. Nassau—Babylon, 21 00. New York—Bethany, 3. North River—Millerton, 3 50; Poughkeepsie, 75 cts. Otsego—Middlefield Centre, 8 12; Otsego, 5. St. Lawrence—Leray, 5 12. Steuben—Cohocton, 10. Syracuse—Onondaga Valley, 8 55. Ulster—Knoxboro', 3 30; Oneida Castle, 10; Sauquoit, 15; Utica Memorial, 50. Westchester—Mahopac Falls, 10; Stamford 1st, 25 98.	
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Total received from churches, August, 1890.....	\$418 04
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MISCELLANEOUS.

"Auld Lang Syne,".....	25 00
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Total received for N. Y. Synodical Aid Fund, August, 1890.....	\$443 04
Amount received from April 1, 1890.....	3694 79
Amount received during same period of last year.	3759 55

O. D. EATON, Treasurer,
Box L, Station D. 53 Fifth Ave., New York.

RECEIPTS FOR HOME MISSIONS, DEBT ACCOUNT, AUGUST, 1890.

ATLANTIC.—East Florida—Candler, 1. Fairfield—Ladson, A. W. Curtis, 1.	2 00
BALTIMORE.—Baltimore—Annapolis, 14 58; Churchville, 23 20; Emmittsburg, 17 80; Paradise, 5; Pliny Creek, 15; Waverly, 14 06. New Castle—Federalburg, 8 10; New Castle (sab-ech., 2 75, two ladies, 3), 70 25. Washington City—Washington City Western, 32.	194 53
(COLORADO.—Boulder—Fort Morgan (Gleaners Mission Band, 10 W. M. S., 10), 20. Denver—Idaho Springs, 7.	27 00
COLUMBIA.—Oregon—Portland 1st, @, 10; — 4th, 15; — Calvary, 77 53.	102 50
ILLINOIS.—Bloomington—Onarga, 17. Chicago—Chicago 1st, 400; — 4th, 1250. Freeport—Marengo, 10. Mattoon—Kansas, 11 50. Ottumwa—Waterman, 5 50. Rock River—Alexia, 10; Rock Island Broadway, 7 30. Schuyler—Camp Creek, 7; Oquawka, 10; Wythe, 5 60. Springfield—Macon, 5.	1789 80
INDIANA.—Crawfordsville—Bethany, A. R. McMurtry, 100. Indianapolis—Indianapolis 6th, 2 25. Muncie—Hopewell, 8. New Albany—Charlestown, 5 70; Hanover, 25; Jeffersonville, 25 55. White Water—Greensburg, 28 55.	195 05
INDIAN TERRITORY.—Cherokee Nation—Elm Spring, 1 30; Park Hill, 4; Rev. J. E. Smallwood, 5. Chickasaw—Norman sab-ech., 1 25. Choctaw—Atoka sab-ech., 10. Muscogee—Econ Tushka, 5; Wewoka, 10.	36 55
IOWA.—Cedar Rapids—Cedar Rapids 2d, 25 04. Council Bluffs—Brooks, 1; Conway, 3 22; Nodaway, 1. Iowa—Kosuth, 5 50. Waterloo—Ackley, 5; Kaurar Ger., 12 50.	58 26
KANSAS.—Emporia—Hunnewell, 9; Morris, 1 50; Wichita Lincoln St. sab-ech., 5 80. Highland—Clifton, 10; Parallel, 5. Larned—Cimarron, 1 31; Spearville, 1 10. Neosho—Blue Mound, 2 50; Chanute (sab-ech., 3 92), 7 40; Girard, 9; Mapleton, 2; Pleasant Hill, 2. Osborne—Rev. J. S. Atkinson, wife and daughter, 10. Solomon—Bashan, 1 25; Cawker City, 8 13. Topeka—Black Jack, 25; Clinton, 2 50; Media, 1 24; Topeka Westminster, 4 10.	108 83
MICHIGAN.—Lansing—Brooklyn sab-ech., 6 75; Mason 1st, 11. Monroe—Tecumseh, 30.	47 75
MINNESOTA.—Mankato—Balaton, 1 77; Lyons, 1 25. St. Paul—Delano, 2 50; Macalester, 18 04; Maple Plain, 2 75; Oak Grove, 4.	28 81
MISSOURI.—Kansas City—Deepwater, 1 50; Westfield, 2. Paimpra—Salem, 1 25. Platte—Parkville, 2 17. St. Louis—Cuba (a lady, 1, sab-ech., 4), 5; Salem 1st, 3.	14 92
NEW JERSEY.—Elizabeth—Basking Ridge, 30. Newark—Newark 1st, 306 50. New Brunswick—New Brunswick 1st, 50. Newton—Blairstown, @, 2 50.	889 00
NEW MEXICO.—Rio Grande—Albuquerque 2d, 5; Pajarito, 2 50. Santa Fe—El Rito, 2 80.	10 80
NEW YORK.—Buffalo—East Hamburg, 2 50. Cayuga—Fort Byron, @, 1. Chemung—Spencer, 7 50. Columbia—Windham Centre, 19 10. Genesee—Bethany Centre C. E. Soc., 2. Long Island—Brookfield, 88 cts. New York—New York Park, 23 70. Rochester—Lima, 6 34; Webster, 3 25. Steuben—Hornellsville, 28 50. Syracuse—Amboy (sab-ech., 6), 13. Troy—Schaghticoke, 12 85; Troy Woodside, @, Rev. and Mrs. A. H. Allen, 5.	125 10

NORTH DAKOTA.—Pembina—Forest River, 1 93; Minto, 8; Pembina, 4; West Park, 5.	18 93
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OHIO.—Cincinnati—Lebanon 1st, 8 50. Dayton—Springfield 2d, @, 10. Steubenville—Bakersville, 2 13; Bethesda, 7 50; Cross Creek, 2 50; Linton, 1 50; Long's Run, 5 94; Newcomerstown, 1 50; Two Bridges, 2; West Fayette, 1 05. Zanesville—Granville, 38 08.	78 70
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PACIFIC.—Los Angeles—Pomona, 5 59; National City, 3 75. San José—Los Gatos, 112 20.	121 54
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PENNSYLVANIA.—Allegheny—Bellevue, 10; Evans City, 2 50; Leetsdale, 31 52; Plus Creek 1st, 9. Blairsville—Blairsville, 50. Butler—Butler, 63 34. Curtis—Great Conewago, 5; Middle Spring, W. S. McCune, 50. Chester—Downingtown Central, 5 34; Fagg's Manor, 28. Clarion—Clarion, 15 18. Erie—Garland, 2 65; Pittsfield, 1 64; Tideoute, 20 50. Huntingdon—Birmingham, Warrior's Mark Chapel, 19 51; Everett, 3; Kylertown, 3; West Kishacoquillas, a lady, 2 50. Lackawanna—Montrose, 68 05. Northumberland—Williamsport 3d, 5 69. Shenango—Westfield sab-ech., 12.	408 53
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TEXAS.—Austin—Brownwood, 8 60. North Texas—Henrietta, 4. Trinity—Terrell, 3; Rev. B. F. Stone, 10.	20 60
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UTAH.—Montana—Bozeman,	32 30
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WASHINGTON.—Olympia—Montesano, 7 60; Vancouver Memorial, 5. Puget Sound—North Yakima, 10; Roslyn, 4 50; White River, 3 75.	30 85
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WISCONSIN.—Madison—Janesville, 13. Winnebago—West Merrill, 7.	20 00
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Total received from churches, August, 1890.....	\$3,806 34
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MISCELLANEOUS.

"E. S. M.," Carlinville, Ill., 5; Mrs. F. W. B. Ind., 10; Mrs. Martha A. Graham, Afton, N. Y., 2; Rev. Edwin P. Robinson, Orchard Park, N. Y., 5; "A friend," 20; R. S. Nicholls, Butler, Pa., 15; "Philadelphia," 5; Rev. S. H. Stevenson, McLean, Ill., 1; Mrs. H. H. McLean, San Antonio, Tex., 25; Julia Clark, Orion, Ill., 2 50; Rev. and Mrs. Louis F. Ruff, Pittsford, N. Y., 10; "Columbus, O.," 65 cts.; Mr. and Mrs. Wm. J. Edwards, 15; Rev. Enos F. Baker, Oregon, Ill., 5; Rev. C. R. Nugent, Challenge Mills, Cal., 1; A friend in Princeton, N. J., 500; W. I. Heyburn, Sioux City, Ia., 10; Rev. R. Dodd, Cal., 2 50; J. D. Mondragon and family, 10; O. A. Cramer, Monte Vista, Col., 4; Rev. R. L. Clark, New Park, Pa., 2 50; Mrs. J. H. Leedy, Galesburg, Ill., 2 50; Caspar Lott, Holt, Mich., 2 50; Mrs. Elliott F. Shepard, N. Y. city, 200; From a friend, 100; Rev. John Branch, White Hall, Ill., 5; Rev. E. C. Haskell, Broken Bow, 5.	966 15
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Total received for the home mission debt, August, 1890.....	\$4,772 49
Total received from June 1, 1890.....	21,565 50

O. D. EATON, Treasurer,
Box L, Station D. 53 Fifth Ave., N. Y.

RECEIPTS FOR MINISTERIAL RELIEF, AUGUST, 1890.

BALTIMORE—Baltimore—Lonssewing, 10 00	
CATAWBA—Cape Fear—Balaigh Davy St., 2 00	
COLORADO—Boulder—Boulder Valley, 24 cts. Pueblo—Rocky Ford (M. A. L. K.), 20 24	
ILLINOIS—Chicago—Austin, 8 87; Maywood, 2. Prospect—Willow Creek, 20 50. Rock River—Edgington, 2; Millersburg, 6 50; Rock Island Broadway, 15 90. Schuyler—Mount Sterling Ist, 20 15. Springfield—Flagah, 26 cts.; Springfield Ist, 94 16, Unity, 26 cts. 192 28	
INDIANA—Crawfordsville—West Lebanon, 1. Fort Wayne—Goeben, 2. New Albany—Hanover, 10 15 00	
INDIAN TERRITORY—Chickasaw—Atoka sub-ech., 5 00	
IOWA—Dubuque—Sherrill's Mound Ger., 2. Iowa—Libertyville, 1 20. Iowa City—Marango, 4 20; Tipton Ist, 2 00. 19 28	
KANSAS—Larned—Spearville, 1 25	
MINNESOTA—St. Paul—Willmar, 4 00	
MISSOURI—Kansas City—Kansas City Hill Memorial, 2. St. Louis—Emmanuel Ger., 10; Zoar, 10 22 00	
NEBRASKA—Omaha—Tekamah, 7 20	
NEW JERSEY—Elizabeth—Elizabeth Westminster, 43 00. Jersey City—Englewood, 213 33. Morris and Orange—Mount Freedom, 9 54. New Providence, 17. Newark—Lyon's Farms, 2; Newark Park, 12 48. New Brunswick—Bound Brook, 15; Trenton Ist, 1. — Prospect St., 45 94. Newton—Belvidere Ist, 32; Blairtown (7 30 from sub-ech.), 110 021 29	
NEW YORK—Binghamton—McGrawville, 17 46. Brooklyn—Brooklyn 8, 34 84, 10. Cayuga—Aurora, 11 94. Genesee—Bergen Ist, 22 92; Leroy, 26. Genesee—Seneca Falls Ist, 40 64. Hudson—Circleville, 7. Good Will, 3 00; Greenbush, 4; Middletown 2d, 7 04. Lyons—Sodus Ist, 5 33. Nassau—Northport, 2. New York—New York Park, 75 70. North River—Foughkeepsie, 8 75. Union—Augusta Ist, 4; Cayville, 1. Westchester—Patterson, 5 20; Stamford Ist, 50 64. 392 98	
OHIO—Dayton—Hamilton Ist, 6 20. St. Clairsville—Barnock, 5 50; Coal Brook, 4 40. Steubenville—Monroeville, 7 5 47	
PACIFIC—San José—Cayuga, 5 47	
PENNSYLVANIA—Blairsville—Lairde, 12; Pine Run, 10. Butler—Concord, 3 26; Mariansburg, 6; Plain Grove, 6; Pleasant Valley, 3 07. Carlisle—Shermansdale, 3 07. Chester—Downingtown Central, 9 15; New London, 21. Clarion—Clarion, 15 11. Erie—Belle Valley, 2 30; Coal Spring, 6 54. Huntingdon—Hollidaysburg (2 55 from sub-ech.), 41 18; Tyrone Ist, 43 51. Kutztown—Eli's Ridge, 21 13. State Lick, 25. Lohr—Allentown, 27; Shawnee, 12. Northampton—	

Lewisburg, 46 75; Williamsport 2d sub-ech., 22 52. Philadelphia (Central)—Philadelphia Mantua 2d, 2. Philadelphia North—Doylestown, 23 27. Pittsburgh—Chartiers, 4 50; McDonald Ist, 15 55; Pittsburgh East Liberty, 73; Sharon, 16 60. Easton—Trent, 4. Scranton—Clarksville, 12 30. Washington—Burgottstown sub-ech., 8 27; Upper Buffalo, 25. Westminster—Pine Grove, 9 50. 546 00	
UTAH—Montana—Bosman, 2 20. Utah—Mendon, 1; Wallerville, 1. 4 53	

From the churches..... \$1,785 91

FROM INDIVIDUALS.

Rev. W. C. Cattell, D.D., 20; Mrs. Catherine Newcomb, Mich., 5; C 45; ANONYMOUS, " M. H." 20; "W. from O. F. H., 2 50 ALBOY, 2 50; " M Pa. 10. Thank-ofs E. Taylor, N. J., 20 Inflection Ave, 50 61 Rev. W. L. Turbot Scholl, N. Y., 7; " 25 John-son, Iowa, 5..... 417 10	
Interest from permanent fund..... 681 24	
Total for current fund..... \$1,847 25	

PERMANENT FUND.

(Interest only used.)

On account of sale of Rev. E. W. Taylor's property, Shipman, Ill., 25; Legacy of Mrs. Abbie M. Dukemiller, Indianapolis, Ind., 100; Balance on account of satisfaction of mortgage, 4300..... 4,125 00	
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Total for August, 1890..... \$5,349 25	
Total for current fund since April 1, 1890..... 41,227 15	

W. W. HENSTON, Treasurer.

[NOTE.—In the February number of THE CHURCH at HOME AND ABROAD, contributions of \$6 from Zion German, \$11 from Salem German and \$6 from Woodburn German churches were placed to the credit of the Presbytery of St. Louis, Synod of Missouri; they should have been put to the credit of the Alton Presbytery, in the Synod of Illinois.]

RECEIPTS FOR SABBATH-SCHOOL WORK, AUGUST, 1890.

ATLANTIC—McClintock—Bethel sub-ech., 3 00	
BALTIMORE—Baltimore—Mt. Paran sub-ech., 2. New Castle—Delaware City, 15 91; Lewis sub-ech., 5 16. 20 97	
COLORADO—Boulder—Boulder Valley, 11 cts. Gunnison—Salida sub-ech., 12 48 12 30	
COLUMBIA—Oregon—Portland 4th, 10 50	
ILLINOIS—Bloomington—Clinton, 5 79. Chicago—Cabrery sub-ech., 10; Chicago 5th sub-ech., 2 22; — Fullerton Ave., 40 29; Maywood, 8 77; Normal Park ch. and sub-ech., 24 50; Oak Park, 65 70. Freeport—Hanover, 9 25. Marengo sub-ech., 24 63. Madison—Charleston sub-ech., 22 65; Neoga sub-ech., 13 15. Taylorville, 2 60. Ottawa—Granville sub-ech., 2. Florio—Green Valley sub-ech., 15 08. Rock River—Ashlon, 8. Franklin Grove, 3. Fulton sub-ech., 15 80; Norwood, 5. Schuyler—Appanoose, 20; Doddsville, 4; Oklawaha, 1. Prairie City (sub-ech., 8), 15. Springfield—Flagah, 1 44; Springfield Ist, 27 21. Unity, 26 cts. 353 46	
INDIANA—Crawfordsville—Beulah (sub-ech., 5), 6; Colfax sub-ech., 4; Darlington sub-ech., 6 20. Newtown (sub-ech., 4), 9. Oxford, 5 66. Terhune, 1; West Lebanon, 1. Indianapolis—Acton sub-ech., 1; N. W. Flagah sub-ech., 1. Logansport—South Bend 2d, 2 40. Union, 2. Valparaiso sub-ech., 21 29. New Albany—Hanover, 5. Jeffersonville (sub-ech., 25 13), 39 40. Sharon Hill sub-ech., 2 120 42	
INDIAN TERRITORY—Chickasaw—Forest sub-ech., 3 20	
IOWA—Oscar Rapids—Clarence ch. and sub-ech., 3 20; Osadow sub-ech., 2 45. Council Bluffs—Carson sub-ech., 9 05; Casey sub-ech., 5; Malvern sub-ech., 7; Maroa, 2 50. Des Moines—Des Moines Westminster sub-ech., 3 25; 6 57; Winnetriet, 17 08. Dubuque—Mt. Hope sub-ech., 3; Prairie, 2. Fort Dodge—Grand Junction sub-ech., 11 05. Iowa—Morning Sun sub-ech., 14 62; Minnau, 2 00. Iowa City—Iowa (7th, 16. Waterloo—Steamboat Rock sub-ech., 1 55. 100 40	
KANSAS—Emporia—Queenema, 2. Larned—Halted, 45 cts.; Spearville, 2 25. Solomon—Basham sub-ech., 3; Lincoln sub-ech., 4 33; Oriskany sub-ech., 2. Tipton—Armourdale, 18 94; Vineland sub-ech., 4 21. 25 06	
KENTUCKY—Shenandoah—Dayton, 4 00	
MICHIGAN—Detroit—Detroit 2d Ave. sub-ech., 20; — Calvary sub-ech., 50; — Covenant, 14 21. Grand Rapids—Grand Rapids Mission Wood sub-ech., 21; Sebawa sub-ech., 1 34.	

Lewistown—Saxford sub-ech., 2. Monroe—Adrian, 40; Jonesville sub-ech., 5 75. Saginaw—Red Ana sub-ech., 8 50; Flint sub-ech., 14 67. 191 67	
MINNESOTA—Mendota—Delhi sub-ech., 11 00. St. Paul—Delano sub-ech., 5; St. Paul 9th sub-ech., 25 25. Winona—Claremont, 2 15. Rochester, 2. 47 78	
MISSOURI—Kansas City—Jefferson City sub-ech., 30 12. Oark—Joplin, 11 75. Palmyra—New Cambria sub-ech., 2 41 67	
NEBRASKA—Hastings—Hartwell sub-ech., 75 cts. Nebraska City—Adams, 5; Burchard, 3; Lincoln 2d sub-ech., 6; Sterling (sub-ech., 5), 10. Omaha—Omaha Castellar St., 1. 23 78	

NEW JERSEY—Elizabeth—Elizabeth Ist, 20. Jersey City—Englewood (sub-ech., 20), 37 05; West Hoboken sub-ech., 40 15. Monmouth—Asbury Park sub-ech., 12 80; Beverly sub-ech., 100 05; Perrineville, 4 65. Morris and Orange—Mt. Olive, 12. Newark—Newark Bethany sub-ech., 25. New Brunswick—Trenton 6th sub-ech., 20 54; — Prospect St., 40 25. Newton—Branchville, 6; Hackettstown sub-ech., 10; La Fayette sub-ech., 2. West Jersey—Black woodtown, 10; Cedarville 2d, 2. 428 20	
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NEW YORK—Albany—Charlton sub-ech., 16 25. Binghamton—Cannonville sub-ech., 8. Brooklyn—Brooklyn Duryea, 19; — Throop Ave., 25. Cayuga—Auburn 2d sub-ech., 20 27; Aurora, 8 53; Fair Haven sub-ech., 10 13. Chemung—Rock Stream sub-ech., 2 54. Columbia—Centerville sub-ech., 2. Genesee—Batavia, 28 40. Genesee—Gorham sub-ech., 7 12; Waterloo sub-ech., 10 76. Hudson—Good Will, 1 20. Haverstraw Ist, 8. Middletown 2d, 3 25; Unionville, 2. Long Island—Cutchogue sub-ech., 10; Matituck, 5 12. New York—New York Bethany, 2; — Central, 53 77. — Park, 40 40; — Prospect Hill sub-ech., 7 54. Niagara—Niagara Falls sub-ech., 20. North River—Foughkeepsie (sub-ech., 60 50), 63 05. Rochester—Honeoye Falls ch. and sub-ech., 7; Rochester Westminster sub-ech., 7 07. Troy—Cohoes sub-ech., 52 46; Troy 2d St., 64 62. Union—Augusta, 2 20, Utica Memorial, 25. Westchester—Mahopac Falls, 25. 561 40	
NORTH DAKOTA—Bismarck—Steele sub-ech., 3 70. Fargo—Cassation sub-ech., 1 25. 9 25	
OHIO—Bellevue—Urbana sub-ech., 74 13. Chillicothe—	

Bainbridge sab-sch., 5 13. *Cincinnati*—Goshen sab-sch., 3; Harrison sab-sch., 5; Montgomery sab-sch., 9 45. *Cleveland*—North Springfield, 6 1. *Columbus*—Grovesport sab-sch., 10. *Dayton*—Hamilton, 6 50. *Huron*—Furn sab-sch., 2 50. *Lima*—Arcadia sab-sch., 10; Blanchard, 10; Lelpic sab-sch., 82 cts.; McComb, 10; Turtle Creek sab-sch., 3 11; Van Wert sab-sch., 21 35. *Mahoning*—Ellsworth, 15 81. *Marton*—Delaware sab-sch., 18. *Mauvee*—Bowling Green, 17; Montpelier sab-sch., 6 85. *St. Clairsville*—Buffalo sab-sch., 25 65; Concord sab-sch., 6. *Steubenville*—Beach Spring, 8; Bloomfield sab-sch., 4 82; Brilliant, 5; Centre Unity sab-sch., 4; East Liverpool, 115 61; Two Ridges, 8. *Wooster*—Congress, 1 67; Creston, 7 17; Dalton, 5 10; Hopewell, 16 60; Wooster 1st (sab-sch., 6 64), 53 28. *Zanesville*—Coshocton, 15; Homer sab-sch., 2 54. 502 53

PACIFIC.—*Benicia*—Vallejo sab-sch., 26 60. *Los Angeles*—Ontario sab-sch., 2 75; Orange, 4 23. *Sacramento*—Sacramento Westminister sab-sch., 24 50. *San Francisco*—San Francisco Howard St. sab-sch., 63 65. *San José*—Cayucos, 1 89; Centreville, 2 25. *Stockton*—Columbia sab-sch., 2. 129 89

PENNSYLVANIA.—*Allegheny*—Evans City sab-sch., 9 35; Leetsdale, 34 91; Pine Creek 1st (sab-sch., 7), 12; Springdale, 21. *Blairsville*—Congruity, 6 25; Latrob., 8; Livermore, 3 05; Parnassus, 22 34. *Butler*—Buffalo sab-sch., 17 50; Muddy Creek, 5 12; Pleasant Valley, 2; Summit, 6; Unionville, 8 21. *Carlisle*—Carlisle 1st (sab-sch., 2 50), 29 56; McConnellsburg sab-sch., 14 06; Petersburg sab-sch., 11 66; Shermansdale sab-sch., 3 55. *Chester*—Coatesville, 7 69; Kennett Square sab-sch., 8; Oxford 1st, 64 26. *Clarion*—Brookville, 15; Clarion (sab-sch., 53 81), 67 11; Edensburg sab-sch., 3; Mill Creek, 1 60; Mt. Tabor, 2; Richardsville sab-sch., 6 54. *Erie*—Meadville 1st, 5. *Huntingdon*—Madera sab-sch., 12 50; Phillipsburg sab-sch., 28 74. *Kittanning*—Boiling Spring, 5; Ebenezer sab-sch., 13; Kittanning 1st, 20; Leechburg sab-sch., 21; Mechanicsburg sab-sch., 6; Rayne, 1 40. *Lackawanna*—New Milford sab-sch., 6 60. *Lehigh*—Easton 1st (sab-sch., 8 77), 30 64; Mahanoy City sab-sch., 38 79. *Northumberland*—Mahoning sab-sch., 66 65; Moorsburg sab-sch., 8 25; Shamokin 1st sab-sch., 37 03; Williamsport 2d sab-sch., 46 61. *Philadelphia*—Philadelphia Lombard Street Central sab-sch., 10. *Philadelphia Central*—Philadelphia Patterson Memorial, 6. *Philadelphia North*—Ashbourne sab-sch., 15; Springfield sab-sch., 1 45. *Pittsburgh*—Bethany, 14 70; Chartiers, 1 50; Mingo, 1; Pittsburgh East Liberty, 22; Riverdale sab-sch., 39. *Schenango*—Moravia sab-sch., 8 36; New Castle 1st sab-sch., 25. *Washington*—Claysville, 15 63. *Wellboro*—Coudersport, 3 50; Osceola sab-sch., 7 54. *Westminister*—Marietta sab-sch., 22; Pequea sab-sch., 5; Slate

Ridge sab-sch., 10. *West Virginia*—Clarksburg (sab-sch., 5 25), 10 25. 952 90

SOUTH DAKOTA.—*Aberdeen*—Britton sab-sch., 29 27; Uniontown sab-sch., 7 66. *Southern Dakota*—Alexandria sab-sch., 10. 46 94

TEXAS.—*Austin*—Austin 1st, 23 46

UTAH.—*Utah*—Mendon sab-sch., 7; Wellsville sab-sch., 5. 12 00

WISCONSIN.—*Chippewa*—West Superior sab-sch., 29 33; *Winnebago*—Fremont sab-sch., 2 50. 31 83

Total from churches, August, 1890..... \$1,649 07
Total from Sabbath-schools, August, 1890..... 2,032 63

Total from churches and Sabbath-schools, August, 1890..... \$3,681 70

MISCELLANEOUS.

Interest Trustees J. C. Green Fund, 157 50; Interest Trustees, 70 50; W. R. J., New Brunswick, N. J., 90; Rev. Nehemiah Cobb, Washington, D. C., 5; Caledonia sab-sch., Mich., 5 45; Bolton sab-sch., Mich., 2; Edward Cook, S. Dakota, 1; Hay Creek sab-sch., S. Dakota, 5; Pleasant sab-sch., N. Dakota, 3 25; Wright sab-sch., Kansas, 2 57; Anna Bell sab-sch., Florida, 1 53; Charles Shepherd, Wash. Ter., 3 85; G. T. Dillard, S. C., 65 cts.; Thomas H. Haur, S. Dakota, 6; Fitzville sab-sch., Florida, 1 75; David Brown, N. C., 1 78; W. T. Jackson, Kansas, 22 cts.; Chas. G. Wilson, Rose Hill, Fla., 2 50; Interest Trustees, 1 12; A member of Presbyterian ch., of Nees county, Kan., 10; Pleasantville Reformed ch., Pa., 5; State College sab-sch., Pa., 10 39; Mrs. M. V. McLean, Shushan, N. Y., 5; West sab-sch., Dudley, Wis., 3 20; Union sab-sch., Leatherwood, W. Va., 1; Mrs. Z. H. Arnold, Lelpic, O., 82 cts.; Leslieville sab-sch., Ontario, 7; Rev. W. L. Tarbet and wife, Ill., 90 cts.; Rev. H. T. Scholl, East Springfield, N. Y., 5; "C," Pa., 1. 410 98

Total receipts, August, 1890..... \$4,092 68
Amount previously acknowledged..... 56,112 28

Total contributions since April 1, 1890..... \$60,204 96

C. T. McMULLIN, Treasurer,
1334 Chestnut St., Philadelphia, Pa.

RECEIPTS FOR EDUCATION, AUGUST, 1890.

BALTIMORE.—*New Castle*—Pencader, 10 00
COLORADO.—*Boulder*—Boulder Valley, 19
COLUMBIA.—*East Oregon*—Mizpah, 8 00

ILLINOIS.—*Bloomington*—Bloomington 1st, 15. *Chicago*—Austin, 7 75; Brookline, 3 66; Maywood, 9; South Evanston, 37 53. *Freeport*—Winnebago 1st, 3 08. *Ottawa*—Plato 1st, 2 50. *Peoria*—Eureka, 13 77; Oneida, 3. *Rock River*—Norwood, 6 75. *Schuyler*—Perry, 2. *Springfield*—Irish Grove, 5 75. *Pisgah*, 1 44; Sweet Water, 1 31; Unity, 38 cts. 117 89

INDIANA.—*New Albany*—Hanover, 10 00

INDIAN TERRITORY.—*Muscogee*—Wewoka, 5 00

IOWA.—*Cedar Rapids*—Mt. Vernon, 19. *Des Moines*—Plymouth, 4. *Dubuque*—Pine Creek, 3. *Iowa City*—Iowa City 1st, 12. 38 00

KANSAS.—*Emporia*—El Paso, 8 00

MICHIGAN.—*Lansing*—Eckford, 1 46; Tekonsha, 2. 3 46

MINNESOTA.—*St. Paul*—Minneapolis 1st Swedish, 3 14; —Stewart Memorial, 13 57. *Winona*—Albert Lea, 5 64; Rochester 1st, 5. 27 25

NEW JERSEY.—*Elizabeth*—Metuchen, 12 57. *Morris* and *Orange*—Rockaway, 8 63. *Newark*—Newark Park, 6 75. *Newton*—Harmony, 10 89. *West Jersey*—Blackwood, 25. 63 84

NEW YORK.—*Albany*—Charlton, 10; Corinth, 3; Rockwell Falls, 12. *Buffalo*—Silver Creek, 8. *Cayuga*—Aurora, 11 94. *Hudson*—Good Will, 2; Middletown 2d, 3 91; Unionville, 1. *Long Island*—Cutchoque, 6 59; Mattituck, 6 50. *Nassau*—Northport, 2. *New York*—New York Bethany, 10. *Niagara*—Knowlesville, 4. *North River*—Poughkeepsie, 3 75. *Rochester*—Genesee 1st, 3. *St. Lawrence*—Waddington, 4 77. *Tica*—Augusta 1st, 3. *Westchester*—Bedford, 16; Mahopac Falls, 20. 131 46

OHIO.—*Bellefontaine*—Urbana 1st sab-sch., 4 84. *Chillicothe*—Hillsboro, 15 13. *Cincinnati*—Cincinnati 7th, 12 50; Montgomery, 3 73. *Dayton*—Hamilton 1st, 6 50. *Marion*—Iberia, 4. *Steubenville*—Corinth, 9; Hopedale, 4. 59 70

PACIFIC.—*Benicia*—Santa Rosa, 8. *San José*—Cayucos, 3 15. 11 15

PENNSYLVANIA.—*Allegheny*—Tarentum, 12 60. *Blairsville*—Fairfield, 25; Pine Run, 9. *Butler*—North Liberty, 2 04. *Chester*—Coatesville, 16 06. *Huntingdon*—Curwensville, 8 87; Mt. Union, 22. *Lackawanna*—Huntlyphant, 2. *Northumberland*—Lewisburg, 32 25; Williamsport 2d sab-sch., 22 39. *Philadelphia North*—Conshohocken, 3; Jenkintown Grace, 3 30. *Pittsburgh*—Centre, 11 85; Chartiers, 2 50; Finleyville, 6; Pittsburgh East Liberty, 44. *Reddison*—Behoboth, 8. *Schenango*—Unity, 7. 242 86

SOUTH DAKOTA.—*Aberdeen*—Castlewood, 2 00

WISCONSIN.—*Milwaukee*—Milwaukee Immanuel, 55 97

Receipts from churches in August, 1890..... \$757 54
Receipts from sab-sch. in August, 1890..... 27 23

Total receipts from churches and sab-sch. in August, 1890..... \$784 77

INCOME FROM INVESTMENTS, 75 00

REFUNDED.

Rev. V. F. Partch, Ningpo, China, 90; Rev. A. C. Good, Gaboon, West Africa, 50; Rev. G. Burlingame, 27 80. 107 80

MISCELLANEOUS.

Mrs. E. M. H., Philadelphia, 10; W. R. J., 50; Rev. C. G. Wilson, 2 50; Rev. W. L. Tarbet and wife, 90 cts.; Rev. H. T. Scholl, 5; C., Pa., 2. 70 40

Total receipts in August, 1890..... \$1,037 97
Total receipts from April 16, 1890..... 25,239 29

JACOB WILSON, Treasurer,
1334 Chestnut St., Philadelphia, Pa.

RECEIPTS FOR FREEDMEN, AUGUST, 1890.

BALTIMORE.—*Baltimore*—Baltimore Lafayette Sq., 22 60
CATAWBA.—*Catawba*—Leeper's Chapel, 1 10

COLORADO.—*Boulder*—Boulder Valley, 19 cts.; Rawlins, 5 60. 5 60

COLUMBIA.—*Puget Sound*—Seattle 1st, Y. P. S. C. E., 100 00
ILLINOIS.—*Chicago*—Chicago Jefferson Park, 14 85. *Ottawa*
—Au Sable Grove, 8. *Springfield*—Flagah, 2 86; Unity, 75
cta. 25 44
INDIANA.—*Crawfordsville*—Marshfield, 1. *Logansport*—La
Porte 1st sab-sch., 30. *New Albany*—Hanover, 15. 45 00
IOWA.—*Cedar Rapids*—Cedar Rapids 2d sab-sch. class,
22 50. *Dubuque*—Sherrill's Mound Ger., 4. *Iowa City*—
Williamsburg, 8. 84 50
KENTUCKY.—*Ebenezer*—Greenup, 2 00
MICHIGAN.—*Detroit*—Detroit 2d Ave. sab-sch., 40 10
MINNESOTA.—*St. Paul*—Macalester, 9 72
MISSOURI.—*Kansas City*—Raymore, 9 55. *Platte*—Avalon,
18 75
4 20
NEW JERSEY.—*Elizabeth*—Basking Ridge, 73. Lower Valley,
5. *Jersey City*—Paterson 1st Y. P. S. C. E., 30, Junior Y.
P. S. C. E., 20—50. *Monmouth*—Farmingdale, 10. *Morris*
and *Orange*—East Orange 1st, 69 82; Myerstown German, 2.
Newark—Newark Park, 7 33. *New Brunswick*—Trenton
Prospect St., 43 73. *Newton*—Blairtown (sab-sch., 7 25), 72 75.
West Jersey—Camden 2d, 10. 343 63
NEW YORK.—*Boston*—Quincy, 4. *Brooklyn*—Brooklyn
Duryea, 22. *Cayuga*—Aurora, 8 63. *Geneva*—Geneva North,
151 70. *Hudson*—Good Will, 2; Haverstraw 1st, 6; Middle-
town 2d, 8 91. *Long Island*—Bridgehampton, 23. *North*
River—Poughkeepsie, 3 75. *Oscego*—Middlefield Centre, 1 47.
St. Lawrence—Carthage, 9. *Steuben*—Campbell, 25. *Troy*—
Chester, 7. 267 36
OHIO.—*Bellefontaine*—Belle Centre, 6. *Cleveland*—Kings-
ville, 3 70. *Dayton*—Hamilton, 11. *St. Clairsville*—Coal
Brook, 2 63. *Steubenville*—Wellsville, 52. *Wooster*—Apple
Creek, 17 84; Plymouth, 6. 99 17
PENNSYLVANIA.—*Allegheny*—Emsworth sab-sch., 1 55;
New Salem, 4. *Blairsville*—Parnassus, 48 15. *Butler*—
Hooper, 9 12. *Carlisle*—Harrisburg Market Sq., 35 94.
Huntingdon—Birmingham Warrior's Chapel, 25 26. *Kittan-*
ging—Clinton, 3 53; Strader's Grove, 5 10. *Lehigh*—Bethle-
hem 1st, 16. *Northumberland*—Williamsport 2d, 120. *Phila-*
delphia Central—Philadelphia Paterson Memorial, 6. *Pitts-*
burgh—Chartiers, 2 50; Pittsburgh East Liberty, 111. *Shen-*
ango—Pulaski, 5 04. *Washington*—Burgettstown sab-sch.,
15 69; West Alexander, 74 25. 483 05

TENNESSEE.—*Holston*—St. Marks, 2 00
UTAH.—*Montana*—Bozeman, 9 25. *Utah*—Mendon Mis-
sion, 1; Wellsville Mission, 1. 11 25

Total receipts from churches..... \$1,508 26

MISCELLANEOUS.

Mrs. Cyrus Dickson, Montclair, N. J., 50; Mrs. Dr.
W. F. Willson, Ironton, O., 5; Mrs. Moore's
class, Portsmouth, O., 1 25; Mrs. M. E. Boyd,
Treas. Wom. Ex. Com., 1037 67; Chas. E. Ed-
wards, Port Allegheny, Pa., 3; W. R. J., New
Brunswick, N. J., 25; Chas. G. Wilson, Rose
Hill, Fla., 3; J. P. Innes, Terra Alta, Md., 10;
Rev. W. L. Tarbet and wife, Springfield, Ill.,
1 80; Rev. H. T. Scholl, East Springfield, N. Y.,
6; C., Pa., 8; Rev. L. B. Crittenden, Mon., tithes,
2; Mrs. Noah Grindley, Waseca, N. Y., 20..... 1,172 72

DIRECTS.

Sent to W. R. Coles, Aiken, S. C.—From Miss Augusta
Stone, Orange, N. J., 50; Sab-sch., 2d ch., Williamsport, Pa.,
39 36; Mr. S. Insler, N. Y. city, 100; Mr. E. A. Graves, Will-
iamsport, Pa., 100; Bethel A. M. E. ch., Williamsport, Pa.,
3 55; Miss E. M. Greenleaf, Orange, N. J., 25; Mrs. Henry
R. Winthrop, N. Y., 100; Mrs. Benj. Douglass, N. Y., 50;
Mrs. Francis Waterman, Newport, G. Y., 20; Mr. A. D.
Lundy, Williamsport, Pa., 120..... 607 91

Total directs..... \$607 91

Total receipts for August, 1890..... 3,288 89

Total receipts for August, 1889..... 3,101 93

Gain over last year..... \$186 96

Total received from April 1, 1890..... 21,805 89

Total received during corresponding months, 1889, 20,133 79

Gain over last year..... \$1,672 10

J. T. GIBSON, Treasurer,
516 Market St., Pittsburgh, Pa.

RECEIPTS FOR COLLEGES AND ACADEMIES, JULY AND AUGUST, 1890.

COLORADO.—*Boulder*—Boulder Valley, 43 cts. *Pueblo*—
Mesa, 70. 70 43
COLUMBIA.—*Oregon*—Sinslaw, 1 00
ILLINOIS.—*Bloomington*—Clinton, 9 50. *Cairo*—Du Quoin,
5 35; Harrisburg, 4. *Chicago*—Chicago 1st, 47 38; — 8d,
215 68; Lake Forest, 161; South Evanston, 38. *Ottawa*—
Aurora, 2 05. *Peoria*—Onesida, 2. *Rock River*—Pisgah, 3 80;
Rock Island Broadway, 5 50. *Springfield*—Flagah, 4 70;
Unity, 1 66. 500 62
INDIANA.—*Crawfordsville*—Ladoga, 4 50; Lafayette 2d,
22 17; Marshfield, 1. *Indianapolis*—Bloomington Walnut
St., 5 05. 82 72
IOWA.—*Iowa*—Keokuk Westminster, 8 07
KANSAS.—*Highland*—Horton, 5 50. *Neosho*—Girard, 7
12 50
KENTUCKY.—*Ebenezer*—Greenup, 2 00
MICHIGAN.—*Detroit*—Erlin, 4 25
MINNESOTA.—*Manitowish*—Kasota, 3 25. *St. Paul*—Minne-
apolis 1st, 19 40; St. Paul House of Hope, 68 09; Willmar,
3 42. 94 16
MISSOURI.—*Kansas City*—Appleton City, 5. *Platte*—Avalon,
1; Parkville, 3 58. 9 58
NEBRASKA.—*Nebraska City*—Lincoln 2d, 14 36
NEW JERSEY.—*Elizabeth*—Elizabeth 1st, 10 05. *Jersey*
City—Jersey City 1st, 37 10; — 2d, 15 35. *Morris* and *Oran-*
ge—East Orange 1st, 64 79; Orange 1st, 60; Rockaway,
8 62. *Newark*—Montclair 1st, 46; Newark 2d, 7 57; — Park,
7 47. *New Brunswick*—Bound Brook, 18; Dayton, 6; Tren-
ton 1st, 120. *Newton*—Belvidere 1st, 26; Harmony, 10. 436 95
NEW YORK.—*Albany*—Albany State St., 39 48; Amsterdam
2d, 86 59; Saratoga Springs 2d, 3 60. *Boston*—Boxbury, 5.
Brooklyn—Brooklyn Throop Ave., 32. *Buffalo*—Buffalo
Westminster, 13 91. *Cayuga*—Aurora, 8 53. *Champlain*—
Chazy, 9 05. *Columbia*—Hunter, 5. *Hudson*—Good Will,
2 40; Ridgebury, 1. *Lyons*—Newark, 15 05. *Nassau*—North-
port, 1. *North River*—Poughkeepsie, 4 50; Rondout, 16.
Rochester—Rochester Calvary, 1 26. *Syracuse*—Chittenango,
7. *Westchester*—Yorktown, 11. 262 37
OHIO.—*Bellefontaine*—Spring Hills, 80 cts. *Cleveland*—
Cleveland Euclid Ave., 66 32. *Dayton*—Hamilton, 8 25;

Seven Mile, 3 38. *Mahoning*—Hubbard, 2. *Maumee*—Bowl-
ing Green, 20. *St. Clairsville*—Mt. Pleasant, 8 65. *Wooster*—
Dalton, 70 cts. *Zanesville*—Coshocton, 23. 128 10
PACIFIC.—*Benicia*—Santa Rosa, 8; Ukiah, 2. *Los Angeles*—
Orange, 4. 14 00
PENNSYLVANIA.—*Blairsville*—Murrysville, 6; New Alex-
andria, 16 38, sab-sch., 3 91. *Butler*—Centerville, 7; North
Liberty, 2 74. *Carlisle*—Harrisburg Olivet, 94 cts. *Hunting-*
don—Beulah, 1; Houtzdale, 2 66; Lewistown, 10 50. *Kittan-*
ging—Kittanning 1st, 21. *Lackawanna*—Hawley, 4;
Scranton Washburn St., 23; Troy, 13 76. *Northumberland*—
Jersey Shore, 14; Williamsport 2d sab-sch., 7 87. *Philadel-*
phia—Philadelphia Washington Sq., 1st, 87 09. *Pittsburgh*—
Chartier, 3; Pittsburgh East Liberty, 44; Shady Side,
21 38, sab-sch., 10 68. *Shenango*—Hopewell, 5 04. *Rich Hill*,
3. *Washington*—Burgettstown sab-sch., 13 74; Washington
1st, 13 77. *Wellboro'*—Fort Allegheny, 1. *Westminster*—
Centre, 10, sab-sch., 7; Chestnut Level, 7 25; York Calvary,
10 67. 372 38
SOUTH DAKOTA.—*Southern Dakota*—Bridgewater, 9; Can-
lota, 2. 11 00
TEXAS.—*Trinity*—Bosque, 1; Stephenville, 1. 2 00

Total receipts from churches and Sabbath-schools. \$1,976 49

PERSONAL.

C. H. McCormick, Chicago, Ill., 2500; A. C. G., 5;
C. H. McCormick, 7500; Rev. W. L. Tarbet and
wife, Springfield, Ill., 2 48; A thank-offering for
blessings received, 15; C., Pa., 3; W. R. J., 90;
Rev. W. L. Tarbet and wife, Springfield, Ill.,
1 20; Rev. H. T. Scholl, East Springfield, N. Y.,
4; C., Pa., 8; Chas. G. Wilson, Florida, 2 50..... 10,126 18

Total amount received for July and August, 1890, \$12,142 67

Previously reported..... 3,579 52

Total received to date..... \$15,682 19

CHARLES M. CHARNLEY, Treasurer,
P. O. Box 294, Chicago, Ill.

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, AUGUST, 1890.

ATLANTIC.—*Fairfield*—Lebanon, 8 30
BALTIMORE.—*Baltimore*—Baltimore Broadway, 6; —
Brown Memorial, 46 73; — La Fayette Square, 19 05; Lona-
coning, 7 10; Taneytown, 26 14. *New Castle*—Head of Chris-
tiana, 8; New Castle, a lady, 1. 114 02

CATAWBA.—*Yadkin*—Mocksville 2d, 1 60; Mt. Vernon, 2
3 60
COLORADO.—*Boulder*—Boulder Valley, 80 cts.; Brush, 1 80.
Pueblo—Mesa, 92; Monte Vista, 15. 109 10
COLUMBIA.—*Oregon*—Portland Calvary, 47 60

THE CHURCH

AT HOME AND ABROAD.

DECEMBER, 1890.

OUR FIFTH YEAR will begin with our next number. At the recent meeting of the committee earnest consideration was given to all the questions which have been referred to it by the General Assembly, and to all suggestions which have been made in the large correspondence of the chairman of the committee and of the editor.

It was pleasant to find that the number of subscribers has continued steadily, though not rapidly, to increase, and is now larger by about 800 than one year ago. This is a gratifying assurance that those who read our magazine regard it as useful, and are gradually making it favorably known to others. We confidently expect that this will continue, and we renew our assurance of continued faithful endeavor for continual improvement. Various suggestions have been frankly made, for all of which we are sincerely thankful. Some of them we confidently expect to be able to put in practice, to the increased satisfaction not only of those who have made them but of all our readers.

The committee to whose supervision the General Assembly has committed the magazine has announced its purpose and expectation for the coming year, in the circular prefixed to this page. A copy of this number will be sent to every pastor. Will not *every one* at once send his own name for 1891, and advise his people to do the same?

The synods, at their recent meetings, have earnestly consulted for the extended circula-

tion of THE CHURCH AT HOME AND ABROAD, and, with some frank and fraternal suggestions for improvement, have spoken kindly of that "whereunto we have already attained." We give only one sample—the first that reached us.

The stated clerk of the Synod of New Mexico has sent us a transcript of that synod's minute, as follows:

This synod heartily endorses our magazine, and urges the presbyteries to take the necessary action to have it subscribed for to a greater extent in the churches within our bounds; believing that the increased circulation will greatly tend to the enlightenment of our people in the work of the various boards of the Church, and hence result in that deeper interest in the same which always accompanies increased knowledge.

The following letter has been received from Emporia, Kan.:

Enclosed please find \$1 for THE CHURCH AT HOME AND ABROAD for one year for ———.

At his house yesterday, after a rather hard day's work, I read "Autobiography of R. Sato, of Bingo," and "The Lost Jewish Boy" (October number), to Mr. ———'s son, and the stories so pleased the father that he wishes the magazine himself.

May God bless the reading. S. D.

A clergyman in England writes:

The arrival of your magazine (for which I am much obliged) I eagerly await each

month. It contains a volume of information, and what is more, is infused with a spirit of lofty enthusiasm by which one's soul is truly refreshed. I speak thus frankly and as freely, inasmuch as I have the privilege of seeing the best missionary literature published either in the United States or the Old World.

We think it right to publish these pleasant testimonials, that the writers who have made such valuable contributions to our pages may know that they have not labored in vain, and that those who are endeavoring to extend the circulation of our magazine at home may be encouraged by intelligent testimony that it is not wholly unappreciated abroad.

We do not think it wise to publish many such testimonials, but we do think it right to say that from no other class do such pleasant messages come to us more often than from home and foreign missionaries, and from mothers and teachers of children and young people.

DR. DE PRESSENSÉ, having received the expression of brotherly regard and sympathy from the Presbyterian ministers of Philadelphia, which we inserted in our November number, page 386, has sent, through Rev. J. C. Bracq, the following touching response:

I have been profoundly touched and honored by the precious testimony of sympathy that I have received from the Presbyterian pastors of Philadelphia. Nothing could make me feel in a better way the beauty of Christian solidarity and Christian fraternity which does not know distance. I would add that this testimony of fraternal interest, coming from a Church for which I have the greatest admiration, has been to me of inestimable worth.

Will you, dear sir, transmit to these hon-

ored brethren the expression of my gratitude? My greatest desire now is to be able still to uphold the great cause that is dear to me, and which may be summed up in the two words "Gospel" and "Liberty." But the important thing for each one is to be able to say from the depth of his heart, "Thy will be done."

Our readers will be glad to learn that Dr. Pressensé sends word to us that he is so far recovered from his recent severe illness that he undertakes to furnish us with four articles on the religious condition of France and the Christian agencies and work in that great republic, in the course of the next year. We hope for the first to be in our January or February issue—the others to follow at intervals of about three months.

DR. PROCHET also writes explaining the long deferring of his articles promised many months ago. The exceeding pressure of his work in superintending the Waldensian mission is a full and satisfactory apology, and we are very thankful for his assurance that he has now made such arrangements as seem to justify his expectation of "having time next winter for many such works, among which," he says, "I shall put in the first rank the promised articles on the evangelization of Italy."

THE FOREIGN MISSIONARY CALENDAR FOR 1891 comes to us from Chicago, but may be ordered from the headquarters of either of the Woman's Boards of Foreign Missions. It differs from its predecessors in style and arrangement, but, like them, it will be helpful as a daily companion for the coming year, increasing familiarity with the names of our missionaries and encouraging specific and personal prayer for them and their work. Price, 35 cents.

The trustees and professors of Lafayette College have united in the urgent request to Dr. Cattell that he will resume the presidency of that institution, which he held so honorably and usefully for twenty years until his health broke down under the stress of its cares and labors.

Although his health is fully restored and is now excellent, he has become so strongly attached to the work now entrusted to him, and has such an estimate of its importance, that he deliberately decides to give the rest of his life to it. This decision will gladden many aged ministers and many widows and orphans, and will unite their hearts and many others in the prayer that God will give that college a president worthy of its noble history.

PRESBYTERIANS AT CHAUTAUQUA.—The handsome Presbyterian club house which has been built at Chautauqua is a tangible evidence of the interest which members of the Presbyterian Church are taking in this summer educational community. In 1890 the College of Liberal Arts registered more Presbyterians than Methodists, and the new C. L. S. C. class of 1894 now being enrolled is receiving a very large proportion of Presbyterian members. It may not be known generally that Miss Kate F. Kimball, office secretary of the Chautauqua Circle, is a most active member of the Presbyterian Church.

The committee of the General Assembly on revision of the Confession of Faith has had one meeting, and is to have a second in February. They properly refrain from making public their deliberative proceedings until they shall have reached the conclusions which they will present to the next General Assembly. We are assured, however, by competent and reliable testimony that the meeting at Pittsburgh was as re-

markable for frank utterance of opinions and for the spirit of brotherly love and harmony as that of the General Assembly at Saratoga. One member of the committee has said: "The thought of the magnitude and far-reaching influence of our work grew upon me day by day, and my conviction that God is in this movement was so keen at times as to be almost overpowering. We separated in a mood of harmony as marked as that of the Assembly itself."

Rev. H. Van Vranken, of Peotone, Ill., writes us that the statistics of Christian Endeavor societies in our November number, page 391, were of the year 1889. He says:

In June, 1890, the national convention at St. Louis reported societies 11,013; membership, 660,000—an increase in one year of nearly 4000 societies and 175,000 members.

Exception has been taken to some earnest words of Secretaries Allen and Gibson, printed on page 427 of our November issue, as if they disparaged or censured the work which the women of our Church are doing for the Indians, Mexicans and Mormons. We did not so understand what we there printed. We understood our brethren to point to that noble womanly work only in order to emphasize the appeal which they desired to make for the larger work with which they are officially connected, and which seems to them to be greatly neglected.

We are glad to have occasion to recall attention to this. None of our readers will say that less ought to be done for the Indians, Mexicans and Mormons. Will any reader deny that manifold more ought to be done for the vastly greater number of Negroes than is done? But most emphatically and most solemnly we are ready to ask, Must the women do all that needs to be done? Where are the men?

The writer of the article on page 509, entitled "Shall we Stop Praying?" is the daughter of a merchant, the wife of a missionary, the mother of a missionary and of an American pastor. She has had large experience, large acquaintance and opportunity for wide observation. What she there writes shows that she can think as well as

look, and that she appreciates "business principles." Does she not forcibly show that true *business principles* are applicable to prayer and giving as well as to the disbursement of what is given? Her modesty withholds her name from our readers. It is, we assure them, a name highly honored wherever it is known.

CONCERT OF PRAYER.

That which is widely known and observed as the *monthly concert* was originated a little more than one hundred years ago in an attempt of Jonathan Edwards and some kindred spirits in both hemispheres "to promote explicit agreement and visible union of God's people in extraordinary prayer for the revival of religion and the advancement of Christ's kingdom on earth."

So successful was this attempt, and so blessed of God, that what was begun as an attempt for *extraordinary* prayer was very extensively adopted as an *ordinary* and *regular* observance, and became known and loved throughout Christendom almost as if it were a divine ordinance.

When the *monthly concert* had thus become established in the practice and the hearts of God's people, they came gradually and not slowly to emphasize, in their thought and prayer, not so much "the revival of religion" as "the advancement of Christ's kingdom on earth." Thus insensibly and naturally the *monthly concert* came to be a concert of prayer for *foreign missions*. This is not to be censured as a deviation from the original idea, for that original idea had no express divine authority. We believe it to have been a product of divine agency, even the agency of the Holy Spirit abiding and inworking in the heart of Christ's people; and because we believe in his perpetual abiding and inworking we accept the natural development of that

happy idea in this nineteenth century as reverently as we accept its origination in the eighteenth.

It has had further development. A *monthly* concert of prayer has not satisfied the yearning of devout souls for "explicit agreement and visible union of God's people" in prayer. A signal proof of this is the ready adoption throughout evangelical Christendom of the *week of prayer* suggested by missionaries in India. This soon attained as wide observance as the *monthly* concert, and has now as strong a hold upon the heart of Christ's praying people. Its development or modification has been in the other direction. Beginning in a specific attempt to unite God's people in prayer for *foreign missions*, it soon became an annual week of prayer for the *revival of religion*, and most of those who observe it accept a program which makes *foreign missions* only one of many great subjects for united study and prayer.

We accept all this as a normal development in the mind of the Church, under the inworking of the indwelling Spirit. We do not affirm his infallible guidance herein as we affirm it for what he caused to be written by holy men in his holy Scriptures; but we understand those Scriptures to have promised such abiding presence of the divine Spirit in Christ's people that we reverently refrain from criticising such great movements and measures, so commending them-

selves to the great body of believers as to unite them in actual prayer. This view and the corresponding usage has had the approval of many successive General Assemblies.

The brethren entrusted with the practical conduct of our Church's mission work at home and abroad have, for a number of years, presented in succession distinct and separate portions of the work supervised by them respectively for study and prayer in the successive months. They would be far from claiming infallibility or perfection for those schedules, but they are generally re-

garded as at least convenient and helpful to prayerful study and intelligent prayer. It seems to us a very inadequate use of those official intimations merely to read or report them at the one prayer-meeting in each month designated *the monthly concert*. As they are presented in this magazine with much painstaking of the diligent secretaries, they furnish not mere suggestions for that one monthly meeting, but fit matter for careful and prayerful study during the month. As such, we earnestly commend them to our readers. See page 526.

HOME MISSION.

Do those two words belong together? Do not they contradict each other? *Mission* means sending. A missionary is one who is sent away. To be a missionary seems to imply being sent away from home. A home missionary would seem to be one who is sent home. Is it a little like the jest of a man who entered his name in a hotel register: John Brown—residence abroad—destination home?

Ah! no. We have used the dear phrase too long, and too much precious history has been wrought into it, for us to stick in the bark of its mere etymology.

Home is not a little cottage with three or four rooms under a low roof; nor is it a palace with many broad halls and spacious chambers. Home is not merely the dwelling-place of one family, though that sweet meaning diffuses itself through its widest and most comprehensive meaning.

"Where liberty dwells, there is my country," said one. "Where those I love dwell, there is my home"—do not we all say? And is it not a distinct and peculiar love of which every patriotic soul is conscious toward his country?

In a large sense, and in a very precious

sense, my country is my home. In any street of any one of her cities, on any quiet pathway of her obscurest rural district, in the midst of her broadest prairie, on the lonely summit of her loftiest mountain, I am at home.

Home mission means giving the gospel to all our home people, all our countrymen. In a very true and very sweet sense you are doing home mission work when you visit a neighbor and invite her to go to church with you, or to let her children come into your Sabbath-school class; better yet, when you seek and find a poor creature in some obscure alley or up in some wretched garret, hungry, sick, despairing, and minister to her in the name of Christ; still more, when you find a degraded outcast, sunk in vice below the bottom of society, and win her or him to the Saviour.

But home mission work as organized and systematized by the Church, and lately also by the women of the Church separately from the men, is understood to mean causing the gospel to be preached by ministers and taught in schools, chiefly by women, to all the people of our own country, this wide, capacious, wonderful land, which one of its

citizens has said would alone make a very respectable world. That is scarcely extravagant. It should not swell our national vanity, but it should solemnize us in view of our great responsibility.

Shall this great land be Immanuel's land, or shall it be Apollyon's land? Shall this nation be that happy people whose God is Jehovah, or that grovelling people whose God is Mammon? or that decaying people whose gods are Bacchus and Venus—Rum and Lust?

The question is still upon us, which Dr. Lyman Beecher so eloquently put to the men of his day, "Whether the inheritance of our fathers shall be preserved or thrown away; whether our Sabbaths shall be a delight or a loathing; whether the taverns [saloons now] on that holy day shall be crowded with drunkards, or the sanctuaries of God with humble worshippers; whether riot and profaneness shall fill our streets, and poverty our dwellings, and convicts our jails, and violence our land, or industry and temperance and righteousness shall be the stability of our times; whether mild laws shall receive the cheerful submission of freemen, or the iron rod of a tyrant compel the trembling homage of slaves."

That fervent patriot averred that "that amazing question" was to be decided by the people of that generation. Was it decided by them? Yes, and no. Yes, it was decided by them so bravely and so faithfully that they handed down "the inheritance of our fathers" to us unwrecked and vastly enlarged; a domain wider than their utmost ambition; wealth beyond their golden dreams, with resources and opportunities for its increase beyond our own power of computation; a government tested since then by a strain which the bravest of that generation contemplated with fear and trembling, and surviving the test so strengthened

as to have no further need to fear any earthly foe except such vipers as may be warmed and nourished in its own bosom.

No: that amazing question was not so decided by the men of that previous generation that it is not still our question, pressing as solemnly upon us as it pressed upon our fathers. What answer of that question are we to give to God and to our posterity? A navy which would dare defy all the navies of Europe? Railroads and telegraphs and telephones which will make the dwellers on the Atlantic and Pacific shores near neighbors? National revenues from which our government can lavish pensions and can glorify all our towns with edifices stately and grand as the palaces of European monarchs? Public schools that shall abolish illiteracy and make all secular science accessible to every youth in the land, but conscientiously careful not to teach any youth or child whether there is a God, or whether Jesus or Mohammed or Buddha was the greatest? Shall either or all of these be our answer?

Nay, verily. Neptune, Pluto, Mars, Minerva—these are not the gods that can save us any more than Venus and Bacchus. The God of our fathers is Jehovah. Our home-mission question is, Shall he be the God of our children? "Happy people, that is in such a case! happy people, whose God is Jehovah!"

Since Lyman Beecher blew that trumpet-blast, millions of unbelievers in evangelical Christianity have come over the sea into our land, and other millions have been born of parents who thus came. And yet, thank God, a larger proportion of our whole population are now communicants in evangelical churches than in that earlier and less numerous generation. This greater number of evangelical Christians are more intelligent concerning mission work and better organized for doing it than those of any preced-

ing generation. The women of this generation especially have found and shown a capacity for comprehending, administering and doing mission work at home and abroad, which Christian men thankfully recognize and welcome. The real danger just here is that men, fondly admiring women in their new activity, will hand the work over to them instead of welcoming them to the sweet and holy partnership which they rightly desire as helps meet for the men whom they love—love not merely with the natural love of mothers, wives and daughters, but that hallowed and exalted into Christian love and fellowship in Christ

Jesus, in which there is neither male nor female.

It would be a fatal mistake if women should consent to let men thus give over the work of missions to them. Rather should they wisely and thoughtfully use their own peculiar, potent influence with men to win them forward to wider, larger, bolder, manlier enterprise in that work. Thus influenced by the women they love—sisters, daughters, mothers, wives—they will be all the more brave, generous, manly men, and will accomplish larger and better work by reason of the cheering, encouraging, strengthening companionship.

THE SYNODS OF THE PACIFIC COAST.

The Synod of the Pacific embraces California and Nevada, the Synod of Washington embraces the states of Washington and Idaho and the territory of Alaska, and the Synod of Columbia now embraces only the state of Oregon. Would it not be more convenient to give the synod the name of the state?

Within the memory of living men these vast regions were beyond the practical jurisdiction of our national government—most of them beyond its utmost claims and the largest hopes of its soberly patriotic citizens. As a mission field, they belonged clearly and solely to *foreign* missions.

As a part of our country now, they are dear and precious and are objects of patriotic hope and pride. They are truly and properly **THE WEST**. That phrase has always designated the regions bordering on our country's western frontier. From the line of the Alleghenies that frontier steadily advanced to the Rocky Mountains; and when, less than a half century ago, it leaped over them, it advanced swiftly to the Pacific coast.

In La Fayette Park in St. Louis stands a

bronze statue facing the west. On one side of the pedestal is this inscription, "THERE IS THE EAST, THERE IS INDIA." On the other side is the name BENTON. Those expressive words were uttered by the great Missouri orator in the United States Senate in a speech cheering the nation on to grasp the westward completion of its continental realm.

That seemed the utmost limit of our westward progress. Westward the course of empire could no further have way. But soon the astute statesmanship of Seward added vast Alaska to our northwestern possessions, and with it a series of islands, to the farthest of which the sea voyage from San Francisco is as long as the land journey from San Francisco to Boston. Now it is the *Board of Home Missions* through which our Church seeks to do its share in the evangelization of Alaska.

We need not now ask how soon **THE WEST** will mean Alaska and the Aleutian Islands. For the present—may we not assume for the remainder of this century?—these Pacific coast synods are **THE WEST** of our Presbyterian Church, although it has

already so interesting *home mission work* beyond the West.

The interest, the importance and the promise of these three synods are clearly shown in an article which we find in the *Herald and Presbyterian*, from the pen of Rev. Clement E. Babb, of San José, Cal. The article is so candid, so lucid and so compact that we gladly copy it in full. Dr. Babb says:

These synods, without Alaska, cover an area of 540,000 square miles, while the great state of Pennsylvania, the backbone of Presbyterianism, has an area of 44,000 square miles. In other words you could carve twelve Pennsylvanias out of the territory of our three synods and have 20,000 square miles to spare.

The Synod of Pennsylvania reports 165,773 communicants in its Presbyterian churches. This is nearly four communicants to a square mile. The Pacific coast synods report 23,911 communicants, or about one to each twenty-three square miles. The Presbyterian population in Pennsylvania is therefore ninety-two times as dense as that of the Pacific coast. This one fact will show our friends who read this paper the great disadvantages under which we labor—so sparsely scattered over an area so vast.

Now let us see how we are prospering relatively, as a section of the great Presbyterian family, in spite of this and other drawbacks. The growth of the whole Church in the ten years from 1879 to 1889 was 201,417, an advance of nearly thirty per cent. on the 574,486 reported in the former year. But in 1879 the two synods of the Pacific and the Columbia, then covering the whole coast, reported 8860 communicants, while this year the three synods (Columbia having been divided) report 23,911, a gain of 15,051, or over 160 per cent.—about five and one half times greater than the growth of the whole Church. And there has been growth in benevolence as well as in numbers, for our benevolent contributions are more than fourfold what they were ten years ago.

The Minutes of this year have just reached me, and on examining them I find that while the average contributions of the entire Church are about \$18.50 to a communicant, while those of the Synod of Pennsylvania are \$18 to a communicant, and those of the Synod of New York, with so many millionaires in its metropolitan churches, are only \$20, the average in the new Synod of Washington is \$30, in the Synod of the Pacific \$39, and in the Synod of the Columbia \$40. Now, no one can believe that the average wealth of our church members is as great in these Pacific synods as in the Synods of New York and Pennsylvania. The millionaires on this coast are not in the churches and take no interest in them. But the pressure upon us is so great that we are compelled to give even beyond our means. We are engaged here in a life and death struggle with mammon, the god of this world. His headquarters on this continent are near the Golden Gate, and we must work, and pray, and give, without ceasing, or we will be driven into the sea.

To show that our growth is not wholly by immigration, I have examined the column in the Minutes which reports the additions on examination. I find that while the average for the whole Church last year is six and one half per cent., it is over eight per cent. in the Synod of Washington, and over nine per cent. in the Synods of the Pacific and the Columbia.

Another test of Christian activity is the relation of the Sabbath-school to the Church. In the whole Church the membership in the Sabbath-schools exceeds the number of communicants by about eleven per cent., but in the Synod of the Pacific the excess is over twenty-five per cent., and in the Synod of the Columbia it is over forty per cent. Perhaps we have more children over here. But even if we have, we are caring for them as faithfully as our brethren in other sections of the Church.

I think that I can say of our Church on this coast as Paul wrote to the Corinthians from Ephesus, "A great and effectual door is opened, but there are many adversaries."

FOREIGN MISSION NOTES.

BY THE SECRETARIES.

Criticisms in regard to the character and work of missionaries are most effectively answered by instances of heroism which are constantly occurring.

Recently the Presbyterian Board received a note from the secretaries of the American Board at Boston, expressive of their appreciation of the noble services rendered by Miss Dr. Sinclair of Peking and her assistant, Miss McKillican, in assuming the entire care of the late Dr. McBride, American Board missionary at Kalgan, north China. Dr. McBride had himself responded to a call from a station of the China Inland Mission, where a severe case of typhus fever demanded his medical skill. He promptly responded, and in reaching the place travelled fifty miles in one day, over rough roads and by the rudest means of conveyance. The journey alone might be expected in a large per cent. of cases to result in serious illness. What with this great fatigue and the exposure to the malignant disease, this heroic young doctor contracted fatal typhus, and then Dr. Sinclair and Miss McKillican were called to attend upon him. For many days they devoted themselves entirely to him, one as physician and the other as trained nurse, standing between his pestilential disease and his own family and other members of his mission.

The logic of such events as this is too cogent to be pushed aside by ignorant and thoughtless critics; and the influence of such a missionary spirit ought to key up the zeal of the most apathetic.

The vigorous action of our United States minister at Constantinople, Mr. Hirsch, in demanding satisfaction from the Turkish government for the arrest and imprisonment of an American citizen upon mere rumor, must prove satisfactory to all who regard the prestige and influence of our government in the East.

Of the same import is the tonic influence which has gone out from the State Department in Washington to our minister in China in reference to the rights of our missionaries in the interior. It cannot be denied that in the past the impression has been given to Oriental powers that our government is easy-going in relation to the rights of citizens, and especially of missionaries. Many things have been winked at which representatives of the British or the French government would have resented with great emphasis. It will be well if the prestige of America can be toned up a little in the Levant. We have been regarded by the Turk as very good people—"school-teachers and preachers," as some one has put it—but not very particular about our rights, and not demanding any very anxious consideration on the part of Turkish governors. Mr. Straus had already begun to emphasize our claims when his tenure of office expired, and the new order of things seems to be perpetuated.

It is an auspicious fact, in these days of extensive schemes of colonization in Africa, that the German government is adopting a liberal policy in reference to missions, both Protestant and Catholic. On the West Coast of Africa, while the French forbid the use of the native languages in schools, and restrict all effort to the French tongue as serving the interests of France against other nations, the German protectorates welcome vernacular teaching, and in a general way favor the extension of Christian missions.

The October number of the *Church Missionary Intelligencer* says:

We have been informed on good authority that in the African territories now occupied by Germany the Protestant and Roman Catholic missions will be allowed freely to choose their own sphere of labor. It had been thought that separate spheres of action would have been assigned to them by the state, but this would have

given satisfaction to neither. We know that the Protestant missions cordially accept this general arrangement.

It is said that a form of the slave trade is still carried on on the Gold Coast of Africa. A correspondent of the *Church Missionary Intelligencer* says:

The evil is said to arise thus: A number of children, boys and girls, are procured at Salaga and other parts of the interior, brought down to the coast and sold at Acra and other places. A woman charged with the crime was convicted and fined three pounds, and the child, a girl, placed under the care of the prison matron, to be apprenticed according to law. This decision of the district commissioner was, however, reversed by the governor and the child given back to the woman. Other cases of a similar nature have occurred.

Pending the efforts of the European powers to overcome the Arab-Mohammedan slave trade on the East Coast, it will certainly be in order for the European governments to examine the foundation of these statements.

It is refreshing to know, in this connection, that by the recent decree of the sultan of Zanzibar, "all exchange, sale or purchase of slaves, domestic or otherwise, is prohibited." All traffic in slaves is at an end. Any houses employed in the trade were at the time of the decree closed, or if still used were made subject to forfeiture, and any brokers employed in this business were subject to punishment. According to the decree actual slaves could not be inherited except by the lawful children of the deceased. Arabs maltreating slaves, or gaining possession of new slaves, were liable to punishment. Any slave existing under the old laws was granted liberty to purchase his freedom at a fixed tariff of prices.

The *Reichsanzeiger*, a German paper, is quoted by the *Church Missionary Intelligencer* as saying:

The German government (on the east African coast) will oppose relentlessly, and by all possible means, not only slave hunting, but also commercial slave dealing, in conformity with its obligations under the treaty of Brussels, reserving to itself to choose the amount which it shall deem favorable for the further limitation of existing slavery.

One cannot but rejoice at the activity which is shown by the British and the German governments respectively, on the East Coast of Africa, and in various enterprises directed toward the interior.

The *Church Missionary Intelligencer*, speaking of the British East Africa Company, says:

The territories under the control of the company amount to 750,000 square miles. This immense country is a land largely of rich soil and of elevated plateaus. On the coast they have the port of Mombasa, and now Lamu is added, second only to it on the East Coast. The distance to Lake Victoria is some 450 miles. They have now six stations on the route established by Captain Lugard. The last is Machaka, 260 miles from Mombasa, thus more than half way. It is on an elevated plateau some 5000 feet high, and is designed as a fortress and a refuge for poor natives assailed by marauding tribes. Beyond this the country is not well known, but there is a pass of 9000 feet which one of the caravans crossed. One object of the company will be to construct a railway to the lake as soon as possible. Meanwhile they hope to transport some two or three useful little steamers. It is to be hoped they will make haste, as Bremen, Hamburg and other German commercial centres have collected several thousands for a steamer on Lake Victoria, and probably for another on Lake Tanganyika. For the defence of their possessions the company has engaged some 200 Sou-danese and 200 Indian military police under experienced officers. These are in addition to the native troops taken over from the sultan. The local chiefs also offer their assistance, and their sons are willing to enroll in the service. The customs for the year had yielded \$56,000, and this had been fixed as the amount to be paid to the sultan of Zanzibar. Besides this, the sultan would receive 50 per cent. on any net surplus in the future, after deducting charges of administration. The increase of customs in the present year was 25 per cent. The total expenditure of the company from the beginning has been £183,000, all of which has been invested in reproductive works likely to afford now a speedy return. It was stated by Sir John Kirk that there are some 7000 of the British Indian population settled on the east African coast, where they have been for centuries, and have invested very large capital in east African trade. These are greatly encouraged by the British protectorate of Zanzi-

bar, and will contribute powerfully in the future to the development of east Africa. The report stated that not one life had been lost in fray with the natives. There had been no dividend, which the chairman suggested must be taken out in philanthropy, which has given them, in fact, 4000 liberated slaves in place of 150 which the government, with all its resources, has supplied in the same time. They have now the services as administrator-in-chief of Sir Francis de Winton, an experienced veteran in African native rule.

The emulation of the great powers is evidently becoming an important factor in the opening up of Africa. There is a sort of race between the great European powers, with the centre of Africa as a goal. Let us hope and pray that the King of kings, whose right it is to reign, will rule all for the advancement of his truth in the Dark Continent.

Intelligence has recently reached us of the death of Rev. Prabha Das, pastor of our Hindustani congregation in Dehra, India. He died of cholera, being the first victim in the native Christian community, and, strange to say, after the epidemic had spent its force. He is said to have been a thoroughly sincere and earnest Christian laborer, highly esteemed both by the missionaries and by his Hindu brethren.

Miss Henderson, of Botucatu, Brazil, writing of a recent missionary tour says that fifty-eight persons had been received on confession of their faith. She speaks of it as an experience without parallel in the history of the Brazilian Church. She says:

At every place where we stopped the people urged Sr. Braga to stop and preach to them, a thing which was impossible, as we would not have reached home in time for presbytery. We found the whole population of the valley of Fatura enthusiastic, learning to read under the greatest difficulties. The baptisms were so numerous that the houses would not hold the people, and we had to make an arbor of green boughs and palm leaves, and have the people come up family by family to be baptized.

The churches will bear in mind the recommendation of the General Assembly, "that

in answer to an overture from the Presbytery of Washington City, asking that the simultaneous meetings (in the interest of foreign missions) be held in some other than the first week of November, the General Assembly recommend that such meetings be held hereafter during the first week in December."

From information received it is believed that the observance of this day of special prayer for foreign missions is likely to be more general than heretofore. This is most encouraging. Seldom has the cause of foreign missions had greater occasion for anxiety in regard to its finances or greater need of the prayer and stimulating effort of the churches.

In addition to this, quite a number of presbyteries have arranged to hold what have come to be known as "simultaneous meetings" during the week beginning December 7. To aid in this effort, the secretaries will be glad to do what they can to furnish the names and addresses of returned missionaries who may be available for such services. We have also available for distribution a good supply of leaflets issued during the past few months, which will be forwarded to any address on application to our treasurer, William Dulles, Jr., 53 Fifth Avenue, New York, N. Y.

Copies of a brief circular addressed to the Sabbath-schools of our Church and samples of a "Foreign Missionary Exercise for Sabbath-schools" have recently been sent to all our pastors and stated supplies with the request that a copy be handed to the superintendents of our schools. Attention is called to the recommendation of the General Assembly that the schools give \$50,000 toward the \$1,000,000 recommended for foreign missions for the current year. The suggestion is made that as the first Sabbath of December is designated by the General Assembly as a day of special prayer for foreign missions, that day might be selected, unless some other time is more convenient, as the time for a service in this interest, including an offering for the cause. Copies

of these documents will be sent free of charge to any of our schools on application to the treasurer of the Board, William Dulles, Jr., 53 Fifth Avenue, New York.

The repressive measures of the government have by no means been prohibitory in Syria. The Lord's work continues to grow in influence and power. There has been an advance all along the line, as will be seen by the station reports and the statistical tables. While a few schools are still closed by the government, the number of pupils remains about the same. The additions to the church have been ninety-eight. The total membership has doubled in the past ten years. At the opening of the new year about forty new candidates are asking admission to the church. There are many cheering indications that the gospel leaven is permeating the minds of the people of every sect, including the Moslems.

The religion of the people of Syria is usually called by the government Moslem and non-Moslem. The first includes Orthodox and Persian Mohammedans (Moslems and Metawalies), Druzes, Nussaireyehs and Ismaileyehs and all Bedawee Arabs. Non-Moslems are Jews, nominal Christians (Orthodox Greek, Papal Greek, Maronite [Papal], Jacobite, Syrian, Armenian and Latin Papists) and Evangelical Christians. The principal accessions to the church have been from the non-Moslem sects. Work among these is important. It aims to give them a pure gospel and to remove all ground for the well-merited contempt in which nominal Christians are held by Moslems. This has been so far successful that, first, the religion of Evangelical Christians is looked upon as a new religion and is respected by the non-Christian sects; second, the old sects are beginning decided reforms in their churches; and, third, the leaven of the gospel is working in a most interesting and marked manner among the Moslems, giving the confident hope that the day is not far distant when a large number of them may be brought to Christ. Earnest prayer is

asked that freedom of conscience may be fully granted to all.

Sad intelligence has been received from the Shantung mission of the death of Rev. Ellsworth G. Ritchie, who died on the 12th of September at Tungchow, from an attack of dysentery.

He had been ill about two weeks, and confidently expected to recover until the very last, but, upon being informed by his physician that he had but a very short time to live, he answered immediately, "I am not afraid to die," and expressed even joy at the thought of being so soon in heaven. During his remaining five hours of consciousness he seemed only concerned with completing arrangements for his departure and the sending of affectionate messages to his friends.

Mr. Ritchie leaves a young wife who had shared his labors for only about a year, but to whom God seems to fulfill his promise of needed grace, great as is her overwhelming loss. The mission and the Board share the sense of loss. Hopes are disappointed, and the force of the mission is seriously impaired.

Mr. Ritchie had been selected to fill an important position in the Tungchow College, a sphere for which he was thought to be particularly fitted.

He was the son of Rev. A. Ritchie of Cincinnati, who had carefully watched over his early training and had hoped that he might fill some sphere in the Church at home; yet he had cheerfully given him up, in view of his strong desire to preach the gospel to the heathen. In his application to the Board for appointment, made many months ago, Mr. Ritchie says, "I find in my diary of about five years ago a prayer that I might some day become a foreign missionary." This desire and prayer had only gained strength during his course of education and was fulfilled in his appointment to north China. The field, also, which he had hoped might be the sphere of his labor was the one to which he was sent. There is comfort in the thought that he was in just the sphere and in just the place in which he had desired to be. God had granted him his wish, and

he was happy in feeling that his own choice was in accordance with the will of God.

Of his qualification for his work, Dr. Her-rick Johnson, as one of his instructors, wrote many months ago, "Here is a choice soul, of excellent culture, refinement and genial courtesy, with good gifts of mind and heart. He stands well as a student, is genuinely and heartily consecrated, has a fine public address, and will win his way anywhere." That this high estimate was sustained in the good opinion of his fellow missionaries is sufficiently attested by the fact that they had selected him to fill so important a position.

The impressive fact is borne in upon us once more, that no one seems necessary to God's work of evangelizing the world. Rich gifts of mind and heart are required, and, as we may believe, are most acceptable to the Master, but again and again we are reminded that our reliance is not on human but on divine power.

Dr. N. G. Clark, in his paper on "Higher Christian Education as Related to Foreign Missionary Work," gave special emphasis to the fact that we are confronted by universal intellectual activity. It extends to all lands, and brings all religious systems and philosophies into close grapple. He quotes a remark from Dr. Oswald Dykes, at the late London Missionary Conference, as saying, "In this large subject of Christianizing the world, we have to disabuse ourselves of all narrow and sectional views of the work. We have to regard ourselves as custodians and propagandists of the religion which appeals to man's nature through all its avenues, and which aims at satisfying all its cravings and needs."

"In going to India, Japan or China," says Dr. Clark, "we are called to meet men of thought and culture, according to the intellectual systems in which they have been reared; men whose best energies have been given to the solution of the same great problems touching human destiny that vex the thinkers of our own land. Through the rapid means of communication in these days,

and the easy and wide diffusion of error through the press, there is no relief from the discussion of false theories, whether of science or morals or religion, in any part of the civilized world, and the missionary of to-day must go forth prepared to grapple with them."

This language implies that the preparation referred to should be made before the missionary leaves his native land. The Punjab mission of the Church Missionary Society has adopted a rule requiring each missionary in his first year to give special attention to the false systems of India, and a prize is offered to the young missionary who shall make the best attainments.

There is one objection to this plan, in the fact that the first year of missionary experience should be given exclusively to the learning of the language, and whatever shall have a tendency to divide his attention will be very apt to prove prejudicial. Experience shows that if the right habits of study are not formed at the outset, the language is never learned. One can well understand how fascinating studies of false philosophy and religion published in one's own language might prove a strong temptation as compared with the plodding and always discouraging labor which a difficult language requires. It were better to examine the false systems as a part of the home preparation. Rev. K. C. Chatterjee, in his address before the General Assembly at Omaha, recommended that some of the missionaries who should be sent out to India should learn Sanscrit before leaving their home. And in keeping with this suggestion, one of the missionaries of the Board who recently sailed for India had spent two years in Europe in the study of Sanscrit.

Just as we go to press intelligence reaches us that another of our missionaries to China has fallen a victim to dysentery—Rev. R. E. Abbey, who died at Nankin October 9. No details of the illness have been received beyond the intimation that he had been prostrated for some time. Mr. Abbey made a profession of his faith in Christ in Toledo, Ohio, under the ministry of Rev. H. M.

MacCracken, D.D., now vice-chancellor of the University of New York. He was subsequently graduated with honor from Wooster University, Ohio, and in 1882 from the Union Theological Seminary, New York. In the autumn of that same year he joined our Central China Mission under appointment of the Board, and was assigned to Nankin station, where he continued to labor till his death. Mr. Abbey was thoroughly devoted to his work. The burden of souls was upon his heart, and he longed to see native laborers, having command of the Nankin dialect, multiplied so that the millions in and around that former capital might be reached with the gospel. With this in view he secured the consent of the mission and the Board to establish a boarding-school for boys, his purpose being to select the most promising and train them for ministers, teachers or helpers. He had the satisfaction of seeing a fair beginning made in the enterprise and of welcoming several of the boys to the fellowship of the church before the summons came. Mr. Abbey had received permission from the Board to visit his native land with his family next year, hoping to return again to the prosecution of his work on a larger scale; but "he rests from his labors, and his works do follow him." Mrs. Abbey and her surviving child are

commended to the sympathy and prayers of the people of God.

The death of Miss Margaret A. Craig is reported from the Lodiana mission, on the 15th of last September. She was the daughter of Mr. and Mrs. Craig, of Philadelphia, who were in India from 1838 to 1845, Mr. Craig being a teacher. She went to that country in 1870. Her illness was protracted and marked by great suffering, calling forth much sympathy. Rev. R. Morrison, in writing of her departure, speaks warmly of her usefulness in her missionary life.

MISSIONARY CALENDAR.

DEPARTURES.

From San Francisco, for Shantung Mission, October 9, W. R. Faries, M.D. (returning), Mrs. Dr. W. R. Faries; Laos Mission, Dr. and Mrs. S. C. Peoples and child (returning).

From New York, for Chili Mission, October 10, Rev. and Mrs. J. C. Wilson; for Gaboon and Corisco Mission, November 1, Dr. and Mrs. John McMillan, and Captain and Mrs. Peter Menkel (returning); for Syria, October 18, Mrs. O. J. Hardin (returning); November 5, Rev. and Mrs. William Jessup.

DEATHS.

At Tungchow, China, September 12, Rev. E. G. Ritchie.

At Nankin, China, October 9, Rev. R. E. Abbey.

At Rawal Pindi, India, September 15, Miss Margaret A. Craig.

HOME MISSION NOTES.

BY THE SECRETARIES.

Many pleasant things come to the Board through the mails; but probably none brings more satisfaction than the kind of news contained in these two extracts, because they not only tell us of lessened demands on our treasury, but give assurance of a faith and self-respect that should be in all our churches. We trust it is.

There will be no application for aid from the Board. We shall join in self-support after this year.

On the 28th of September the Lincoln Second Church dedicated the new chapel, costing, lot and all, \$10,000, and, what is better than all, they have assumed self-support. Eighteen months ago the church was organized with thirty-eight members. Now they have over two hundred, with fine prospects for the future. Are you not glad you said to us, Go forward?

The agreement of the Board this year is for \$50. I wish now to contribute one half of that amount to the funds of the Board. Later in

the year I will take a regular collection, and will endeavor to have it large enough to cancel the balance of the agreement.

The writer of the above tells of hard times, failure of crops, etc., incident to parts of the West this year, and yet he wants to have his share in the missionary fund, and give his church an opportunity also when times are more favorable.

Only those who have been through the "dark waters" will understand these few but weighty words, taken from a home missionary's quarterly report: "This has been a dark quarter to me. My dear wife was called home to join in the 'new song,' while I am left with two little girls to guard."

There are many noble men who have sacrificed much to carry the gospel to the needy in our land. Two cases just reported are worthy of mention. One whose wife's health failed, and she must be sent to the city for special treatment. To do this, the horse and wagon must be sold, and the twelve or fourteen miles between his churches must be gone afoot. He has done this until failing health required him to give up also.

Another in the far West reports walks of fifteen to eighteen miles through the dense forest, which brought on hemorrhages and broken health, until he was compelled to leave and seek an easier field. Some, like the following, still hold on, though invited elsewhere at a larger salary:

Although invited by a self-sustaining church offering more salary, I have decided to stay another year at the earnest request of the church. They this year raise \$50 more than last. They have had floods and business troubles. My remaining with them is with the expectation that you will grant the amount asked.

This is from a very weak rural church, and is quite liberal. It contains a hint as to how and when to take up the collection:

Enclosed find draft for \$31.40, being collection taken in V— Church for the Board of Home Missions. It is a very liberal gift from

our church of seventy members. We usually take the collection before the sermon, but yesterday I said, "We will not pass the baskets until after the sermon." I preached a home mission discourse. The collection was a surprise to some of the friends.

We are sending out to the Presbyterian church members a great many circulars, in which information is given of our work and the needs of the Board made known. We will expect large returns, for our faith in the people is great. We know they have the money and also their desire to give when they know the needs. Cannot others use some of these in the manner suggested in the following:

The little folder sent me, entitled "The Home Mission Problem for 1890," I have read with interest, and think I can now use one hundred to some advantage and benefit, I trust, to the Board. Please send me that number. There is nothing like keeping the facts before our people. *They have got the money,* and what we want as officers is to let them see and know what the Lord wants.

The collections from many of our mission churches taken during these trying times of our work have been most liberal and are very gratifying. If all the churches should raise three dollars per member, as reported in the following extract, the Boards of Home and Foreign Missions would have this year \$2,327,709, in place of \$538,300.35 paid in by the churches last year.

People have come and gone, and so many disappointments have come in our way that we are quite astonished at any good luck, and to-day my astonishment has been very great indeed. I have actually raised \$45 for home and foreign missions. This gives three dollars for each member, and none of our people are wealthy.

Before "Reunion" the Old School branch of the Church had largely formed the habit of raising their home missionary collections in the month of November. So when the united Church formed a schedule for simultaneous collections for the various causes in all the churches in the same months, it was

quite natural that NOVEMBER should be selected for home missions. But on trial it was found not to be a favorable month for some, and the General Assembly allowed the churches to select and observe such a time as seemed to them best. Nevertheless, many of the churches had found November convenient and available, and have continued to take up their home missionary collections in that month. Some of these are old and strong churches; consequently from this date to the end of the year the tide begins to turn, and numerous and large collections begin to flow into our treasury. It has usually been so, and we pray that it may be so this year. If any churches, new or old, have not already a Sabbath or a month designated, we beg that they choose November and take a large annual collection for our empty treasury. The demand was never more pressing than now.

The "friend of home missions" whose heart is burdened with the condition of the "hard-worked and self-denying missionaries," and who has sent us one fifth of the estimated reduction from last April 1 to the end of the year, wishes us to designate some one Sabbath in December on which we will ask all pastors to appeal to their churches to make a collection to relieve the missionaries from such an unexpected strain, and the Board itself from a charge of injustice.

We have made special appeals to pastors and elders for special times designated by the General Assembly. We are appealing to them now publicly and privately in the synods and presbyteries, from the pulpit and by published literature, and we now again appeal to ministers and people, the rich and the poor, to come promptly to the help of the missionaries and the Board. The appeal to all that are delinquent is now timely, and it will be timely till they have gathered and forwarded to our treasury their customary collection.

We dare not designate any day in December for such a purpose, for that month is designated by the General Assembly as for the freedmen. We should not like to interfere. There must be money enough for both if we are diligent to gather it.

We cannot forbear to call the attention of all pastors and all our friends and contributors to the falling off of large legacies to our Board this year.

The legacies and special donations during the twelve months of last year amounted to \$229,082.86. Up to the 1st November, seven months of the present fiscal year, they have amounted to only \$56,790.06. How is the expected very large deficiency to be made up except by increased contributions from the churches? Are the pastors and the people keeping this matter in mind?

An unusually large number of students from our theological seminaries have been engaged in missionary work among our feeble churches, mostly in the West, during the last summer. There must be a great number of interesting monthly concerts in the seminaries, as the old almanacs used to say, "about these days."

Many of the places left vacant by the return of these young men to their studies need pastors at once.

We are happy to announce that Rev. Wilson Phraner, D.D., so long the pastor at Sing Sing, N. Y., and so many years a member of the Board of Home Missions, proposes to spend the coming winter in California. He will be found an available and valuable helper of pastors and churches in everything pertaining to the work of missions and the cause of Christ. We bespeak for him a cordial welcome.

CONTRIBUTED ARTICLES.

CHEFOO SCHOOLS.

REV. GEORGE S. HAYS.

This picture represents the normal school at Chefoo. All are students except the old elder in the centre. It was opened at the beginning of the present Chinese year, sixteen strong, and we hope to still increase the number to thirty or forty. As to the character of the pupils, they are all men who are interested in Christianity, and while the majority of them have not received baptism, they are what we consider hopeful subjects. They have all had several years training in the native studies, and what they require to make educated men of them is a few years of hard application at the Bible and the western sciences. Our three-years course is intended to meet this need. Mathematics, geography, geology, Old Testament history, outlines of books of the Old Testament, theory of teaching, evidences of Christianity, morals,

physiology, chemistry, physics, astronomy and infantry drill will about make up the list of subjects taught.

After finishing the course, if they prove satisfactory men, we expect to find them positions as teachers in our day schools, or as lay preachers. The very urgent need for such a school must be apparent to any one who understands the situation in Shantung. The call for preachers is loud and incessant, not necessarily for ordained men or for licentiates, but for earnest Christian men of discretion who can tell the heathen in a straightforward way the great truths of the Bible.

More than this, wherever a little circle of Christians is to be found there is almost sure to be a day-school. Connected with the Chefoo work alone, there are about

four hundred and fifty such pupils distributed through something like thirty schools. These schools are multiplying every year more and more rapidly. And already it is very difficult to find suitable men to instruct and influence these little boys and girls. We want men to put into these schools who can not only explain the Bible but who will live it, and who can lead and instruct God's people at their services on the Sabbath. And if a dozen such men are sent out from the

school every year, there will be work for all of them.

As to teachers for our normal school, we consider that we are fairly well provided for, having three young men who are graduates of the Shantung College at Tungchow; besides, Dr. Corbett and I both teach when not absent itinerating.

As to provision in the way of money, it is hardly necessary to say that our means are limited—that is always understood.

YELLOW RIVER FLOODS IN SHANTUNG.

REV. PAUL BERGEN, CHINANFU.

The Hwang Ho or Yellow river rises in the plain of Odontala (lat. $35\frac{1}{2}^{\circ}$, long. 96° east), where are numerous springs and lakelets formed between the mountains of Shuga and Bayan Kara. From the river's source to the sea it is only 1290 miles as the crow flies; but the river's actual length, owing to its tortuous course, is twice that distance. Leaving the defiles of the Shanshi mountains, the river debouches into the low Honan and Shantung plains, and flows in a northeasterly direction into the Gulf of Pechili. It cuts through this province (Shantung) diagonally from southwest to northeast, and from entrance to departure inundates yearly a strip of country varying from twenty-five to fifty miles in width—country which was once densely populated and of rare agricultural beauty. That is to say, about one quarter of the whole area of the province, or sixteen thousand square miles of valuable land, has been entirely or partially ruined, and from six millions to eight millions of people have suffered from this uncertain stream. The river is from two hundred yards to five hundred yards wide, according to the season, with low sandy banks, yellow water, a three-mile current, and abounding in shallows and continually-recurring bends. Ordinarily it is an unattractive and most harmless-looking stream; but when in flood, tearing through dykes and rushing over the growing harvests, it becomes terrible. Millions of money have been expended in building dykes of earth along its course

through the province, these dykes being strengthened with stalks, piles and masonry at dangerous points. They look massive enough; but when the water hurls itself against and over them, there is nothing left but ruin—a mere suggestion to the onlooker that here once men labored to raise a wall that might resist the water. The first dyke follows closely the north and south banks of the river, and bears the first pressure of the rising water. Then back from the river on either side one mile is raised the main embankment, 80 feet wide at the base, 20 feet at the top and 18 feet high. The mile of ground between the two embankments on either side of the river has been sacrificed to furnish earth for the embankments and extra room for the flood water after it has burst the first bank.

CAUSES OF THE FLOODS.

The causes of the floods are the melting snows of the northwest, the heavy summer rains and the silting up of the river bed. It seems impossible to persuade the Yellow river to scour its own channel. Yearly the river bed rises, until now in the vicinity of this city, Chinanfu, it is nearly on a level with the surrounding country, and the situation grows worse every year. Each season, as the summer advances, generally during July, we expect to hear that the embankments have broken and the country is flooded. The rising water first bursts through the dyke next the river; then

rushes a mile over the country to the main dyke, where its progress is stopped. If, however, the water continues to rise, as it usually does (both inner and outer banks have broken every summer for at least the last six years), the great dyke, being composed simply of pounded earth, and that of a porous nature, soon gives way at some exposed point, when the flood pours through the opening with a roar, scooping out a depression forty, fifty, and even, as in the case of the Honan break, seventy feet deep. This flood gradually makes its way northward, spreading over the country so that one can sail for hours at a time over what were once the best districts of Shantung.

SUDDEN VISITATION.

Sometimes the flood comes upon the people suddenly and at night, giving them barely time to scramble to their house-tops, where they sometimes remain forty-eight hours at a stretch, with nothing to eat, besides losing all their goods. A year or two ago the river returned from Honan to its old bed through this province and worked great disaster. It was late in February, the weather was very cold, and the water came in the night and without warning. The people were all asleep. Whole villages (or rather the remains of villages) were wiped out of existence. One man said to me, "There were two men spending the night away from home, and they were the only ones saved from such and such a village." Some people living further from the river got to their house-tops, where they passed the night, but most wretchedly, for many lost fingers and toes from the frost, and some of the weaker ones died. The floods coming in July gradually disappear during the autumn and winter, but some of the water remains till the following spring. The amount of silt deposited is enormous. For a distance of fifteen miles north of the river the general level of the country has been raised from four to twelve feet, so that only the tops of trees and the roofs of brick houses can be seen projecting above the deposit. The people have rebuilt their houses many times, each time raising the

mound for the foundations higher, thinking thus to keep them from the water, only to find that the floods are more extensive each year from the increasing shallowness of the river, and so they have to stand by and see their adobe rooms water-soaked and toppling again. The land is sometimes improved and sometimes ruined by the water, according as alluvium or sand is deposited. I have seen a well-to-do man made destitute in a few weeks by having had his land covered evenly with a layer of sand three feet deep. Then at other times the land is greatly injured by being made alkaline, exuding soda, which must be carefully scraped off before planting time. Then sometimes worthless land has been made valuable by being covered with a thick layer of loam, which will produce an excellent crop without fertilizers. The river plays strange freaks. It takes off sand from one man's farm and leaves it on another's. It deposits soda here and alluvium there. This year a man has good land; next year it may be simply a desert of sand; the year after it may be valuable alluvium, and again an alkaline plain. The people know not what to expect. He who is down to-day may be up to-morrow, and *vice versa*.

CONDITION OF THE PEOPLE.

The people may be roughly arranged in three classes—(1) those who have emigrated; (2) those who, scattered through the province, have become wandering beggars; (3) those who still remain in their old homes. The emigrants are those who, reduced to extremity, sold their few timbers and plot of ground for a song and started forth to seek new homes. Packing a barrow with an old quilt or two, a kettle, a few other utensils, a supply of bran and a few strings of *cash*, or, in more fortunate cases, a lump of silver, their capital at starting may vary from nothing up to \$20. The head of the family puts his shoulders under the barrow strap, the boys help pull, and the women come stumping along behind. We have no word to express accurately the gait of a Chinese woman with bound feet. If the

barrow is light, the babies are tied on, and the women also get a lift now and then. When there are few male members in the family, the women often have to pull the barrow, and more than once I have seen a woman under the shoulder strap, wheeling the barrow herself. Generally the emigrants travel in companies, and, with good roads, will go twenty miles a day. Some are headed north, going to Manchuria via Peking; some west to Shanshi or further. Many are doomed to die on the road. Fifty were frozen in one night twenty miles northwest of this city winter before last. Others reach their destination, but are unable to make a living, and so beg their way back. Others return after having gone half way, and a minority succeed in establishing themselves in their new homes and make a living. The governors of Shanshi and Shenshi became alarmed at these ragged armies, desperate with want and weary of travelling, crowding over their borders, and so have prohibited further immigration. Multitudes of people remained at home, until land, houses, implements, animals, all and everything, were sold for food, and then they set out to beg, so that from Peking to Chining Chow, from Chefoo for a thousand miles west, the appearance of the Yellow river refugee is familiar. Not a village is so obscure that it is not visited by these unfortunates begging for broken food. Not an alley in any one of the cities of Shantung but is frequented by them. In travelling in any direction through the province you have them always with you.

Those people still remaining in the flooded regions, not a half of the former population, live in small mud rooms built on the ruins of once respectable houses, or in squalid stalk hovels erected on the great dyke. The people look forward to a wheat crop in the spring, which may be harvested before the flood arrives. But it is uncertain. This year there was a beautiful wheat crop through these regions. What had been a sea of water in September, the next June had changed into a sea of wheat. But as the time for harvest approached, heavy rains delayed the threshing, wetting the wheat

and softening the threshing-floors until the people had not time to secure the grain before the arrival of the flood, which swept away great quantities of it. When the wheat fails, then outside aid must be furnished. The government has been busy furnishing aid largely in the form of bread and browned flour (which can be eaten without further cooking). Such a life is naturally demoralizing, and the people inevitably degenerate. The government discourages migration to other parts of the empire less crowded, and the people are only too willing to stay. As they pathetically though weakly exclaim, "The ancestral earth is hard to leave." To the foreigner immigration would seem at least better than the wretched existence they lead at present, dependent largely on the insufficient and precarious charity of the government, which tends to pauperization.

INFLUENCE ON MISSION WORK.

These floods have interfered grievously with our missionary work. Some of our most hopeful fields are now half deserts and inaccessible for a good part of the year. We have therefore been compelled to turn our eyes to other regions largely, where we have sure hope of fruit in time. We have not deserted our people in these destitute regions, by any means. We manage to reach them some way, either by boat or wading or by barrow when the roads are passable. But in the midst of such melancholy scenes, when men are continually growing more bitterly poor, they have little heart for the investigation of a new doctrine even though it be the gospel. But it must be said that the benevolent labors of the missionaries throughout the region in famine relief will never be forgotten by the people, and in happier times, when the river shall have been kept within bounds and the prosperity of the region gradually returns, the work done in former years will undoubtedly come to fair fruitage. The clouds along the course of Yellow river are indeed at present dark, but after all they are only clouds, and will in due time roll away. ["Behind the clouds is the sun still shining."]

DO OUR MISSIONARIES KNOW THE CHINESE LANGUAGE?

JOHN L. NEVIUS, D.D.

[Some months ago a critic of high pretension ventured to say to the American people (and being a military man, it is remarkable that he should have been so careless about his defences and the danger of an attack on flank and rear) that the missionaries had made the great blunder of learning a "lingo" which they supposed to be the literary language of China, but which was not that at all, but a kind of patois that any decent Chinaman would look upon with disdain. This marvellous display of ignorance happened to fall under the eye of Dr. J. L. Nevius, of Chefoo, who is perhaps one of the best linguists we have in China; and inasmuch as our critic received his information from people engaged in secular pursuits, possibly in the civil service of the Chinese customs or elsewhere, I may be permitted to relate an incident in point. On my arrival at Chefoo, fifteen years ago, I found that Dr. Nevius had been retained for the day by the English court, which had convened for the trial of an Englishman who had murdered a Chinaman. The English residents in China, both in their diplomatic establishments and in connection with the customs, were supposed to have adepts in their employment, who in nice legal proceedings could be relied upon as unerring Chinese interpreters; but I found that all these had been set aside, and that the court had selected the services of Dr. Nevius, because some very intricate testimony was to be taken and interpreted. It is this proved and known scholar who replies to our critic. He first quotes from him as follows: "The Chinaman has a respect for his language amounting to reverence. You will understand with what feelings they regard the translation of the Bible the missionaries have prepared for them when you know that this is a lingo which stands in the same relation to the mandarin tongue or classical language of the country, which is used in court and is the official language over the country, that an obscure Negro dialect of Louisiana stands with the classical English.

Although only the educated Chinese are able to use this language, they all have the same respect for it, and it is in it that the precepts of Confucius are given to the public." In answer to an interviewer, "How did it happen this mistake was made?" our critic replies, "Simply because when the missionaries located at Fuchow they learned the language of that locality, and of course could use no other, either in speech or to write in making a translation. There is a gradual change in the lingoes of China, which is seen distinctly in a distance of fifty miles; but the tongue of the mandarin is universally used by the educated and revered by every one." Lest injustice should be done to a great reputation, it should be stated that our learned critic is Lieutenant Wood, U. S. Navy.—F. F. E.]

DR. NEVIUS' REPLY.

It is difficult to imagine how a person could in so small a compass present so much error and misconception, with so small an admixture of truth, and give at the same time such complete evidence of his utter ignorance of the subject of which he is treating. At first sight we are almost led to think that he intended his communication as a burlesque. We must probably, however, consider it seriously as presenting what he supposed to be fact.

1. In speaking of the "mandarin tongue or classical language," he confounds two distinct languages, evidently supposing that they are identical. On the contrary they are almost as different as English is from the Latin. The mandarin, for which he expresses such respect and admiration, is only one of the lingoes of which he speaks with so much contempt; and is not specially distinguished from the other spoken languages of China by degree of culture or power of expression, but principally by its being used over a larger area and by a larger proportion of the population. The classical is a written language only, and is not now spoken in any part of China, if indeed it ever

was or is capable of being used as a spoken language. Millions in the south use the classical written language who know nothing of the mandarin; and more than one half of the whole population of China use the mandarin, yet know nothing of the classical language.

2. The above fundamental mistake is the source of our critic's singular misconceptions and his almost inextricable confusion of ideas. He says, "The tongue of the mandarin is universally used by the educated," and again, "only the educated Chinese use this language." The fact is ten times as many of the uneducated use this language as of the educated; and in southern China not one out of fifty of the educated class is acquainted with it. Being the spoken dialect of northern China, where the capital is, it is used throughout the empire by government officials and their underlings as the medium of oral communication; and candidates for civil preferment learn mandarin on going to Peking. So far from the classical language being used "in court and as the official language of the country," it is not, as already stated, used as a spoken language anywhere; while as a written language it is used by all classes.

3. Our friend informs us that the missionaries only learn the dialect of the locality where they reside. "When they located at Fuchow they learned the language of that locality, and, of course, could use no other, either in speech or to write in making a translation." The fact is that most missionaries, besides learning the spoken dialect of the region where they reside, acquire also the classical or book language, and many hundreds of works have been prepared by them in the classical language on religious subjects, and history, geography, astronomy, physiology, surgery and foreign medical and other sciences, which are in constant use and highly appreciated both by Chinese and foreigners. They have prepared commentaries in the classical language on most of the books of the New Testament and some of the Old, and are now engaged in the work of completing commentaries on the whole Bible. They are publishing five monthly periodicals in the classical language of China.

The United States government in its diplomatic and official intercourse with the Chinese empire requiring the best Chinese scholarship which it can command, has had recourse to and been chiefly dependent on missionaries as persons best acquainted with both the mandarin and the classical language. The existing treaties between the United States and China were prepared in the classical language by these same missionaries. The Chinese government in selecting a suitable person to preside over the Peking University chose a missionary.

4. As to the one translation of the Bible in the obscure "lingo," it is impossible to conjecture to what this learned critic refers. The very difficult work of translating the Bible into the classical language of China engaged the attention of missionaries from their first arrival in the East. Rev. Robert Morrison and Rev. Joshua Marshman published entire versions of the Bible in the classical language of China as early as 1822. Not long after their versions appeared they were, in accordance with the wishes of their authors, revised by Drs. Medhurst, Gutzlaff and Bridgman, their combined effort resulting in the production of two new versions generally called the Medhurst and Gutzlaff versions. Between 1850 and 1860 three other complete versions appeared, called the Delegates' version, the Culbertson and Bridgman version, and the Goddard version. These three, all in the classical language, have largely taken the place of the preceding ones, and are in general use at the present time. Recently Dr. John of Hankao has prepared another version in the classical language, aiming at a simpler style for general use in distribution. Still another is in process of preparation by Dr. Blodget and Bishop Burdon. Each of these versions has its own peculiarities and excellences. Together they form the invaluable material from which to prepare a final version in the future.

The above classical versions of the Bible, though presenting it in the most acceptable form to all the readers in the Chinese empire, still left an important want unsupplied. As this classical language only speaks to the

eye through the ideographic symbols or characters by which it is represented, even a scholar cannot understand the Bible in this language by hearing it read. Consequently vernacular versions are required for use in Christian worship and oral instruction. These have also been prepared by missionaries, and we now have two good versions of the Bible in Mandarin, and complete or partial versions in the Shanghai, Ningpo, Fuchow, Canton, Hakka, Amoy and Kin-hwa dialects.

It appears then that instead of one translation of the Bible in a "lingo" corresponding to an "obscure Negro dialect of

Louisiana," the missionaries in China have prepared in the classical language (not counting four versions of the Bible which have been superseded by better ones) five versions now in use, besides nine versions in different spoken dialects.

It seems strange that a person could visit the ports of China, even hastily, without gaining at least that general or elementary knowledge of the languages of China which can easily be obtained, even at home, by reading almost any work on China. It is stranger still that any one should undertake to enlighten the public on a subject of which he is so manifestly ignorant.

THE PRESBYTERIAN CHURCH IN AFRICA.

E. W. BLYDEN, LL.D., LIBERIA.

William Rankin, Esq., for nearly forty years the excellent treasurer of the Presbyterian Board of Foreign Missions, in his interesting "Incidents of Missions in Western Africa" (*THE CHURCH AT HOME AND ABROAD*, June, 1890), refers to the fact, for many years regretted on this side, of the withdrawal by the Board of white missionaries from the Liberian field, and quotes from the Board's annual report of 1888 the following truly pertinent inquiry, "Why should not the Board return to its former usage of sending white missionaries to Liberia?"

Such missionaries are at the present moment more needed than ever. The Presbyterian system of education—the strict disciplinary methods, the rigid Calvinism, if you like—has done more than any other for Liberian scholarship and culture, and will, it occurs to me, do more than any other for the Mohammedan tribes into whose country the republic is now extending itself. Mr. Rankin refers, with just appreciation, to the educational work of Rev. David A. Wilson (now Dr. Wilson, of Minto, N. Dak.) who, "after the lapse of thirty years, has had no successor in all respects his equal." I had the privilege of sitting for five years under the instructions of Mr. Wilson, and can tes-

tify to the conscientious and thorough though simple manner of his teaching. His plan seems to have been not so much to give information as to awaken thought, not so much to point out rules as to inculcate principles, whether in languages, mathematics, morals or religion. The fruits of his judicious and painstaking labors are still seen in various departments of the national life, and are felt along the entire coast of West Africa. The president of the republic, four times elected by the people, and the attorney-general were pupils in the Alexander High School during his principality; and it is interesting to know that Dr. Wilson is still in the enjoyment of active life, and takes practical interest in the great questions which concern a country and a people in which and among whom the most vigorous days of his manhood were spent.

It is my conviction that the Presbyterian Board of Foreign Missions should renew its policy of sending white men to Liberia, and if possible enlarge its educational work. White men are needed not because they are white, but because they have enjoyed greater opportunities for culture than Negroes.

Forty years ago a special effort was made for the establishment of a sound and liberal educational system in Liberia under Presby-

terian auspices; and the first experiment was apparently so successful that they retired and left the work in the hands of their Liberian proteges, not perceiving that all things were not then ready for that. One swallow may indicate the approach of summer, but cannot bring about that genial atmospheric condition, nor can a hot-house produce the results of climatic influences.

I think the Presbyterian Church should go back to the policy recommended by the General Assembly of 1850 in its action on the report of the Board of Foreign Missions for that year. The following resolution was adopted:

Resolved, That the Assembly view with satisfaction the commencement of a system of thorough education for the youth of Liberia. And they hereby direct the Board to proceed, as fast as means may be afforded, in the erection of suitable college buildings, and the endowment of professorships and scholarships in sufficient numbers to meet the growing wants of this infant republic; and for this purpose the Board are hereby authorized to open a separate account, for such donations in aid of this object as may be made by the friends of education in Liberia.

WORK AMONG THE MOHAMMEDANS.

The Presbyterian Church in its methods and equipment seems to me specially suited for work among the Mohammedans in this country. In discussions with some of the most uncompromising adherents of that faith, I find that they receive *ex animo* many of the declarations in the Shorter Catechism. They accept readily the answers to ten of the questions, viz., the 1st, 2d, 3d, 4th, 5th, 7th, 8th, 9th, 11th, 22d. They would amend the second by inserting after "Testaments" the words "and the Koran." From the twenty-second they would omit the phrase "Son of God;" and they support their acceptance of the answers I have named by passages from the Koran, and justify their opposition to the others from the same source. There is, then, it occurs to me, sufficient common ground upon which to begin a work among the Mohammedans. In my dealings with them I always emphasize the points upon which we agree, bringing to the front the exhortations which their

sacred book commands them to make to Christians. Here is one:

Say: O ye people of the Book! come ye to a like determination between us and you—that we worship not aught but God, and that we join no other god with him; and that the one of us take not the other for lords, beside God (Sura iii. 57).

They are also taught to distinguish between Christians as follows:

All are not alike. Among the people of the Book is an upright folk, who recite the revelations of God in the night-season, and adore; they believe in God and in the latter day, and enjoin justice, and forbid evil, and are emulous in good works; and these are of the righteous (Sura iii. 109, 110).

It is passages like these scattered throughout the Koran that enable the African Mohammedan to distinguish between the white rumseller and profligate, who is to him a "Christian," and the white bearer of the gospel of Christ, when they first come among them—between the man whose passion for commercial prosperity and material well-doing assumes a deplorable supremacy over all moral and religious considerations, and the man who teaches that man does not and ought not to live by bread alone.

It is indispensable for effective work among Mohammedans that the Christian missionary should be able to read the Koran in Arabic and should be familiar with Koranic ideas and phrases. I have found it a happy circumstance for my work among them that I knew nothing of the Koran till I read it in the Arabic, so that my first impressions of that remarkable book were received from the original, from which only a correct estimate of its contents and of its influence upon Muslims can be gathered. A very large proportion of the ethical, devotional and dogmatic teaching in Islam comes from the traditional sayings attributed to Mohammed and not from the Koran. That book has been open to misconception, first at the hands of its own more fanatical expositors and then from the outer world, which is naturally apt to confound the mischief committed in the name of a teacher with the doctrines he originally promulgated. Let

not the Christian missionary to African Mohammedans suppose that they are wholly ignorant of the prophets and of Jesus.

Thanks to the arduous and learned labors of the American missionaries in Syria, the missionary to Mohammedans possesses facilities for literary information and effort in the Arabic language never dreamt of by Henry Martyn and his contemporaries.

There are ready to his hand the Arabic translation of the Scriptures made by Eli Smith and Dr. Van Dyck, written with Koranic elegance and exactness, but with almost colloquial freedom and simplicity; also the Concordance of Dr. Post, Dr. Eddy's Commentary, Dr. Jassup's Bible Dictionary and numerous works for secular educational purposes.

DYNAMITE THE DEBT.

REV. A. S. MILHOLLAND.

How shall it be done? Who will furnish the dynamite? The city churches are usually supposed to have more of that material than those in the country—one would judge so, at least, from the reports we occasionally hear from the neighborhood of New York. "My noble church," says a good pastor in Brooklyn in the October number of *THE CHURCH AT HOME AND ABROAD*, "gave one thousand dollars" toward the dynamiting of "the boulder of debt," and says "that was the fair quota of that one congregation toward clearing off the \$140,000."

Possibly so; but that is a question which would be very difficult to decide; ability must be considered. That church of more than two thousand members thus gave an average of about 42 cents per member: 18 cents per member of the whole Church would little more than pay the debt.

Should we not reasonably expect our large wealthy city churches to contribute even a much larger proportion than did this "noble church" in Brooklyn to make the average a fair one? A very large number of our home mission and other weak churches in the West can give absolutely nothing to this cause, and many contributing churches cannot reach the average of 18 cents per member.

Again, may I be permitted to say that there is here and there also a noble church in the West which furnishes its "fair quota" of the dynamite necessary to demolish this debt? A church in western Pennsylvania claiming a membership of but little over 300 gave more than \$1000 toward the pay-

ment of the debt, making the average contribution of this church to this purpose \$3.26 per member. "Why will not all our churches," says this honored Brooklyn pastor, "take prompt action in this most vital matter?" We answer, Why not—to the extent of their ability? Why does this great Presbytery of Brooklyn, with its millionaires and noble churches, give an average of but 87 cents last year to foreign missions, while the little rural Presbytery of Redstone, which has not a city within its bounds nor a single millionaire, gives at the rate of 95 cents per member?

We do not ask these questions in any captious spirit, but with an honest desire to wake up a little more interest on this general subject, or if you please to raise the inquiry, as to whether our city churches are doing all they can "in this most vital matter."

In our last number, under the title *Percentages*, we attempted to show that percentage estimates and comparisons of spiritual forces and Christian work are liable to be misleading because they cannot reach and reckon all the elements of the problems.

What we do for God with his money which he has sovereignly distributed to us is largely a matter of very sacred confidence between each of us and him, and concerning which it is best for us to be careful not to judge one another. On the other hand it is eminently a matter in which we are called

upon to act together. So acting, in sacred partnership as fellow-servants of God, each conscientious partner is properly asked to consider what is his "fair quota" of the amount which the whole company ought to pay in. We may stir one another's minds to this and may essentially help one another by frank statements like the foregoing and that to which it is a response. Such, we are sure, is the purpose of both. Of the same character is the showing of Dr. Babb in an early page of this issue concerning the synods farthest west.

Probably every reader will assent to the statement that our whole Church has not yet come nearly up to the proper measure of giving money to the Lord for the unavoidable expense of carrying on the work, at home and abroad, to which he clearly and unquestionably calls our whole Church.

Is our synod doing as large a part as it ought of this whole work, giving its "fair quota" of this whole sum of money? Is this particular presbytery giving its *fair quota*

of the synod's share? Is the particular church of which I am pastor, or in which I am a member, doing what is reasonably expected of it? All these are proper questions. But they are not properly studied by any one who does not lay his heart and conscience fully open to the question, "Lord, what wilt thou have me to do?" Of this each soul has the undivided responsibility. He shares it with no one else. In seeking to answer it, it is not best to be careful to do only what one ciphers out as his share of what the whole company ought to do. That is not the way Mary poured out her costly ointment on the Saviour's feet.

Since the above was sent to the printer, we are informed that the Woodland Church, Philadelphia, has just taken a collection for the debt of the two boards of missions, which amounted to more dollars than it has communicants. We trust that many other churches are doing likewise.

PASSION PLAY AT OBER-AMMERGAU.

C. F. THOMAS, D.D.

The origin of the Passion Play at Ober-Ammergau, which this year held its twenty-fifth decennial, was purely religious. In 1633 a terrible plague overran the most of Europe, and in Bavaria it threatened to carry off the entire population. The inhabitants of Ober-Ammergau, led by the parish priest, gathered in the church and vowed to God, if he would stay the pestilence, they would as a solemn act of thanksgiving perform the Passion Play every ten years. The plague ceased, and the vow has been kept.

Up to 1830 it was performed in the open air. A theatre was then built, which was the nucleus of the present building.

It is very likely that up to 1860 the play was visited by few other than the simple-hearted people of Bavaria, and it retained strictly for more than two centuries its relig-

ious characteristics. Gradually, however, as it has become more known, crowds in greater numbers have flocked to the scene, until the play has lost its original simplicity, and now the unprejudiced visitor must regard it as a play, to be judged as any other secular performance.

I was in Munich in 1870, and declined to visit it, having conceived a prejudice against it which this year had been entirely removed by the very eulogistic articles of Archdeacon Farrar and a score of leading divines. I went expecting to receive some moral if not spiritual benefit. I saw a Wednesday performance. It was a sad waste of secular time. It would have been more than this had it been the usual Sabbath exhibition.

By no stretch of the imagination can it be called a religious service, and it can be tol-

erated only when you consider the seclusion of the valley and the simplicity and possible piety of the performers. Were the play given in any Protestant city, the righteous indignation of the Church would crush it out of existence after the first performance.

Having some little interest at court, our party was given entire control of a beautiful little villa situated on a knoll overlooking the village, and owned, as was befitting his position, by the Imperial Roman Governor, Herod the Great! His excellency met us upon our arrival and gave us the keys to his castle, to which we were escorted by his daughter—not the wicked Herodias, but Mary Magdalene. The governor looked every whit a Roman despot when we saw him in his royal robes in the play; but alas! one brief hour afterwards he was *filling a coal-oil lamp*, at our dining table, dressed in his everyday toggery!

We arrived at noon and spent the afternoon in doing the sights of the village. The players interested us most, and were generally very accessible; indeed, when you consider that four hundred out of the five hundred inhabitants of the village took some part, it was more difficult to find one who was *not* in it. We met the apostle John on the street, and I bought a libretto from the Virgin Mary; and some of the party saw Joseph Maier, the Christus, in a saloon with the inevitable mug of beer before him! There was nothing offensive seen in our ramble considered from the standpoint of an ordinary German village; but we were not impressed with the Sabbath silence noted by so many. One writer says the entire village is a temple! Possibly it was a type of the Jewish temple before Christ overthrew the tables of the money-changers. It seemed to me everybody was busy making an honest penny. We were all in our seats at 8 A.M. ready "for the show to begin," or "for the service to commence." I do not mean to be trifling. There were two distinct classes present. There were four thousand monks and simple-hearted Catholics. Many had walked scores of miles to see what to them was as sincere an act of worship as a high mass in one of

their cathedrals. Then there were two thousand tourists from France, England and America, most of them feeling about as devout as when they go to an opera.

The play has undergone much change since 1880. It is two hours longer, but not two hours better. For example, in the Sanhedrin, whereas then Nathaniel and Caiaphas alone gave the views of the Jewish ruling class, now a score speak without any dramatic difference of character. The play has been remodelled by the manager of the Munich Royal Opera without improving it. The text too has been changed for the worse. In 1880 it was often stupid and vulgar, but occasionally it was taken from the Bible and came from the heart and was in keeping with its simple surroundings. Now, in correcting the mistakes of the peasants' tongue, some one has excised the poetry and cut out those rude humanities of speech which then went far to redeem it. He has made the language of Christ and John so hopelessly commonplace that much of it is beneath criticism. Yet the language of Luther's Bible is upborne upon broad wings or imagination, and there is scarcely any height of thought, any passion of emotion, which that speech has not reproduced. From that treasure the author could have borrowed at will. But that source would have been heretical. It is not endurable that the finest words ever heard on earth should be so vulgarized and debased.

With a brief recess for lunch, we sat for eight hours and saw the play from beginning to end. Considered as an ordinary play and judged upon its merits as such, it was simply superb. The music, on the other hand, was astonishingly bad. This was unaccountable, for the Germans excel in music, especially choral singing. I have often been touched and, in spite of myself, been impelled into a spirit of devotion at high masses in Germany by the grand choral music, which has made me forget the service in an unknown tongue, and sent the soul uprising to God on the wings of song. This was my first disappointment, for the chorus struck false notes from the first. This chorus, modelled after the old Greek plays, occupied the

time of the necessary changes of scenery. The celerity with which these changes were made was marvellous, and the tableaux which represented the Old Testament types of Christ were inimitable. These were often arranged in less than five minutes; contained several hundred figures; yet never a man, woman or child marred the scene by so much as a wink.

The acting was uniformly good; some of it almost great. Judas seemed to me one of the best characters, and the Virgin Mary, Mary Magdalene and John were excellent. I refrain from offering any criticism, beyond a general condemnation, upon Joseph Maier as the Christus. Christ is above representation by man.

The play was full of anachronisms of dress, costume and spirit. The colors of many of the robes were new aniline dyes, discovered within the past ten years, and reminded one of Paris in 1890, not Jerusalem A.D. 33. This was notably the case with Maier's robe. Then what a penchant he had for shaking hands! The idea of hand-shaking in the East and in the days of Christ! But these were minor faults. Think of depicting the crucifixion! Can a Christian bear to see an imitation Roman soldier (dressed, by the way, in Gothic pantomime) carefully insert the point of his spear into a bag of claret placed under a flesh-colored shirt, while the man breathes forth the dying words of the Son of God? We have all read these words, with bated breath, in prayer and thanksgiving. Now think of any man daring to act it all out on the stage! The actor's ignorance may excuse him; but for an intelligent Protestant of the nineteenth century to take the part would surely constitute a sin near akin to blasphemy against the Holy Ghost.

The newspapers claimed that the actors took part not for gain but solely in performance of a holy vow, that Maier received only about \$250 for the entire season, and all the others a less proportion. I confess to being deceived by this argument more than by any other. This may be true of the mere receipts of the play, though I doubt it; but these were a very small part of the profits, in which

probably every inhabitant of the village shared. I calculated, at the rate charged, that the two-horse omnibus which carried us from Oberau to Ober-Ammergau earned from \$192 to \$240 per week. We paid \$7.50 each for board for two plain breakfasts (no meat), one lunch and two dinners, with lodging, and in addition a town tax of \$1.25. This board can be had in a similar neighborhood for one dollar. Our seats at the play cost \$2.50 each. These charges mean a revenue from May to October amounting to much more than a million dollars, and it is so claimed in Munich. Is it not preposterous to suppose that Maier, the figurehead of the whole concern, only received \$250!

You will naturally ask, Was there nothing in this beautiful drama which touched you? What about the audience bathed in tears of which so much was said? Yes, I saw all this. Two poor monks sat near me whose garments showed they had walked a long distance, who wept much of the time. This was particularly the case where Mary parts from her Son for the last time. She hangs upon him with despairing embraces, begging him not to leave her; and the son with infinite tenderness strokes her bared head and thanks her for the mother care and devotion of thirty-three years. I am not ashamed to say tears came to my eyes during the scene. But afterwards I remembered that this scene was a mere bit of art which has no place whatever in the Bible. He who upon a previous occasion said, "Woman, what have I to do with thee? My hour has not yet come," when that hour came was by his divine character and mission raised far above the exhibition of mere filial feeling. And Mary, this broken-hearted woman, who in her selfish grief would entice the Lord of glory from the execution of his divine mission in the redemption of the world, surely is not the Mary who sang that inspired hymn which has come floating down the ages, and will be read while man exists:

"My soul doth magnify the Lord,
And my spirit hath rejoiced in God my Saviour.
For he hath looked upon the low estate of his
handmaiden:
For behold, from henceforth all generations shall
call me blessed."

Mary was too near her son not to catch in that dark hour some of his divine heroism.

There was another touching scene, not in the Bible, where St. Veronica gives her handkerchief to Christ to wipe his bleeding face as he sinks fainting under the arch of the Ecce Homo in the Via Dolorosa on his way to Calvary. But this scene was spoiled to me by a well-grounded suspicion that this was the very "saint" who used vigorous if not profane language in a quarrel with another "saint" the morning after the show.

I brought away with me this moral: Christ is lifted far above the representation of mortal man. The great drama was enacted once for all, and its libretto is that written by the holy apostles, who wrote as

moved by the Spirit. I for one am deeply chagrined that I saw the play, and nowhere in all my life have my deepest feelings and tenderest susceptibilities been so put upon the rack as in that bare-boarded theatre at Ober-Ammergau. Judging from my own experience, the effect upon young people cannot fail to be disastrous. The whole story of Christ has been caricatured, and Christians cannot do otherwise than resent it. There is a plan on foot to build a large hotel on the spot and to repeat the play in five years. The talk in the summer that the play was to be permanently discontinued after this year was a mere advertising scheme to increase the crowds. It is far more likely to be held annually. There is need, therefore, of plain words upon the subject.

SHALL WE STOP PRAYING?

Though my home has been for over thirty years among missionary stations, I was brought up in dear New England, and from my earliest years I remember to have heard in public and private prayer most earnestly offered that God would open the whole earth to receive the gospel.

There was certainly need of it then. Countries like China, the greater parts of India and Africa and many of the islands of the sea were unapproachable until God in answer to the fervent prayers of his children gradually one by one, through the channels of business and trade, has opened those lands, and now one may say the whole earth is open to God's messengers, who may go forth in obedience to his dear Son's last command. And now what do we see as the result? Is God's army advancing eagerly to enter these open doors?

Every year the various missions are invited to send estimates of the money needed for the coming year. How shall these estimates be made out? I have heard it said that the Board should conduct its work upon business principles. I heartily endorse the idea. Now, how do business men conduct their vast undertakings, especially if they are in distant lands? Do they not estimate carefully, item

by item, at something above the average cost, and then add at least twenty per cent. for emergencies which may and probably must arise? Dare they risk failure and delay by computing at the lowest figure? Having committed their enterprises to men in whom they can safely confide, do they "cut down" the estimates made by them?

Shall the Lord's work in foreign lands be conducted upon less careful principles than your own? I have spent the last few weeks in visiting among the missionary families I have known so long. The answer has just come to the estimates sent home last winter, and instead of the cheering watchword "Go forward," the command is "Retrench." In each of these homes, and doubtless in all the missions to which the command was sent, it has filled all hearts with gloom. What does this word mean in the foreign field? To the missionary it means discouragement of heart and a wounded spirit.

How faithfully he has labored to bring the work on so far! How he has tried to inspire the followers of Christ in his field with zeal! How earnestly he has prayed for a certain village, that the people might relax their bigotry, fanned by their priests, enough to allow him to open a school there!

And now his prayers and yours are just being answered, and more than answered, and these people have asked for a school themselves, a day-school, although there are no Protestants in that place, or none openly declared. The people know that the mission will support no school where the Bible is not taught daily and without reserve. The school then is the entering wedge, letting in light and the *true* knowledge of God, through Jesus Christ, into that village. Shall we now refuse to enter that door which you have been praying God to open? Shall the retrenchment begin here? Indeed, the missionary has been prosecuting his work all along the different lines of it, enlarging it, and entering new doors opened by our gracious God in answer to your prayers. The missionary lives in an atmosphere of discouragement from the people about him, unselfishly sending home the best side of the case, as a brave man always will. But he expected *that* when he entered his field. He labors patiently and takes gratefully whatever fruit the Lord is pleased to show

him. But when the discouragements come from the home-land, how much harder to bear! When the word is "backward" instead of "forward," may not even your ideal missionary be staggered?

My little granddaughter, after praying for days for help in overcoming a troublesome habit, came down one morning with shining face and said, "Dear mamma, I find that I must not only pray, but work." Friends of missions, friends of Christ, "pray without ceasing," and also give without ceasing. That is, not spasmodically but systematically, and "as God has prospered you." I repeat my question, "Shall we stop praying?" Yes, if we must only pray; *a thousand times no, if you will pray and work too!*

If on our daily course our mind
Be set to hallow all we find,
New treasures still, of countless price,
God will provide for sacrifice.

Only, O Lord, in thy dear love,
Fit us for perfect rest above;
And help us, this and every day,
To live [to give] more nearly as we pray.

LAKE MOHONK CONFERENCE.

O. E. BOYD.

The eighth annual meeting of the conference was the largest ever held. This would indicate that interest in the Indian question is on the increase. It was not only the largest, but one of the most gratifying, that has been held, and the debates and papers read were some of the ablest that have been presented on this subject. The religious tone of the conference was particularly noticeable and pleasing. Over and over again, as the subject was discussed by the different speakers, all parties by common consent granted that the best manner of uplifting the Indian was to give him the gospel of Jesus Christ, and that without religion, education in all its forms would accomplish but little good. The new policy introduced by Commissioner Morgan was heartily endorsed and his course commended. Many will remember the bitter opposition made to him

when his confirmation was before the Senate, and how it was accomplished only after a desperate struggle. It was the mind of the conference that he should be upheld in his efforts to separate all political influence from the school work, and also to introduce only teachers of moral and religious standing. In the effort made to carry out this principle a good many changes have been made among the employes of the government schools during the past year. In making these changes he has antagonized some persons, who have done what they could to hinder his good work. He ought to receive the encouragement of all Christian people, and every effort should be made to keep him in office until his policy is thoroughly established, and such a forward step taken that it may be found impossible ever to return to the old method.

One of the questions which was largely dwelt upon by the conference was the changefulness of the policy of the government toward agents and teachers, and in fact almost everything connected with the Indian work. Every new officer appointed has some new theory that must be tried, and the result is uncertainty all along the line. This uncertainty has very greatly retarded the good work of elevating the Indian. It has hindered the obtaining of good agents and employes; for what good man cares to accept a position which he may lose at any time upon some trifling complaint, or for political reasons? It has also hindered religious bodies, who have had contracts with the government, from doing the most effective work, because they could never know what co-operation to expect from the government, it being in the power of any new official to refuse to continue existing contracts or to reduce or enlarge them at his pleasure.

The reports of various persons who had visited the government schools during the past year were very encouraging, and showed marked advance in very many directions, giving hope of still greater efficiency during the year to come. The report of Mr. Blackburn, from the Indian office, was well received and full of encouragement. A paper by President McCosh, of Princeton, made it plain to every one present that the elevation of the Indian is not only possible, but that it can be accomplished beyond peradventure if the right measures are pursued. He stated some facts in the history of our own race in the early ages of the Britons, which made it very evident that if we have been so greatly elevated, certainly the Indian can be if given the proper environment. The two Indian young men who were present thought that the only possible salvation for their race is absorption into American civilization. One of them illustrated this by the story of a widower who had a large family and married a widow who also had a large family of small children. When first married he put them all together into one room, and so mixed them up that they could not tell which family they be-

longed to. They were now all of one family. It seems to be very certain that unless the Indians are thus absorbed by intermarriage or otherwise, most of them, according to the law of the survival of the fittest, must soon become extinct.

The relation of the government to denominational schools was the prominent subject of the conference. The debate upon it was probably the ablest ever held on that subject, and the conclusions reached, notwithstanding wide differences of opinion, were very happy and, we believe, wise.

This question would not be raised at all were it not that the Catholic Church has, by its usual political and jesuitical methods, secured such large grants from the treasury of the government as to cause general alarm. It was generally admitted that about all the good work that has thus far been done for the Indian has been done by and through the religious bodies. Because of this good work, the conference passed a resolution urging the churches largely to increase their gifts and push their work more vigorously than ever, side by side with the government, in the hope that the Indian may receive the benefit of both religious and secular training.

Another question prominently before the conference was that of industrial education. The idea seemed to be that a practical kind of industrial education should be insisted upon, such as should enable the Indians to become self-supporting, and not to be pensioners of the United States or of the churches. The development of such industries as they, in their ignorance, have already attained was urged as a basis for future industrial development. The raising and herding of cattle was suggested as one means by which many of them could find profitable employment. The work of the National Association and the Woman's National Association was commended for what they had accomplished in the past year.

The reports of the missionaries who were present, representing various fields, were most interesting and such as to encourage to further effort. Those who were privileged to listen to the addresses of Mr. Gould, of

Alaska, Mr. Riggs, of Dakota, and Miss Robertson, of the Indian Territory, will not soon forget the impressions made.

Quite a number of the usual attendants were not seen there this year. The late General Fiske, who has presided over these conferences ever since their beginning, was most missed, and was tenderly referred to by many speakers. Many new members were present this year. Prominent among them were Drs. McCosh and Edward Ever-

ett Hale. Dr. Gates, the new president of Amherst College, made a perfect presiding officer.

We cannot close this article without mentioning the princely hospitality so graciously given by Mr. and Mrs. Smiley. The magnificent scenery and pure air of beautiful Mohonk blend in most delightful harmony with the pure lives of this royal couple. May they be spared until they shall see the rich fulfillment of their generous purposes!

BALANCING ACCOUNTS.—Christians are apt to become lukewarm in their missionary interest from simple indifference or neglect, just as a business man may allow things to go on at loose ends while his time and thought has been devoted to other matters. The end of the quarter or year comes around and his bookkeeper lays the trial balance before him. To his surprise the profits are one fourth of what he had anticipated. He looks for the cause. It has been indifference and lack of attention on his part.

We are the managers of the Lord's business—individually, understand. Suppose we balance the ledger and see how the account stands. The heading is: "John Jones, in account with the cause of missions."

On one side you are charged with the talents which the Lord of the vineyard has entrusted to your keeping: your property, your time, your abilities, your opportunities. On the other side you are credited with your money contributions, your prayers, your solicitous sympathies, your thoughtful interest, your hearty co-operation in word and deed.

How does the account balance? Have you done all that time, opportunity and ability made it possible for you to do? Have you followed the example of the

widow, who cast in her all, or of Ananias, who pretended to give all but kept back a part?

The money of both the widow and Ananias went into the treasury. Which think you accomplished most for the Lord? The cause wants our dollars, but it wants our prayers and our daily thought and co-operation.

What items do you find on the credit side of your account? On which side is the balance, in your favor or against you?

The above earnest words were written by a modest layman and read in the church prayer-meeting in which he desired to do his part. His pastor was so much pleased with them that he requested the writer to send them to us for our readers.

Our Protestant emphasizing of *grace* and *faith*, disclaiming all dependence on *works* for our justification, may not improbably have led us to neglect too much the Scripture teachings and exhortations concerning the good works which are the fruit and only decisive evidence of faith.

The Epistle of James is good Scripture to study in connection with this; also Heb. 13: 16 and 2 Cor. 8: 1-24.

CONCERT OF PRAYER.

SYRIA.

MISSION IN SYRIA.

BEIRUT: Rev. Messrs. C. V. A. Van Dyck, D.D., M.D., H. H. Jessup, D.D., William W. Eddy, D.D., James S. Dennis, D.D., Samuel Jessup, and their wives; Mrs. Gerald F. Dale, Miss E. D. Everett, Miss Emilia Thomson and Miss Alice S. Barber.

ABRIH: Rev. Messrs. William Bird, Theodore S. Pond, O. J. Hardin, and their wives; Miss Emily G. Bird.

SIDON: Rev. William K. Eddy and wife, Rev. George A. Ford, Miss Rebecca M. and Miss Charlotte H. Brown.

TRIPOLI: Rev. Messrs. F. W. March and William S. Nelson, and Ira Harris, M.D., and their wives; Miss Harriet La Grange, Miss M. C. Holmes and Miss Mary T. Maxwell Ford.

ZAHLEH: Rev. Messrs. Frank E. Hoskins and W. Scott Watson, and their wives.

En route for Syria, Rev. and Mrs. William Jessup.

In this country: Rev. William M. Thomson, D.D., Rev. and Mrs. Samuel Jessup, Rev. and Mrs. T. S. Pond, Mrs. M. P. Ford, Mrs. E. P. Calhoun, Dr. and Mrs. Eddy and Mrs. F. W. March.

Faculty and Instructors of the Syrian Protestant College: Rev. D. Bliss, D.D., president; Rev. G. E. Post, M.A., M.D., D.D.S., Rev. John Wortabet, M.D., Rev. Harvey Porter, B.A., Samuel P. Glover, M.A., M.D., Robert H. West, M.A., Franklin C. Wells, M.D., Harris Graham, B.A., M.D., George L. Robinson, B.A., Frederick S. Hyde, B.A., Jabr M. Dhumit, B.A., Dean A. Walker, B.A., B.D., Louis S. Baddur, B.A., Alfred E. Day, B.A., Najib M. Salibi, B.A., Ayyub M. Kimeid, Amin F. Ma'lus, B.A., and Francis Sufair.

STATISTICS OF THE SYRIA MISSION.

I. EVANGELISTIC AND GENERAL MISSIONARY WORK.

	1876.	1885.	1886.	1887.	1888.	1889.
American Missionaries, { Men.....	13	14	14	13	13	15
{ Women.....	15	24	23	21	22	24
{ Ordoined pastors.....	3	3	4	4	4	4
Native Syrian { Lioen, preachers.....	13	85	32	29	37	35
Laborers, { School teachers.....	96	142	131	125	153	155
{ Other helpers.....	8	9	12	13	7	7
Stations.....	6	5	5	5	5	5
Out-stations.....	60	90	86	91	89	89
Churches.....	19	19	19	19	20	20
Church buildings.....	24	30	31	31	31	31
Added on profession during year.....	75	130	153	104	63	98
Male church members.....	364	703	765	695	828	873
Female church members.....	209	558	675	685	708	746
Regular preaching places.....	61	87	92	85	94	94
Average congregations.....	2,642	3,881	4,298	4,289	4,622	4,640
Sabbath-schools.....	40	73	68	66	81	88
Sabbath scholars.....	1,540	3,804	3,746	3,782	4,620	4,906
Syrian Protest. community (within the field of Am. Pres. Miss.).....	2,982	3,977	4,165	4,245	4,359	4,364
Contributions of native churches.....	\$1,252	\$6,451	\$6,980	\$8,114	\$7,355	\$7,767

II. EDUCATIONAL WORK.

	1876.	1885.	1886.	1887.	1888.	1889.
College (Syrian Protestant).....	1	1	1	1	1	1
Medical school.....	1	1	1	1	1	1
Pupils in college (including Medical Department).....	106	165	165	175	197	222
Theological seminary.....	1	1	1	1	1	1
Pupils in seminary.....	7	4	7	6	6	7
Boys' boarding-schools.....	1	2	3	3	2	2
Pupils in boarding-schools.....	42	72	151	129	110	116
Female seminaries.....	3	3	3	3	3	3
Pupils in seminaries.....	89	110	119	143	167	143
High schools.....	2	20	15	19	22	19
Pupils in high schools.....	209	443	379	477	483	465
Common schools.....	71	108	97	91	113	117
Boys in common schools.....	2,031	3,626	3,178	3,016	3,639	3,420
Girls in common schools.....	819	1,245	1,827	1,185	1,633	1,799
Total schools.....	80	136	121	125	141	143
Total pupils.....	3,509	5,665	5,344	5,391	6,299	6,172
Women in Bible classes.....		134	230	240	300	390

III. PRESS WORK: PRINTING AND DISTRIBUTION OF BIBLES, TRACTS, ETC.

	1876.	1885.	1886.	1887.	1888.	1889.
Bible House and Press Estab.:	1	1	1	1	1	1
Steam presses.....	3	3	4	4	4	4
Hand presses.....	2	6	6	6	6	6
Hydraulic press.....	1	1	1	1	1	1
Lithographic press.....	1	1	1	1	1	1
Type foundry, casting machines	1	2	2	3	3	3
Electrotype apparatus.....	1	1	1	1	1	1
Stereotype apparatus.....	1	1	1	1	1	1
Embossing presses.....	1	2	2	2	2	2
Hot rolling press.....			1	1	1	1
Press employes.....	44	44	50	45	48	45
Publications on press catalogue.....	207	268	336	346	380	404
Volumes printed during year.....	38,450	87,900	72,050	57,000	104,900	52,303
Pages printed during year.....	13,786,980	27,981,600	33,284,675	20,065,500	28,722,968	24,539,167
Of which pages of Scripture.....	4,277,500	17,378,600	19,381,750	11,117,000	18,045,000	12,633,915
Of which pages of tracts.....	232,000	1,045,500	1,702,500	1,671,100	1,536,100	2,303,515
Total pages from the beginning.....	159,810,300	311,742,044	345,028,716	365,112,219	393,385,187	413,404,354
*Scriptures distributed during the year.....	5,641	23,576	15,571	21,484	26,848	24,310
†Other books and tracts sold and distributed.....	25,721	36,752	63,311	223,649	76,198	299,090
Copies of publications of all kinds issued during year.....			372,710	284,450	322,550	321,854

IV. MEDICAL WORK AT ST. JOHN'S HOSPITAL.

The physicians of the Medical Department of the Syrian Protestant College have been appointed by the Order of St. John in Berlin as the medical attendants of the "Johanniter Hospital" in Beirut. This most interesting charity, supported by the above-mentioned order and served also by the Deaconesses of Kaiserswerth, has received during the past years:

	1876.	1885.	1886.	1887.	1888.	1889.
Indoor patients.....	537	595	465	440	491	446
Patients treated in polyclinic.....	9,162	6,009	7,128	7,628	8,390	9,470
Total of days of treatment.....	17,500	16,848	13,146	11,842	11,953	14,168

* These figures represent the copies of Scriptures sold and sent out from our mission press to private purchasers and to our own and other missions and to Bible Society agencies for further distribution.

† The distribution has been by the various missions among Arabic-speaking peoples, and the American and British Bible and Tract Societies.

PROGRESS OF THE GOSPEL IN TURKEY SHOWN BY THE OPPOSITION MADE TO IT.

Bodies passing through air or water meet with resistance proportionate to the speed with which they move. Slow motion excites feeble resistance, swift motion powerful. The same law applies to the progress of truth in the world. Slight progress challenges slight opposition; with success comes sharp contention. It is right, therefore, to gauge progress by the opposition it meets—that of the steamer by the waves that foam and break against its prow, that of the gospel by the anathemas, imprisonments, *auto-da-fés* and decrees of banishment which it provokes.

THE OTTOMAN GOVERNMENT IS REPEATING TOWARD PROTESTANTS THE ACTION OF HEATHEN ROME TOWARD THE EARLY CHRISTIANS.—As long as the Romans thought that only one sect of Jews was contending with another Jewish sect about "words and names and questions of their

superstitions, and of one Jesus who was dead, but whom some affirmed to be alive," they regarded the advent of the gospel into the world with profound indifference. True, they slew Christ and imprisoned Paul and banished John, but they did these things from fear of the Jews or to please them. But when they saw that their own religion was in danger, that the temples of the gods were deserted for the Christian assemblies, then indifference gave place to rage, and the whole enginery of persecution which Rome could command was set in motion against the followers of the new faith. So Turkish pachas and sultans for years gave Protestant missions hardly a thought, not caring which pack of Christian dogs bayed the loudest against the other, or fought the hardest, except when Greek patriarchs or Russian ambassadors induced with bribes or threats modern Pilates to crucify Jesus again in

the person of his followers and the successors of Felix once more to leave Paul bound.

But all this has changed. Islam has awaked to the consciousness that its existence is in danger, that toleration means destruction, that the Bible is crowding aside the Koran, that Protestant schools are imperilling the mosques, that the songs which the Moslem children learn about Jesus and repeat in their homes are disturbing the faith of "the true believers," and therefore we see the Turk shaking off the apathy of centuries and reaching for the sword of Khalid and Omar and Othman to defend the cause which it had once won, till it almost seems as if the spirit of the Inquisition had shifted its abode from the banks of the Tiber to the shores of the Bosphorus, and Torquemada lived again in the person of Abd-Il-Hamid.

One reason for this great awakening of Moslem zeal is *the conviction of the Turkish rulers that mosque and state stand or fall together*; that the crescent waxes and wanes at Constantinople as zeal glows and fades at Mecca; that every blow at the creed of the Koran shakes the throne of Othman. Hence the efforts of the rulers to fan the flame of fanaticism. The contest is not so much for "the faith" as for the empire. It is the old cry of Demetrius and the Ephesian mob repeated—"the temple of the great goddess Diana is despised"—which only means "the craft of the silversmiths of Ephesus is in danger."

The question has been asked *do not Moslem rulers favor the religion of Protestants above that of Greeks and Papists*, inasmuch as they have no crosses nor images in their churches, and they adore neither saints nor angels?

The answer is No! They oppose them more fiercely than other Christians, and this for four reasons. The *first* of these is, their rejection of image worship counts for nothing as long as *they share with the other Christians in "the crowning blasphemy" of calling Jesus "the Son of God."* *Secondly*. They alone endanger the creed of Islam. Greeks and Papists have lived for a thousand years side by side with Mohammedans and made

no conscientious converts, and can be trusted to be as harmless for a thousand years to come, so repugnant is their worship to true Moslems; but Protestants with their open Bible, and their schools and holy lives, and spiritual teaching, and the unseen power working with them, are to be dreaded, thwarted, silenced.

Thirdly. Protestant missionaries *give no bribes*; and *fourthly*, there is *no political power at their backs*. From the treasury of France come £12,000 yearly for the support of the papacy in Mount Lebanon alone, while the Jesuits, frowned upon by their government at home, are vigorously supported abroad by French ambassadors and navy. There seems to be no limit to the amount of treasure and influence which the Greek Church can command from Russia, to lead the reluctant Turks to favor her interests. American missionaries receive no aid in their religious work from any civil government, and ask for none. They ask from the United States government protection for their property and their lives and liberty to exercise their guaranteed rights. The United States consuls and ambassadors heartily seek to secure for them these rights. They obtain for them just such tolerance and protection as the Turk chooses to bestow and nothing more, no matter how clear the right and flagrant the wrong which needs redress, no matter how strong the letters from Washington and the appeals of the minister at Constantinople.

THE BEGINNINGS OF THE REVIVAL OF MOHAMMEDANISM IN THE NINETEENTH CENTURY WILL NOW BE TRACED, AND THEN ITS FURTHER DEVELOPMENTS.—This revival synchronizes with *the breaking out of the great mutiny in India in 1857*, when sparks from the flame that burned so fiercely in Moslem breasts there were borne across gulf and desert to fall upon the tinder in men's hearts on the eastern and southern shores of the Mediterranean. Indian pilgrims coming to Mecca met these pilgrims from other parts of the Mohammedan world and rehearsed to them how British officers had compelled Mohammedan soldiers to forswear their faith by biting off the ends of

cartridges smeared with the fat of swine, and what bloody revenge they themselves had taken, and how in turn their comrades had been blown to atoms from the mouths of British guns.

Mecca is the caldron into which is poured yearly the envy, hate and fanaticism collected in all lands from the hearts of the wildest devotees of the faith of the prophet, and left to seethe and foam and concentrate its power, and the venom thus accrued is sent by the returning pilgrims to circulate in the veins of the millions of votaries of that faith, to break out in scowls of hate and deeds of blood.

The next impetus to this fanaticism was given by the massacres in Syria in 1860, when human tigers in Damascus and Sidon and Mount Lebanon first tasted blood and then revelled in the horrid banquet. The Serbian and Bulgarian war in 1877 next added fuel to the flame of bigotry.

The uprising of Arabi Pacha against British rule in Egypt in 1881 fanned the flame, and the war which still rages unchecked in the Soudan, in whose beginning General Hicks and his nine thousand soldiers perished, and in which General Gordon afterwards lost his life, is a war for reinstating Moslem supremacy, which has the sympathy of every "true believer," and would have it even if the red banner with its crescent sign was borne as of old to the very gates of Vienna.

FURTHER DEVELOPMENTS OF THIS REVIVED FANATICISM ARE SEEN IN THE OPPOSITION WHICH THE TURKISH GOVERNMENT MAKES TO PROTESTANT MISSIONS.—(1) *In their efforts to hinder the circulation of the Bible.* Permission was not long ago refused to the missionaries at Constantinople to reprint the Turkish Bible, on the ground that the book was hostile to the Mohammedan religion. A copy of the Scriptures sent to the seraglio, that its obnoxious features might be pointed out, was returned with every verse erased in which Christ is called "the Son of God." The vigorous protest of the ambassador, made at the solicitation of the missionaries, against the Bible being treated as a proscribed book secured the permission requested, but with the proviso

that the book should not be offered for sale in the khans of the city. The government at first demanded that there should be printed on the title-page "for Christians only," but finally consented not to enforce this demand.

Bible colporteurs have been arrested in various parts of the empire, and only released after long imprisonment and energetic and repeated remonstrances from the British government, and after the promise had been exacted from the colporteur that he would not again offer Bibles for sale in Moslem towns. Even now boxes of Bibles, on which custom has been paid and which bear on their title-page the authorization of the government, are detained for months in custom-houses, while appeals for their delivery are made in vain.

(2) The same opposition has been made of late to *mission schools*. Formerly they received the high commendation of government officials; but now laws have been passed which some of the more candid of these officials acknowledge to have been made for the sole purpose of furnishing excuses for the suppression of these obnoxious agencies. The missionaries have complied scrupulously with these laws, though unreasonable and harassing, and yet numbers of the schools have been arbitrarily closed by orders from the Sublime Porte. Most of these have been reluctantly opened after consular and ministerial aid had been invoked and given; but some remain unopened until this day, notably those in the city of Hamath and the villages of Ain Kunyeh and Mejdell on Mt. Hermon, where no solicitation, for years presented, has availed to secure the removal of the government seal from the doors of American property, till the roof of the school has fallen in from enforced neglect and its walls are tottering. In some places the teachers have been threatened and banished. In others, where permission had been given to reopen the school, the teacher found himself unmolested truly, but scholarless, since every parent had been warned by the governor that fines and imprisonment awaited him if he sent his children. No such re-

strictions have been made to any but Protestant schools. Turkish officials not long since visited the mission, common and high schools, and showed great interest in the progress made by the scholars, particularly by the Mohammedan children, with the immediate result that the parents of those children received warning from those officials at once and absolutely to withdraw them from this dangerous contact. Turkish cups of coffee prove not unfrequently sweetened and fragrant poisons; not unlike them were the smiles and praises of these visitors.

(3) This opposition has been manifested again in the orders sent from the Porte to all governors to see to it that *no permission be given for the building or repair of a Christian church or school-house without a special firman from the sultan*. But no applications for such firmans to his majesty made by Protestants through native or foreign channels have received the slightest response. This is notably true in Sidon, where persistent efforts have been made to secure permission to build a church. That one at least of these petitions was received at headquarters was made clear by the sharp rebuke sent to the governor and council of Sidon because they had affixed their seals to a document stating that no objection existed to the use of the site chosen for this building. This law too is carried into effect only in the case of Protestants.

(4) The government has sought to curtail the operations of *the mission press*. Until within a couple of years the mission has conducted the printing-press without a license, and has published books and papers without censorship. This is now changed. A year ago they were notified that they must procure a license within a given time or their building would be closed. An almost endless routine was gone through, of chasing the papers through various courts and obtaining to them any number of seals, when the license was given under the signed bond of the manager that all American protection was renounced for "the press," and that no books or papers should be published without first being read and approved by the government censor. This censorship has been rig-

orously applied to all their books from the first to the latest issues. In most of these nothing has been found that is obnoxious, and they have been officially sanctioned. But their weekly paper, the *Neshra*, has received severest criticism, and paragraphs have not unfrequently been stricken out from its columns; and although they have printed no copy until sanctioned officially, yet peremptory orders came from Constantinople for its suppression and that also of its inoffensive companion, the *Child's Paper*. This embargo was raised about a month ago and permission to print the paper given to the mission on the following insulting conditions: "that they should publish in it no news whatever of current events, which happen within the empire or outside its borders, but they should confine themselves solely to the discussion of scientific, moral and religious questions," and their range in these topics was further limited by the proviso "that they should make no adverse criticism upon any of the religious beliefs of any of the sects of the empire." While the Protestant press is thus muzzled, Jesuits and Greeks are subject to no such restrictions, but may defame Protestants and rail at them at will.

English books, coming to the missionaries for their libraries, must pass under government inspection to make it certain that there is nothing in them against the Ottoman government or the religion of Mohammed. Some of these have been given back to their owners with some of the leaves torn out; of others, whole volumes have been confiscated. Last summer there was a pile of such condemned books in the seraglio in Beirut, which the government was about to burn, when the American consul added his influence to the exertions of the missionaries in their behalf, with the result that only six of them were burned, and thirty-two volumes were banished from the port of Beirut to the port of New York, where happily *auto-da-fés* of books and persons are unknown. "The Land and the Book" of Dr. Thomson and Livingstone's "Researches in Africa" were among the specially obnoxious publications. All missionary mag-

azines excite the suspicions of the authorities. Packages of such, sent through the post by the way of Constantinople, are supposed to find a watery grave in the Bosphorus, since they fail to reach waiting hands in Syria.

With these restrictions upon the various departments of effort of the missionaries, there has been *an enlarged encouragement to all operations for the upholding of Islam*. Common schools, high schools, even girls' schools, have been everywhere opened with Moslem teachers and liberally sustained by the sultan, while sultanas, pachas and wealthy Moslems vie with each other in presenting costly gifts for their sustaining. These government schools are mainly for the study of the Koran, and are hot-beds of fanaticism. New mosques rise all over the land. Holy sheikhs go from city to city and from hamlet to hamlet to arouse the ardor of "the faithful." Numerous places in the cities have been opened for evening assemblies, where circles of devotees gather around venerated leaders, and, in unison with the din of drums and cymbals, shout "Allah! Allah!" and rock their bodies backward and forward with frenzied fervor, till their shouts become a howl, the foam gathers around their mouths and trickles upon their breasts, their heads threaten to fly from their shoulders with the rapidity and force of their rockings, and finally utter exhaustion seals the ecstatic rapture of their devotions. These assemblies are the prayer-meetings of Islam. These sheikhs are the

Moodys of Moslem revivals. Inspired by their fervid appeals, turbaned apostles go forth into the heart of Africa to convert the heathen to the religion of Mohammed.

Corresponding to the Young Men's Christian Association in America is the society of the *Mokassid-Al-Kheireeyet of Turkey*, in which Islam has gathered the youth, vigor, intellect and bigotry of the land, enriched it with noble endowments, high position and controlling influence, and holds it in reserve as a bulwark of defence and an advance guard for assault.

Other illustrations of the theme proposed might be given, but these will suffice to substantiate the statement made of the existence in Turkey of an aroused, aggressive Mohammedanism, confronting an advancing Christianity. Between these forces a conflict is inevitable. Who of us need fear the issue? "They that be with us are more than they that be with them." On their side are numbers, civil power, savage instincts, flaming zeal and a knowledge that this is their death struggle. With us are the human conscience with its divine instincts, the impetus of the world's progress toward the light, unanswered prayers, the yet speaking blood of martyrs, and before all the promises of God.

Constantine, before his great battle with Maximin, saw in the eastern sky a symbol which assured him of victory. While this conflict impends, faith can see in the same sky that symbol—the cross—and read its old inscription, "In hoc signo vinces."

ANCIENT LANDMARKS.

IRA HARRIS, M.D., TRIPOLI.

As I sit on an old "nether millstone" that lies on the ground outside our little church in Minyareh, my thoughts are carried back to my first visit to this place, in May, 1884; and in the light of subsequent events who can say that missionary effort in northern Syria is a failure?

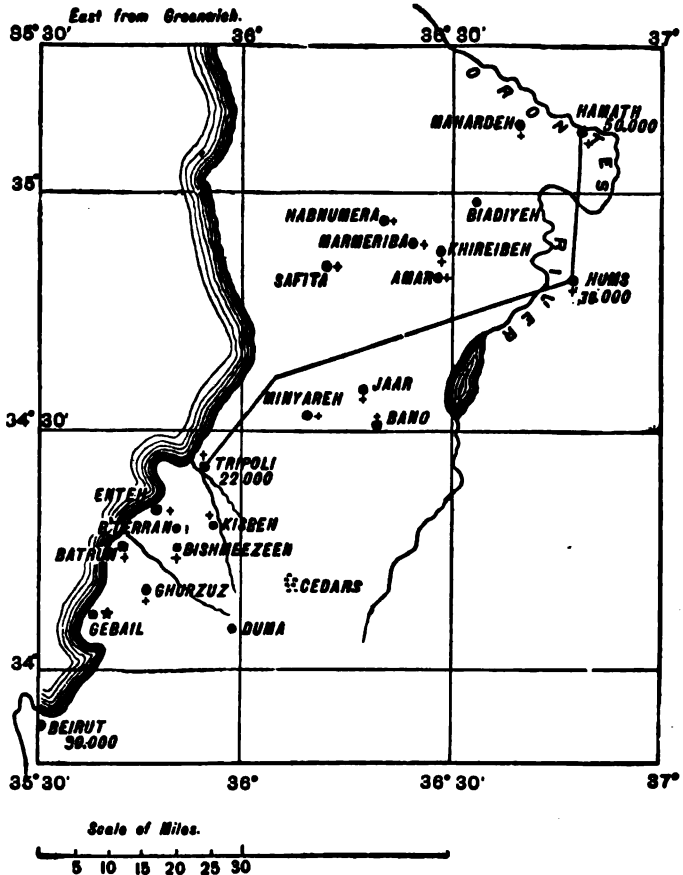
Minyareh is a small village of about two hundred houses, situated on a rising ground skirting one of the richest plains of Syria.

This plain extends to the north and west as far as the eye can reach, washed by the Mediterranean Sea. We can just see in the distance the city of Tartuse, and in the sea some distance from the shore, looking like a speck of polished silver, the island of Ruad, the home of those famous navigators the Arvites. To the south of the village a few hundred feet runs a deep picturesque valley called the "Vineyard of the Birds," through which runs

NOTE.—Gebail, near the southwest corner of the map, is the port from which cedars were shipped to Joppa (now Jaffa) for Solomon for his temple. The spot on the map on which the word *Cedars* is printed is where a cluster of the famed cedars still grow. The elevation is not indicated on this map, but it is high up in the mountains—about 7000 feet.

† This mark indicates the places at which our mission has schools, chapels or some mission agency and work.

The figures adjacent to some of the cities denote the numbers of people inhabiting them.



a torrent stream that leaps and falls over huge boulders and broken granite shafts, carved door-caps and bevelled stones. A short distance to the southwest is a hill about one hundred feet high; about its sides and base are heaps of small, roughly-hewn stone, intermingled with large and small black, blue and gray Egyptian granite columns.

On the summit of the hill is a level area of about fifty acres. In the centre of this space was situated one of the most ancient temples of the Phœnicians, about which were clustered the homes of its priests and people. This was the principal city of the Arkites, now called Arka. It was an important place in the time of Pliny and Ptolemy. Titus camped here on his way to the conquest of Jerusalem. Roman history tells us that a temple was built and dedicated to Alexander the Great. In this temple the emperor Alexander Severus was

born. Later, during the time of the Crusades, a grave dispute arose about a spear said to be the one with which the Roman soldier pierced the Saviour's side. Off toward Tripoli and its seaport, which can be distinctly seen, is the site of the Maccabæan city of Orthosia, long since disappeared, even to its foundations, which have been removed to build the modern city of Tripoli. On every hillside can be seen ruins of aqueducts, temples and great buildings; the remains of villages and cities can readily be mapped out, all indicating the wealth, numbers and importance of the ancient people of this part of Syria.

MINYAREH OUT-STATION.

It is among these picturesque and romantic surroundings our out-station, Minyareh, is situated. Its people are very simple and industrious, poor in this world's goods, Greek in re-

ligion and under the immediate eye of the bishop, whose residence is only an hour away.

In 1888 the station sent to this place a man, a church member from Baino, gifted with little learning, but full of that Christ-like grace and spirit that makes men of mark and action. He lived on the edge of the deep valley before mentioned. He opened a school, receiving four dollars per month, and at the time of my first visit, in 1884, he had only five little boys and girls in the school. All through the years of 1884 and 1885 he labored faithfully, teaching his scholars and visiting the people of the village, reading and explaining to them in his simple way Bible truths. On January 31, 1886, four were received into the church, the first fruits of the work. On February 1 sixty little girls and boys, pupils in the school, were examined, and we were astonished at their knowledge of the Bible and the Catechism. In the afternoon the missionary left for Baino, and soon after the government closed the school, presumably because of the bishop's influence and anger at the recent additions to our church.

Our teacher, relieved of teaching, began the work of an evangelist, moving to the village; then the work began in earnest. The sore trials of these people have been mentioned in letters and station reports.

During the years of 1886 and 1887 the meetings were held in the home of one of the first converts. In 1888 the brethren thought that they were in need of a church building, and as all the opposition from government and bishop had ceased, they set about the building in earnest. One member gave the land and a note for

2000 piastres to secure the station for a like sum advanced to pay for the putting up of the building.

The little church started in a new building with a church organization and membership of seventeen. Received in 1886 four, nine in 1887 and four in 1888. In the winter of 1888 we started a school, the preacher's brother being teacher, and from that day to the present it has been a very successful enterprise, in fact a nursery to the church. In 1889 eleven were received into the church; this year thus far three have been received and there are many inquirers. The average attendance at the meetings is nearly two hundred. The building is too small, and now Abdulla, the man who furnished the land and the note, who has just arrived from America, where he has been on a business tour, has offered to deed to us the entire property, and the members are going to try among themselves to raise the money to enlarge the church. The work has thus had a healthy, gradual growth, and I have not the least doubt that in the near future this whole village will be Protestant in feeling if not in name. Its influence for good on the people of neighboring villages has been very encouraging indeed. Whenever they visit the place they attend the meetings, which are held every night.

Our preacher has asked to spend the next two or three months going from village to village, preaching and teaching from the Bible. We have this request under consideration, and we may think best very soon to send him to open a new work in some other part of the field.

THE WORK OF AMERICAN MISSIONARIES IN SYRIA FOR THE LITERATURE OF THE ARABIC-SPEAKING RACES.

W. W. EDDY, D.D.

The western world is in debt to the Arabs for their service to the cause of literature. They gathered up, between the eighth and eleventh centuries, the treasures of learning from Persia, Greece and Rome, adding their own contributions, and transmitted to us the result.

Have we done aught toward repaying that debt? Does the American College in Beirut

give back to the Orient what Cordova gave to the Occident? Does the American Press in Syria return to the Arabs what the Abbasside caliphs and Al-Mamun so freely imparted?

The answer is Yes! and far more. The Arabs gave us the *Koran*, and they have challenged us to produce a book equal to it in the loftiness and purity of its Arabic; and they

have called upon us in view of its inimitable excellence to acknowledge its heavenly origin. We have given them the *Bible*, translated in the same purity of language by our missionaries Smith and Van Dyck, and we have commended it to them not only by the beauty of its diction, but by the matchless purity of its doctrines.

They have given us the "Arabian Nights" and other similar works of weird imagination, that led by their jin and genii we may wander delighted through dream and fairy land, and over enchanted isles. We have given them the works of "the immortal dreamer," that led by Bunyan's pilgrim they may journey through the "enchanted ground" and "Beulah land" to the gates of the celestial city.

They have given us the results of the world's research in the various sciences as attained eight centuries ago, up to the time when the Turks came and seized the heritage of the Arabs, blasting and blighting all they touched, as swarms of locusts obscure the sun and make of gardens deserts. We have given back to them the sacred deposit enriched by the store of knowledge gathered in the intervening years, in other climes, by more favored races.

This we have done through the *American Mission*. As the mission by its common schools, high schools, college and seminaries has raised up an army of readers and students, so through the Press at Beirut it has provided a literature adapted to the needs of all classes of scholars, from those studying *a b c* cards to the graduates of the scientific, medical and theological institutions. More specifically, the mission has wrought a great work for literature in the East—

(1) *By converting the book-Arabic of the past into the spoken language of the present*, without offence to good taste or loss of power. When the missionaries came to Syria the literary language was solely that which was current in the twelfth century, which the present Arabic-speaking races had left far behind them, and only the learned knew. To the common people the greater part of the contents of Arabic books was as unintelligible as if written in Hebrew. Arabic writings without Arabic dictionaries were sealed books to their understanding. Learning was thus confined to the few. It was as though the currency of a country was lim-

ited to diamonds, in which a poor man could therefore never hope to share. The attempt to make books in colloquial Arabic was scouted by the learned as little short of sacrilege. But as Cromwell commanded that the ponderous silver images of the apostles should be taken down from their niches in the cathedral and in another form should "go about doing good," like their originals, so the missionaries took down the Arabic language from its lofty pedestal, where it had only stood to be admired, and set it to serving the needs of the present generation by interpreting to them modern thought; and now book-Arabic and the best colloquial-Arabic are one. The first Psalm was rendered into Arabic verse in 1845 and adapted to be sung to Occidental music, the prelude to the rendering of all of our psalms and the best of our hymns into poetry, and of their being linked to sweetest music and given utterance through thousands of voices in church and school and home!

(2) *By translation and publication the missionaries have conveyed to Oriental minds the best thoughts of the best writers of the past and present*. They have brought again Chrysostom and the other Greek fathers of the first centuries that they might preach in their old homes. They have led Bunyan from Bedford jail to guide Christian pilgrims on Mount Lebanon and the plains of Judæa. By them the Westminster Assembly teaches daily thousands of children repeating the Arabic Shorter Catechism; and President Edwards, though his body rests in the grave in Princeton, unfolds to Syrian listeners the "History of Redemption."

Through them Spurgeon and Moody, though ignorant of Arabic and without Pentecostal helps, address delighted audiences on the eastern and southern shores of the Mediterranean, and the Sabbath-school lesson papers which our children read are studied in Arabic by children in Mesopotamia and Syria and Egypt.

Watts' songs are sung over the plains which once echoed to angels' voices, and far beyond them to other plains on other shores. Through them the best treatises on various sciences by European and American authors have been placed within the reach of Syrian students.

The missionaries have been privileged to be

the channels by which the Bible and Tract societies of England and America, those great fountains of blessing to the world, have poured their life-giving streams into Oriental deserts that they might become gardens of the Lord.

(3) *They have done this by contributing to Arabic literature original works of priceless value*, such as Dr. Eli Smith's work "on the Holy Spirit," Rev. Isaac Bird's "Thirteen Letters to the Churches of the East," Rev. S. H. Calhoun's "Helps to the Study of the Bible." Of living authors it would be invidious to mention one without mentioning all of those who have reared monuments of their learning and industry in the grammars, concordances, histories, geographies, astronomies, mathematical, chemical, botanical, medical and theological works which they have prepared, thus enriching Arabic literature, broadening and deepening the current of Oriental thought, extending the horizon of practical useful knowledge far beyond the utmost conception of the teachers in Justinian's school in Berytus, the modern Beirut, and far beyond what Arabic writers dreamed of in the palmiest days of their glory, when Haroun il Rashid and Al Mamun were caliphs. And moreover *they have encouraged native talent* by offering prizes for the best treatises by native authors on various subjects.

(4) *They have also served the cause of Arabic literature by creating a special literature in this tongue for children*. Previous to their coming there was no such literature. Bagdad, Bussora, Kufa, Cordova and Cairo, those great centres of Arabic learning, had sent forth no books or primers or songs except for adult readers. How would the Ulema of those cities in the centuries of the past have stood amazed if there could have been laid before them the "Pictorial Primer" of the Beirut press and the "Baby Days," with its reprint of the same pictures which had gladdened the eyes and hearts of children in America, and its *Illustrated Child's Paper*, and its book of "Songs for the Little Ones," with the tunes by which they are to be sung! Among all the fair and fragrant fruits of philosophy, history and poesy which for three centuries Arab authors culled from the gardens of the Muses to regale therewith the world, where can be found one cluster or even

bud hanging low enough for children's hands to grasp? Now as you turn to the catalogue of publications from the mission press, what scores of books do you find enrolled to please and instruct the young!

(5) *They have done this also by presenting knowledge in the most captivating form and in a way to meet all wants*. Dr. Eli Smith sought throughout all Syria the most perfect specimens of Arabic writing, and then went to Germany to secure the matrices by which types might be cast according to these models; and now the 1200 and more pieces which make up a font in Arabic challenge comparison with all other such workmanship for clearness and beauty. And when the translation of the Bible into Arabic was completed, Dr. Van Dyck spent more than a year in America that he might perfect the electrotype plates from which the various editions are printed. They have prepared thirty different editions of the Scriptures, so that the learned Moslem may read it "vowelled" in the same way as his Koran, and thus equally commending itself to his critical eye. Here is the "Reference Bible," by means of which devout students may compare Scripture with Scripture. Here are editions in large type for Egyptian readers, whose eyes are weakened by the ceaseless glare of the unveiled sun. Here is a pocket edition for travellers and for those who, to retain this treasure, must conceal it from all eyes. With this Testament in their possession, those who dare not even come like Nicodemus by night, to learn from Christian teachers of Christ, may safely listen at home to the story of the new birth and of the One "lifted up" for their redemption; and within the closely-guarded harem Fatima and Hodija may sit at Jesus' feet as did Mary in Bethany. And what they have done in behalf of the Bible they have done, as required, in behalf of other religious books and books of science, that they might meet the wants of all.

(6) *They have benefited science in the East, indirectly, by stimulating the zeal of other sects, Moslem and Christian, to promote the cause of learning*. Our Arabic Bible has incited the Jesuits to put forth a costly, beautiful translation of their own, fairly truthful in most respects to the original, and they mention in

its preface as the sole cause of their action "antagonism to the Protestants."

And if these Jesuits can justly point with pride to their scientific Arabic productions, Protestants can reflect with pleasure that except in imitation or in rivalry of them no such works had ever appeared. As our schools have called up other schools all over the land, so our press has initiated other presses, our books have caused the production of other books, all helpful in the end, since by discussion mind is awakened from its slumbers and started to go forth to investigate in the fields of truth.

The "Orthodox Greek Church" traces back its history to the days of the apostles, but in all the centuries of its continuance it cannot claim to have produced a Sabbath-school paper until the Greeks of Beirut published one recently, lest the pupils of Mar Nicola should stray into Protestant schools, beguiled by the charm of the papers there alone found.

And in estimating the importance of this literary work, consider first the number of books published as above described, exceeding 400 different works, the number of volumes of these books yearly printed outnumbering 50,000—the number of Arabic pages yearly printed reaching at least twenty-five millions.

Consider again the distance to which this modern Pharos sends its light, not only through the lands of the Sultan, but through all northern Africa and far down both its coasts, while China and India receive some beams of its shining for the enlightenment of the Arabic-speaking people within their borders.

Consider further what facilities exist for diffusing this literature. The followers of Mohammed constitute an eighth of the human race. It is obligatory upon them, whatever may be their nationality, to study the Koran in its original tongue—the Arabic. Thus is secured for books published in this sacred language of the Moslems a diffusion unique in its nature and far reaching in its influence. And if the press is acknowledged to be one of the ruling forces in America, where so many other sources of knowledge are found, what must its power be in lands where it exists almost alone, as if a single blazing orb shone in the heavens amid surrounding gloom?

Consider too how encouraging this work is in its relation to the permanence of modern missions. Had the apostles possessed such facilities for confirming their converts in the faith of the gospel as this press affords to the converts of the present day, mysticism and infidelity and superstition would not so soon have overrun and corrupted the churches, drawing down that judgment upon them by which for twelve centuries the ark of God has been, as in the days of Eli, in the hands of the Philistines.

Consider too what preparation, through this work, has been made for the great conflict sure to come between Mohammedanism and Christianity. Since the Crusades of the Middle Ages failed, the banner of the crescent has waved unchallenged over mosques, once Christian churches. "Judæa Capta," which the Romans wrote as descriptive of the Jewish nation, could rightly have been inscribed upon all that for 1200 years has been left to Christianity in the lands of her birth and early triumphs by Saracen and Turk. But there are signs that Syria's redemption draweth nigh. In vain does her oppressor tighten the cords and rivet anew the fetters of her captivity. For this modern crusade what an arsenal of tried weapons is found in the Bibles and religious books of the Beirut press! Here are the Columbiads and Armstrongs and Mitrailleuses of this spiritual warfare, which shall prevail where the swords of Richard and Raymond and Louis were powerless.

It only remains to point out to American Christians, to whom this work belongs, how great is the need that they sustain it with their prayers and their generous gifts, and to urge them to remember that, great as is this work, it is only one of the several departments of labor conducted by the Foreign Board in Syria, all of which need vigorous sustaining, all of which are crippled by the debt and the depleted treasury. In the battle for a revived Christianity in the East, for an uplifted cross, for disenthralled humanity and a glorified Christ, the providence of God is beckoning your army in the field onward to victory. In your hands are the tokens, in offerings withheld or bestowed, by which they may know whether the watchword of the Church which they must obey is "Halt!" or "Go forward!"

Rev. W. S. Nelson, writing from Tripoli September 28, tells of a recent meeting of the presbytery at Amar. It was opened with a sermon by Rev. F. W. March, the missionary; a native preacher was elected moderator and another clerk. All the eight churches except one were represented by a preacher and an elder from each. The missionaries were delighted with the cordiality with which the presbytery took hold of the idea of systematic giving and efforts to reach self-support and so a healthy independence of the mission. "All talk was in that line," says the missionary, "and I hope for much good fruit. . . . At Mahardeh their preacher has given the people a stirring talk, saying, 'We are not doing any more than when we had only ten members, and now there are forty. We cannot talk about being few and poor any more. We can raise all the money needed for our church here.'"

The same missionary, writing to the New York *Evangelist* (September 10) from Tripoli, said:

Last Sabbath I spent in a Moslem village in the mountains. It is about three thousand feet above sea level and only four hours from the

city. It lies in a beautiful fertile valley, shaded by huge walnut trees as well as fine apple and other fruit trees. The water comes from three large fountains, and rushes through the village in a rapid stream of ice-cold and perfectly clear water, which it is refreshing merely to see. Dr. Harris has been spending some weeks in the village, and, as a consequence, the people are very friendly, and the chief men of the place assure us that we shall have good houses if we wish to spend the summer there. Missionaries have summered there a few times, not often. The name of the village is Seir, and it will certainly be a great convenience to have a summer resort no farther away than that from our headquarters here in the city.

From present indications, the year will mark a greater advance in membership in this field than any previous year. The churches are working well, and there is little serious opposition to our work. Letters have appeared recently in the *Independent* from various fields, setting forth the varying needs of those fields. If we are called upon to state our most pressing needs, I do not think we should set either men or money at the top of the list, although we could use more of both agencies. The thing that presses upon us most constantly is the need of a deeper consecration among our preachers, and pouring out of the Holy Spirit upon them, that they may press forward with greater zeal for the Lord.

THE SPIRITUAL CONDITION OF THE WHOLE COUNTRY.

As the year's last month brings this topic into view once more, the first suggestion, as in former years, is that of the vast and varied character of the field the survey of which is thus called for. The immense area, the multiplying millions of people, the broad distance between sound morality and earnest, active religion on the one hand, and materialism, worldliness, unbelief, irreligion, on the other, the antagonisms between opposing interests and the strifes of alien tongues, array the map of this great land in such checkered and motley colors that any surveyor may well be baffled in an attempt to comprehend and characterize the whole. There is about the same difficulty in discerning and stating the country's spiritual condition that there is in telling of its physical geography. No general statement can

contain and express the varying aspects of the country's surface. The Rockies and the Alleghenies give a traveller the impression of a land as mountainous as Switzerland. Traversing the broad prairies of the West, one gets the idea of an almost boundless and uniform level. Just so, in moral aspects, portions of the land, in general at least, seem ruled by law and order and religion; while in others the social conditions seem marked by heights of hope and promise and depths of menace and danger, which render the moral mensuration of the whole an all but impossible task.

Whatever clue is to be found, then, to the spiritual state of the country must be derived from prominent and suggestive features here and there which are clearly discernible. We turn most willingly to those

which are comforting and encouraging. The first and most reassuring of these is the vast and noble body of Christian people who compose the Church of Christ throughout the land. Besides our own Presbyterian Church, with its thousands of ministers and hundreds of thousands of communicants and multitudes of helpful and sympathetic adherents, the other evangelical bodies, some much larger than ours, make up a vast and splendid host of men and women and children inspired and impelled, more or less, by Christian principles and ambitions, and standing loyally for all things that are true and lovely and of good report. When we reflect how much intelligence and wealth and power are providentially lodged and stored in these Christian millions—how they hold the reins of influence, and take the lead in the community in a thousand helpful and telling ways—the depression and discouragement which often beset us are lightened and cheered, and the conviction comes to us that the promise will surely be fulfilled that no weapon that is forged against the Church of God shall prosper in the end—that such a grand array of his faithful servants shall by his mighty help hold the land in his interest as an impregnable fortress against all the forces of evil, and carry on the campaign for truth and righteousness to final and glorious victory.

And still further encouragement in this direction may be found in the widespread and thorough organization of this great host of God's people for all sorts of Christian well-doing. The Church of Christ in this land is essentially and notably an aggressive body. Its dominant instinct is that of extension and conquest; and amid many and great varieties of polity, all Christian fellowships among us are planned and organized for activity and growth. Our own Presbyterian Church holds that the very end and aim of its being can be most surely accomplished by a persistent self-extension; and its multiform yet compact array of boards is admirably adapted to push the work in all directions.

Further, large successes have been achieved. Great things have already been accomplished, and stand as the demonstration of the power of Christian forces. The mission schools and churches of Utah are recognized as the main cause of the wonderful revolution which is sapping the power of Mormonism. The schools at Asheville, N. C., and elsewhere in that region, are showing the way to the full and final uplifting and Christian training of the millions of mountain whites. All along our 170,000 miles of railroad churches and schools are slowly but steadily attracting the people and purifying society. Conversions in New Mexico, and native Christians in Alaska, and wonderful increase of the Church in Washington and Oregon and southern California, and constantly-growing work, in spite of insufficient means, among the vast foreign masses in such states as Minnesota and Wisconsin, and new zeal and growth almost everywhere in city missions, doubtless the hardest part of the problem of home evangelization—these are but a few stray samples of numberless indications of large and solid results already accomplished.

The debt which now so greatly burdens the Board is no proof of diminishing interest on the part of the people in the work itself. It is a suggestive fact that the deficiency is not mainly due to a falling off in gifts from congregations. The largest item of loss is in legacies. But there are already signs that the people are appreciating the situation and ready to meet it. Ready and increasing responses to the Board's appeals are coming every day. There is an ever-growing interest among the young—the surest guarantee for the future—which is no doubt largely due to the influence and training of the noble women of the Church, whose own works and gifts have attained such grand dimensions.

The spiritual condition of the land, with all its drawbacks, cannot but be deemed hopeful and encouraging, in view of such signs of comfort and promise as those thus briefly indicated.

MINISTERIAL RELIEF.

THE APPROPRIATIONS FROM THE BOARD OF RELIEF NOT A CHARITY.

The following extract is from a letter written to the secretary last April by an honored pastor of our Church, who is pleading the "case" of a sick minister, well known to him. I quote from the letter to show this pastor's high appreciation of the character and ability of his friend, before bringing to the notice of the readers of *THE CHURCH AT HOME AND ABROAD* a feature of the case which should have for them a peculiar interest and significance. He says:

... He is in the prime of life. Scholarly, practical and active, he indeed gave great promise of usefulness in the Church. As well in his first pastorate as more especially in his second, he was eminently useful and beloved by his church and by his brethren. Suddenly—by taking cold I suppose—he lost his voice, and then ulceration of the throat set in. For more than a year the congregation waited for a change in the health of the pastor, who was able to attend to his administrative duties but could not preach. His brethren gave him all possible assistance. Then he felt it to be his duty to resign. What he had saved from his small salary (for the congregation, though quite large, consists mainly of poor people) he had spent. He was advised to go to a more congenial climate, which he did, hoping to be able, by work of some kind, to support himself and family. Before leaving I advised him to confer with the relief committee of his presbytery about aid. I knew he could not get along without it. But he refused to ask for help from the Church, thinking that he soon would regain his voice and strength and then return to the calling of his life. He tried to support himself and family in — by any kind of work he could find.

After further reference to the need of this "young, beloved and promising pastor, so suddenly taken from the work to which he had given his life—wounded with a probable fatal sickness, in the depth of poverty

but not of distress, for he believes the Lord will provide"—the writer adds:

Do what you can for him and his loving family. He is worthy of any assistance he may receive—I will vouch for that; and as to need, surely it is not necessary to say any more about that.

The application of the presbytery on behalf of this afflicted brother soon afterwards reached the Board, asking an appropriation for him of \$250 for the year. It is scarcely necessary to add that this amount was promptly voted.

But the chairman of the presbyterial relief committee sent to us with this application a letter received by him from this "disabled minister," which should be read in connection with the pastor's statement above, viz., though unable to preach, he "had tried to support himself and his family by any kind of work he could find." It is well to bear this in mind, for the General Assembly has directed the Board to make no appropriation to ministers "simply because they are poor," but only when "they are disabled by disease or the infirmities of age, so as to be unable to sustain themselves by some suitable employment." He writes:

My health seems to be at a standstill, or improving so slowly that it cannot be noticed. While at — I found no opportunity of earning anything. I have tried, both in — and here, to get suitable employment without success. I did manage to get a little hard labor to perform, namely, helping a plumber for one week, cleaning gutters for the city and sawing wood for two weeks. This is all the work I have been able to find, and it was very hard for my unused limbs. I may be able to get another week's work of this kind before the season is over; still I am not certain about it. The wages amount to one dollar a day usually. . . . The future still looks uncertain. We will however not despair. God has led us hitherto, and we will trust him again and again.

You will doubtless read much between these lines. Few will regard the work he

sought, and was glad to get, a "suitable employment" for this scholarly minister, broken in health. But there is not a word in all the letter to show that he himself regarded the kind of work he had done as involving any shame or dishonor to him, for it was the only work he was "able to find." Nor was it a dishonor to him! though who of us can read his touching words, "*It was very hard for my unused limbs,*" without a pang that such a sight was ever seen by angels or men?—a godly, scholarly minister of our Church, enfeebled by long and painful illness, sweeping the streets of a city and sawing wood to earn a dollar a day for his support!

But this is not the "special feature" I had in mind in bringing this case before the readers of THE CHURCH AT HOME AND ABROAD. For this purpose I must quote from two letters recently received from this honored and beloved brother—the first written September 29, one sentence of which I take the liberty of italicizing:

. . . My health is not fully restored and may never be, but I am sufficiently restored to health to preach without injury on clear days. I began preaching here about the first of April for a trial season of three months, for which I was commissioned by the Home Board. I simply continued preaching by consent of the people, but shall receive no aid for July and August. The church has paid me \$35 per month. Having lost everything when I first applied to your Board for aid, and having had no employment of any kind since, except one month at hard labor, *it has been impossible for me to return any of the money received for the first part of this year.*

There is probably no Fund to which God's people contribute more gladly than that which is intended to meet the needs of the *old* minister, worn out in the service of the Church. It needs no argument to show that, although his days of usefulness in the active ministry are over, he must be kept with filial love and tenderness from want in his helpless old age. But here is the case of a "young, beloved, promising, scholarly pastor," disabled for a period and then restored to usefulness in the ministry! There have been many such upon our roll. Do

not such facts deepen your appreciation of the great and sacred work which the Church has entrusted to this Board? I do not enlarge upon this, though I am quite sure it will quicken your generous impulse to contribute liberally to its treasury.

But please read again the sentence in italics. This faithful and devoted minister, who, with restored health, now resumes his work, regrets his inability to pay back any part of the money received from the Board "for the *first part* of the year," when laid aside by sickness from his sacred calling, and unable to find for his support even the severe manual labor he so anxiously sought. You may ask what he did with his second remittance, which covered the latter part of the year, when he was earning \$35 a month in the self-denying work of a missionary. His letter, penned out of a glad and grateful heart, because "he was able to do some work in the vineyard," will tell you. The very first sentence is this: "*Enclosed you will find the check unused.*" He had found in the work he loved so well "suitable employment" for the support of himself and his little family, though he received but little over a dollar a day. He recognizes the fact that the Board of Relief is not a board of "Sustentation," to supplement the salaries of those employed in their sacred calling, however inadequate these salaries may be for their support. He therefore returns "unused" the last remittance from the Board, a check of \$125—adding, "I am just getting a start again, you see, for which I am very thankful, and I hope the Lord may spare me now from becoming a burden to the Board of Relief until old age."

But the second letter, which came soon afterwards, shows that the regret he expressed, at not being able to refund any part of his *first* appropriation, was not a mere passing sentiment. Still "grateful for the aid received" when he was enfeebled by sickness and was in such need and could get no work, he sends to our treasury the first check received for his services from the Board of Home Missions! Let me quote a part of this letter:

. . . This check [from the Home Mission

Board] came this morning, and I send it to you endorsed, in payment for a debt of love extended to me in a time of great need. If there were a small portion of it that could be exempted from this total and yet give me an honorable settlement, I should be ever so glad, as you may understand from particulars stated in my previous letter.

Wishing you God's blessing in your noble work, and wishing the beneficiaries of your Board as speedy a recovery from inability to labor as I have experienced, I remain, etc.

It may be well to say just here that very often those who are upon our roll send, out of glad and grateful hearts, gifts to our treasury. They are necessarily small amounts; but it is very certain that if all of God's people were to contribute to this Board in anything like the same proportion to their means as these sick and worn-out servants of the Church contribute in proportion to theirs, our treasury would overflow. And these gifts, sent with such self-denial and with such fervent prayers, are very precious to us. So are the letters that accompany them. Since I commenced writing this article there has been laid upon my table a letter, which, acknowledging the receipt of a remittance from the Board voted at the last meeting, says:

DEAR BROTHER CATTELL:—Our hearts overflow with gratitude to God for the blessings the check will afford us. When the collection for the Board of Ministerial Relief was taken up, we did not have any money and could not contribute anything. Therefore you will please find enclosed, with our receipt for the check, two dollars, which is our contribution to the Board of Ministerial Relief. May the blessing of God rest upon you and all his chosen instrumentalities for his own glory and the happiness of his people.

But this check "from the Home Mission Board," endorsed by the missionary to our order, was sent to us "in payment of a debt." This brother seeks for an "honorable settlement" of his supposed obligation to the Board of Relief by sending to our treasury his first earnings. My heart sank within me as I read his letter, for it revealed too plainly—though without a word of direct reference to it—the pain which it had cost even his grateful heart to receive this ap-

propriation from the Board of Relief, and which now prompted him to take his first earnings to pay it back.

It is this "feature" of the case I desire to press upon the thoughtful attention of God's people.

Possibly some minister or elder who reads these lines may have heard what I said at the last General Assembly about the "charity" idea so generally associated with this Board. It confuses the mind of the Church as to the grounds and the extent of its obligation to the ministry, and needlessly adds to the sorrow of these honored though dependent servants of the Church by placing them in the humiliating position of recipients of public charity. He may also remember the letters I read, showing the extreme sensitiveness on the part of many pastors in receiving aid from the Board—one of them, a devoted missionary for many years, while gratefully acknowledging the receipt of his first remittance, adding nevertheless that if it were ever in his power he would return every penny of it to our treasury. And I asked then, as I ask now, "Why should this honored servant of the Church want to return this money to the Board of Relief any more than to return to the Home Board the salary he received when he was a missionary?" Do you not know the answer?

And I begged the Assembly not to judge these honored servants of the Church harshly for this sensitiveness. Some of them are perhaps too sensitive, even morbid. But let us not forget that they are all educated, refined, cultured people, who have known happier days. Can you not understand and even honor the delicate sensibility which makes these sick and worn-out servants of the Church shrink from receiving, even in their helpless poverty, an appropriation from this Board, which, though justly their due, is so mistakenly regarded as *public charity*?

Yes, it sent a pang to my heart as I looked upon that check, endorsed over to this Board by a devoted missionary just able to resume work. It was not even like those contributions sent in aid of our work which we well knew were made through

great self-denial. It was, as he says, "in payment for a debt of love extended to me in a time of great need." Was not the act of the Board but paying (and in part only) a just debt which the Church owed to its faithful servant when laid aside from his sacred work in sickness and in great need? What sort of "honorable settlement" with this beloved servant of the Church would it be called if the Board should take this money "in payment for a debt," when the only indebtedness was that of the Church to him, and which it had not fully paid?

Neither the treasurer nor myself could bear to place this check in our treasury. It is true we need money. It is equally true we have no right to refuse any contributions in aid of our work. Nevertheless we held the check until the Board met—which was in a few days. Not that I had the least doubt of what their views would be, but I wanted to say, as I did say, in my reply to this dear and honored brother, that while no member of the Board would presume to dictate what he should do with his money, we all wanted to exonerate our own conscience by protesting that he should

not feel under any obligation of an "honorable settlement" with the Board; that every penny of what he received from the Board, in his time of sickness and great need, was due to him from the Church, just as truly as any salary could be due to a pastor or missionary while rendering for it an equivalent in active service.

And so, with the approval of the Board, I returned to him the check—not "a small portion of it," but the whole of it. Did we not do right?

And may I not, in connection with this incident, once more urge upon God's people a duty they have with reference to the work of this Board, not less important than their liberal contributions to its treasury? Can you not do something to disassociate this "charity" idea from its appropriations? Shall the Church always add a new sorrow as it hastens to the "relief" of its honored but dependent servants? May God hasten the day when it shall not enter the thoughts of our suffering brethren that they have an "honorable settlement" to make with this Board for any appropriation to them from its treasury!

FREEDMEN.

"THE MODERN MIRACLE" AND DECEMBER COLLECTIONS.

REV. J. T. GIBSON.

In a recent number of the *Christian Educator* we find a most interesting and instructive article entitled "The Modern Miracle." If any phenomenon of our time could justly receive this designation, it would be the present condition of the Negro in this country compared with his condition thirty years ago. The contrast certainly shows most wonderful progress in every way. If any one feels despondent when he thinks of the great work still to be accomplished, let him read this article and take courage. The slaves

that were set free twenty-six years ago were penniless; now they have \$151,000,000 worth of property. Twenty-six years ago not one in twenty could read or write; now nearly one half of those who are above ten years of age can read and write. These facts are only hints concerning the marvelous change. How has this change been brought about? In answer, we say very largely by the efforts of the Christian men and women who have gone south to preach and teach. The work has been begun and carried on in this way. It has been enlarging each year, and is now one of the greatest works of the Christian Church in this land. Our own Church has had her share and

place in the work in the past, and has her share of responsibility for the present and the future. So far as it has been a miracle in the past, it has been a miracle of grace in the hearts of those who labored and those who supported the laborers; and so it is likely to be in the future. We can take courage as we look at the past, but we cannot afford to rest on our oars. The current is still against us, and the work was never more important than it is now.

Our General Assembly has recommended our churches to make their contributions to the Board of Missions for Freedmen in the month of December. The Board of Missions for Freedmen has sent supplies of circulars, explaining the work and its needs, to every pastor and to the session of every vacant church in all the home presbyteries. Shall we not expect these circulars to be distributed in the pews or otherwise? Shall we not expect special attention to be called to them, and that every one who desires to contribute in any church shall have an opportunity to do so? In so far as they present facts for the Sabbath-school, the Christian Endeavor societies and women's societies, may we not expect that these circulars will be read in the Sabbath-schools and in these societies? We feel confident that there is not a church in any of our home presbyteries that will not give something if the matter is fairly presented; and yet there were more than two thousand churches that gave nothing last year.

To erect the building at Burkville, to enlarge Scotia, to complete the furnishing of Haines building at Augusta, Ga., to erect the building at Monticello, Ark., to make the necessary improvements at Oak Hill, Ind. Ter., at Pine Bluff, Ark., at Brainerd, S. C., at Aiken, S. C., and at Biddle, N. C.; to complete the work already undertaken, and to meet the current expenses of the year, will require at least \$250,000. Can we not have it this year? If the facts contained in the circulars sent out are really brought home to those for whom they are intended, we have no fears. Shall not this be done? [Shall it not be done promptly, heartily, abundantly?—ED.]

A NEGRO'S VIEW OF THE DUTY OF NEGROES.

One of the most hopeful signs of the times for the Negroes is the sober Christian wisdom with which their most eminent preachers and writers speak to them. A fine example of this comes to us in the *New South*, a paper published at Beaufort, S. C. We are informed that "its editor, Mr. S. J. Bampffield, is a graduate of Lincoln, a lawyer by profession, and now and for some years past clerk of the county court, and an elder in our colored church in Beaufort, as is the assistant editor, Mr. Anderson, who is a teacher in our school in that place."

A recent number of this paper contains a sermon by Rev. William F. Brooks, also educated at Lincoln University, and now in charge of the Presbyterian church and school at Beaufort. As an exposition and enforcement of the text "Be not overcome of evil, but overcome evil with good" (Rom. 12: 21), it is worthy of thoughtful reading by any Christian, and its special application of that divine teaching to the people to whom it was addressed is admirable. We give the following extracts:

We often bemoan the evils we suffer in this our native land, but let us ask ourselves the question, What can we do as Christians to help in the solution of the so-called race problem? The text suggests a line of action which, if followed out, cannot fail of good results. And we are bound to follow it; for it is the command of the Captain of our salvation through his faithful soldier St. Paul. There is evil without us and evil within us that must be overcome. Let us (1) consider what it would mean to us to be overcome of this evil. It would be to sink down hopelessly and abjectly amid our adverse circumstances, and, giving up all aspirations for improvement, let down the bars of our souls to the hosts of sin that are always standing ready to rush in and pollute and destroy men and women. It would be to yield to the demon of revenge and let the

canker eat into our souls until it had rendered us cruel and relentless and surely devoted to extermination. Again, to be overcome of this evil would be to give up our confidence in man and in the love and care of divine Providence, and become cynics and skeptics, and so lost to all hope of the kingdom of righteousness here and hereafter. . . . I knew one of our people who got into that condition because he could not understand how God could permit slavery to exist so long, and his life and death were extremely wretched. May the dear Lord keep us from being overcome of this evil, and grant us the wisdom and strength and patience to overcome it with good!

(2) Consider *how* we shall overcome this evil with good. There are two ways of doing this: one is by doing good to all men, even to those we believe to be our enemies, and the other is by doing good to ourselves. Doing good to an enemy is the Bible way of overcoming evil in him. It is a most practical way; for if you can make your enemy your friend, you are as effectually rid of him as if you had taken his life, and you leave none to avenge his death. Destroying enemies often multiplies foes, while doing good to them decreases their numbers and gains friends. Therefore, "If thine enemy hunger, feed him; if he thirst, give him drink." "Recompense to no man evil for evil," and in due time the Lord will convert him into your friend. "But," says some one, "I fear I'll never live to see that day." What if you don't? Obey God's voice anyhow and you'll help on the cause, and when your last summons comes you will hear it without fear and trembling, and will go with alacrity in obedience to him whom you have been accustomed to heed. . . .

Doing good to ourselves in order to overcome our enemy's objections to us, or, in other words, so improving ourselves as to render his objections groundless, may not be clearly contemplated by the text as a means of overcoming evil, but it is certainly one of the ways, and an indispensable one too, by which we are to overcome the evil from which we suffer in this land. There is plenty of room for improvement among

us—and among what people is there not? But let us waste no more time in ascertaining other people's shortcomings in order to gauge the extent of our needed improvement—we've done an abundance of that in the past—let us plan our improvement by gospel measure and plumb it by the gospel line. Let us get about it too, and keep at it while God gives us breath; for

"Art is long and time is fleeting,
And our hearts, though stout and brave,
Still, like muffled drums, are beating
Funeral marches to the grave."

Let us do all we can to dispel ignorance, that fruitful source of superstition and suspicion and gullibility and conceit and violence and almost every species of folly. Let us cultivate thrift everywhere—in our churches, homes, children; have them all shining as clean and bright and beautiful as the greatest economy of our money, time and labor will make them. The removal of ignorance and thriftlessness will remove a large amount of prejudice. Let us put away those old relics of slavery, disrespect of each other and abuse of our successful men and women. Disrespect implies want of belief in our ability to do as well as other people, and abuse implies ignorance, jealousy or a conviction that it is a presumptuous sin for a colored person to attempt to rise above the lowest level in life. Let us frown down the rule-or-ruin policy. It has been the curse of our associations, our schools and our churches. Let us say "hands off" to the individual or clique that would injure the sacred interests of our children or our churches simply because they do not happen to control them. Let us not only say this to others, but let every true Christian say it to himself when he finds jealousy or self-esteem taking such full possession of his soul.

Above all, let us add to our professional and emotional religion more good, practical, every-day religion; let us, by the help of God, strive so to teach it, by precept and example, that no one can feel at ease in our churches who disregards his obligation to his landlord or grocer, disrespects the sanctity of his neighbor's home, malignantly or

maliciously injures his neighbor's good name, or tries in any way, by word or act, to reconcile ungodly living to a Christian profession. Being behind in the race of life, we must run faster than others, or we shall never overtake them.

"Let the dead past bury its dead!
Act, act in the living present,
Heart within and God o'erhead!"

The day has long since dawned. God's wonderful providences and deliverances thus far encourage us to press forward. He has set us free. He has been raising up friends for us just as we needed them. He gave us Wendell Phillips, Charles Sumner, Horace Greeley, Abraham Lincoln, John T. Slater, Dr. Haygood, Daniel Hand, and a host of confident, earnest, patient, quiet, thinking, working, praying saints, who are mighty with God. His "Do unto others as ye would be done by" is spreading with wonderful power and rapidity. Our future is coming more and more into our own hands. The ropes are being lowered to lift us out of the pit, but we must lay hold of them or we can never rise. The paths are being opened to higher plains, but we must climb them. We were once like a small boy thrown into a ditch by a number of larger boys, who every time he tried to get out pushed him back. But there is a growing giant in the land—righteous Public Opinion—and his voice is now heard from Maine to California, calling, "Stand back and give the boy a chance!" The echoes of that call are passed on from the Sierras to the Rockies, from the Rockies to the southern Alleghenies, and, then taken up by the leaves of palmettos and orange groves and mighty forests of the South, are whispering in crowded town and on lonely plantation, "Give the boy a chance! a chance! a chance!" Are we going to embrace the chance? If we are, we must be overcoming the evil by working up the good that is in ourselves; for a people's destiny must be finally wrought out by their own hands.

In the dark times, so long ago, when the Negroes needed courageous advocates in the

national Congress, and had them, Hon. N. P. Banks made a noble speech, in which he told this story of his boyhood in Massachusetts. Among his playmates there was one Negro boy. On a winter's day, when they were skating, the ice broke under the feet of the Negro and he was struggling in the icy water. The white boys brought a plank and sliding it along the ice pushed one end of it within his reach, while they held down the other end with their own weight. But the water wetting the end of the plank immediately froze, giving it an icy surface upon which the poor boy's hands could not fasten their grasp. As he slipped from it into the water, he pathetically cried, "Please give dis nigger de wooden end ob de plank." The eloquent champion of the oppressed declared that the national government should put forth its power to give the Negro *the wooden end of the plank*. His eloquent voice and his gallant service in the field did his manly part toward that result. The Negro got the wooden end of the plank and was hoisted out of the pond.

A timely and worthy response to that early plea is this from an educated and discerning Negro. *Give the boy a chance! Are we going to embrace the chance?* The boy must answer for himself. A sympathetic generation hearkens for his answer.

THE RELIGION OF THE NEGROES.

REV. CHARLES H. HALL, D.D.

From a report of an address by Dr. Hall at the late Mohonk Conference, which we find in the *Spirit of Missions*, we take the following extracts:

It is customary with the clergymen and I presume with the laity of this section to represent the religion of the colored people as largely made up of sentiment and gush and emotion. . . . In the newspapers the Negro is often caricatured, as he is in the abominable travesties of the Negro minstrels—and a Negro never sings in the style of your minstrels. I can speak

from constant living with them, having been the pastor of one of the congregations of the Sea Islands, where I was a slaveholder, one with the people then, and was compelled to see them in all conditions of life. I was their judge and executive officer. . . . The Negro has a large share of human nature in him; he is very little different as a Christian or as a sinner from white men. His religion is not merely an emotional religion. He does love to sing, and he sings well. He does love religious emotion. I could spend the night telling stories of him. The tie that binds you to him is something underneath that color, of which Judge Tourgée spoke—oneness at last of nature. You will never get near him to lift him up till you recognize, humbly accept, that fact and act on it.

. . . The religion of the Negro, like the real religion of any man, is at last what the man is himself as God sees him,—what he shows in common life by his actions. It would be perfectly easy to show that he has gone beyond us in many of the things that are highest and sweetest and purest: in courage, patience, self-denial and humble duty. I remember seeing a woman suddenly falling who was in delicate health. There was a single half-second to decide. In that time her maid-servant threw herself under her mistress and met the fall. I remember seeing a planter's valet, his constant attendant, who nursed him in his last sickness until he became so exhausted that I found him asleep three times standing up. I tried to lay him down that he might rest, but it was impossible. He showed perfect devotion to his master.

In their religious services there is a certain amount of demonstration that you and I do not care for; but take them Sunday by Sunday and year by year, we cannot find fault with them. If there is anything in me that has done good to the white man in Washington and Brooklyn, I learned it in preaching to the Negroes. I stood before them to interpret to them the

words and thoughts of Christ. I felt the tremendous responsibility of preaching to those people. . . . They had their weak points, as you and I have. I have never seen a perfect man—not one man to whom I could say, You are so entirely lovely, so altogether exactly what God wanted you to be, that you may go to the temple and say, "God, I thank thee that I am not as other men are"; but I do say that I hope to find as many of the colored people that I have had to do with in heaven as whites: certainly in proportion to their entire numbers.

There were sixty plantations on these islands, and my share was from six hundred to eight hundred people. No man could carry on such a parish except by captains, therefore I had about forty deacons (we called them witnesses). There was one Negro man as black as the ace of spades, or, as a Negro man of Boston said of himself, "as black as the left wing of midnight," and homely to match. He wore a bandanna handkerchief on his head. He was a carpenter to the four hundred men on the plantation. I do not know that I ever heard that man say a foolish thing. I have known him to bring me case after case of sorrow and trouble, and I could always rely on the charcoal sketch he drew of the case.

Preaching to the colored people on a Sunday, this man's (Father Frank's) eyes were always open. He would see some man breathe hard, or some woman begin to have the tears run down. He would follow the person up assiduously. Here is a case of emotion and human nature as well. On some spring morning, when a woman had more emotion than her lungs and heart could endure in the preaching, it was natural that she should give way to it, and, springing up, go down on the benches behind her, without the slightest care of the benches. When this old man would see that, he would take his old horse and follow that case up. Before morning he would be on his knees beside her. I wish you Christians would do the same sort of work.

EDUCATION.

VISIT TO THE SYNODS.

was the secretary's privilege to be able to visit six synods this fall, viz., those of South Dakota, Minnesota, Wisconsin, Iowa,

Illinois and Missouri. At each and all he was cordially welcomed, and abundant opportunity was given him "to say his say out;" for all which and for the kind re-

sponses obtained he returns sincere thanks. It remains to be seen what good was accomplished. He spoke for substance as follows:

First of all, let me call attention to a fundamental fact, which, though theoretically acknowledged by most persons, is practically ignored by too many. It is that the Presbyterian Church is an organic whole, all its parts fitly joined together by a common creed and a common polity and by formally constituted authorities, ranging from the lowest and local order up to the highest and all-embracing one, and withal is pervaded by the same life. We are emphatically one body—not, like the Congregationalists and Baptists and some other denominations, an aggregate of independent bodies, but one. This implies that we live and move and work in unison, actuated by the same spirit, governed by the same law and concurrent in the same general enterprises; also that we grow by that which every joint supplieth, according to the effectual working in its measure of every part; and that each constituent member is interested not only in and for itself, but also in whatever concerns the general welfare, while it in turn is cared for and nourished by the whole and partakes of its increase. The very idea of an organization is that each is for all and all are for each. If one member suffers, all suffer with it; if one member rejoices, all rejoice with it.

This community of life is something which it behooves us as Presbyterians to realize and act upon if we would advance solid and strong to the accomplishment of the great work which our Master has given us to do. One can hardly be called a good Presbyterian who in matters of administration sets up an independency and says, "I mean to do as I choose, regardless of what has been devised and enjoined by the constituted authorities as essential to the general welfare," however he may differ in opinion as to the wisdom of the measures devised. Such conduct is disintegrating. It precludes successful co-operation. It disappoints the calculations of those entrusted with the execution of the Church's work, and runs the boards into debt. The enterprises undertaken where it prevails are a building on sand.

The bearing of these statements upon that department of church work entrusted to the Board of Education is readily apparent. Its business is that of helping to supply the Church with ministers well educated and sufficient in numbers to meet the great demand

for a preached gospel. This supply comes from the Church as a whole to meet the wants of all its parts and to promote its spread. No individual congregation raises and educates its own ministers. Each draws from a common stock provided by the Church at large through its colleges and seminaries. Accordingly, as each derives the benefit from the general supply, so ought it to feel under obligation to contribute as it can toward furnishing it. And how important the supply! How essential that it should be in every respect sufficient! On it depends the very existence and growth of the Church. Without it how could our Home and Foreign and Freedmen's Boards be carried on? Of what avail would it be to go on building churches if their pulpits were to stand empty? or how could we efficiently man the institutions of learning we are founding without ministers for their chairs? Plainly enough one of the first things a Church has to provide itself with is a well-equipped and adequate ministry. A deficiency in this respect is general weakness and sure decay at the extremities.

Here the question arises, On whom rests the main responsibility of obtaining this supply? Evidently it rests upon the ministers themselves. They incur it from the advantage which their position gives them for meeting it. They occupy the station of influence from which to present the inducements to the young men of their congregations to devote themselves to pulpit ministrations. The gospel they preach is committed to them not as a keepsake, but as a sacred trust which the apostle Paul bids them transmit to other faithful men, who shall be able to teach others also. Upon his apostles our Lord laid the injunction that they should pray for more laborers for the whitening fields on which they had entered. And do not these injunctions imply corresponding effort to secure the men needed? It seems to me plain that the duty of endeavoring to provide collaborators and successors in the office of preaching the word is as imperative as that of winning souls to the faith. There is no more interfering with the divine call and election in the one case, as some object, than in the other. The Lord works through human instrumentalities in both, and they should be employed in both.

Now let us see how far the Presbyterian Church as a whole has been meeting her obligation in this particular. Of colleges and seminaries wherein to train her ministers she has an abundance, all of the best kind and

nobly manned. But has she been as productive as she ought to be in bringing forth sons unto the glory of being educated in these institutions for her Lord's special service? How are the facts on this point as presented, after careful investigation, in two reports read before the Assemblies of 1889 and 1890? First, as to the need of ministers. In the Minutes of the Assembly for 1888 there were 1139 churches marked V; in 1889 the number increased to 1148, and we find in the list of 1890 an advance to 1163. What is worse, the increase of vacancies is in the larger and self-sustaining churches. (The numbers in the different classes were given, but there is not space for them here.) But consider what a weakening hollow in the body of our Church these 1163 vacancies create; what an arrest of growth; what a check upon the development of their resources. Another item given in the report of Dr. Niccolls last spring states the case yet more significantly. We have on our list 6543 churches of all sizes. Over against these we have only 4500 ministers that can be counted on for regular service, even when taking in a good proportion of those marked *without charge* who might be utilized. No wonder 1163 churches are vacant.

Now what are we doing by way of supply? From our seminaries and as "extraordinary cases" we furnish candidates at the rate of 175 per year. But our deaths on an average exceed 100 annually. This leaves a yearly net increase drawn from our body of not more than 75 ministers. This number is supplemented by drafts from other denominations amounting to about 85 per year, while we give in return about one third of this count. In view of such an exhibit Dr. Niccolls well asks, "While our churches are increasing at a greater ratio than our ministers, how long will it be until our Church fulfills the command of our Lord, Go ye into all the world and preach the gospel to every creature?"

(Here the statistics of the situation in each of the synods addressed were given and dwelt upon.) As to the amount of contributions given, it was shown that one had received from the Board for its candidates \$148 more than it had given; another \$490 more; another \$2586 more; another \$1581 more; another \$460 more; another \$3951 more, the amounts being donated in each instance by about one half of the churches.

It was plain that while many of the churches were doing nobly, some, yea, many strong ones, were not doing their duty at all to this basal

cause, and the Church was not growing by that which every joint supplied according to the effectual working in its measure of every part.

In view of these facts it was urged—

1. That there was needed a great revival of interest throughout ministers and churches in this cause; and for this there was required a deeper religious life among the people of God at large, issuing in a new consecration of persons and property, a consecration which shall embrace our families, include our sons and daughters and pervade our institutions of learning.

2. There should be a removal, as far as possible, of those undesirable conditions into which our ministry has fallen, and which are deterring many young men from entering it. These conditions are (a) the uncertainty of employment, (b) the instability of the service as shown in the "stated supply" system so prevalent and in the shortness of the pastorates, and (c) the lack of any legitimate means of securing a field of labor. The remedy for these evils, it was suggested, lay in the exercise of a more vigorous episcopate in the presbyteries, overseeing (not overlooking) both churches and ministers under their care. Such episcopate was now happily in exercise in some of the presbyteries, whose example might well be followed by all.

3. That great care should be taken in the recommendation of candidates. None should be presented to the Board unless after a thorough examination into their merits. Every unworthy candidate hurt the cause and added a dead limb to the ministerial tree.

4. That more money should be contributed for the education of worthy young men applying for scholarships. By reason of the shortness of funds, several, who had been recommended by the very presbyteries whose churches had sadly failed in considering the Board, were refused, and thus their neglect had reacted to their own hurt, and the vacant churches around them were deprived of those who might hereafter serve to build them up.

What was asked for, therefore, was an earnest presentation of the importance and needs of the cause before taking up the collection, so that the people could give intelligently; and that this be done regularly every year.

Such in brief was the substance of the address (interspersed with illustrations that are omitted), to which cordial responses were made in every instance and encouragement given to hope for the desired results.

It is a pleasure to add that the cause of

ministerial education was ably advocated before the synods of Indiana, Kansas and Kentucky by Dr. Mutchmore, and before the Synod of New Jersey by Dr. Hodge, both being members of the Board and act-

ing by request. If this year does not prove a successful one for this cause, there is no use in talking, and little confidence can be placed in synodical resolutions and ministerial promises.

COLLEGES AND ACADEMIES.

THE CLAIM OF THE CAUSE.

WHEREIN IT LACKS.

It is manifest that in direct and touching appeal for Christian co-operation our Church's college work comes far behind those other causes which, through the preaching of the gospel, aim immediately at the conversion of men and the establishment of churches. Though this cause, too, aims at immediate conversions. At the recent session of the Synod of Pennsylvania, recital was made by Dr. Calvin W. Stewart of a revival that occurred in Jefferson College some forty years ago, in which ninety students were converted, himself among them. Since a great part of those converts became preachers of the gospel, that immediate harvest of conversions was far more than a harvest. It has been bearing new fruit perpetually, not only in more conversions, but in churches established and in Christian work and benevolence of every form directed and stimulated. If the lines of light which have radiated from that one revival could be traced on a map, what a halo would surround that college site! Some of the bright pencils would be seen streaming across oceans and reaching the ends of the earth. Just such outbursts of saving light from Christian colleges have marked their history, in America especially, from their establishment till now; and in every college that is truly and positively Christian they can be counted upon for all the future.

But true as this is, most men see it, not immediately, but after reflection. While the mere name of "Christian Missions" suggests evangelical work and success, the name

of "College Cause" suggests class-rooms and blackboards, study and mental culture; in the midst of which, indeed, some most precious spiritual effects may be seen to be gained, and of set purpose, too; but they do not stand out alone nor predominant. The intellectual aim of the work divides attention with the spiritual. It does more than that. It limits the immediate spiritual reach of the agency through which, chiefly, the spiritual effect is wrought; for while the preacher is able to do his characteristic work upon a mixed congregation of hundreds or, possibly, thousands, a teacher exerts his spiritual influence upon his selected and limited classes. True enough, that daily influence over a few, if it be wisely and heartily exerted, is proportionally stronger and surer of result. Yet here again it requires reflection to estimate the special spiritual promise that attends the function of the Christian teacher. So it comes about, as was said at first, that this work for colleges makes no such direct and moving appeal to general sympathy as do those forms of Church benevolence that centre upon preaching the gospel.

WHEREIN IT IS STRONG.

But this manifest drawback has one chief compensation; and of this our cause is not only allowed to avail itself; it would be very blameworthy if it did anything less. This work of planting and nourishing academies and colleges, by the fact that it deals with institutions comparatively few in number, fixed in place, having definite properties, and year by year receiving and dismissing their definite classes, admits of such

compact and intelligible showing of its results and promise as will be, to one class of minds, the most persuasive appeal for support. The very same sort of statesmanlike or business foresight which plans for commonwealths or corporations that are to live for generations, may most fittingly take interest in those agencies of the Church whose competency to further her perpetual work can be insured for all time. Thus there are two kinds of giving to the Lord: one which expends itself upon that indispensable work which is doing now; and another which makes investment in provision for indispensable work that must be always maintained. Will any one say that Solomon's outlay upon the temple that was to stand for centuries was a less devout offering to God than was his outlay upon those passing religious acts by which the temple was dedicated? Are not the investments that have been made for our several evangelical denominations—their church, college and seminary buildings, and their various forms of ecclesiastical endowment, as active factors in those denominations' current success as is their yearly outlay upon evangelistic work? Inasmuch as Christ's cause in the world is a lasting cause, no human contribution to it can be more valuable than invested provision for keeping his growing army full.

We and our readers, therefore, are scanning, not some subordinate detail in our Church's effort for the world's salvation, but one of her broadest movements of Christian generalship, when we study the following showing.

STRONG FACTS.

If the western boundary of Iowa and Missouri be extended north and south to Manitoba and the Gulf, by far the largest half of our country will lie west of that line. This statement takes no account of Alaska; but concerns only the broad connected territory that lies between the Atlantic and the Pacific. That people are rapidly filling that territory, needs not to be told; nor that Presbyterians, actual and possible, enter very largely into the growing mass. Seven years ago, when this Board was formed, the entire furniture for academic training which

our Church possessed within that immense region was the following: Highland University, on its extreme eastern edge; Salt Lake Collegiate Institute, in Utah, and Albany Collegiate Institute, in Oregon. Very naturally these all began to look to the Board for help; and it has distributed among them, in current aid, more than \$15,000. But for the sake of distinctness in the present illustrative statement, we leave aside at this time all contribution made by the Board to the schools which it found in existence, whether west or east of the line above defined. We also leave unnoticed all the new schools which it has planted in such central states as Indiana, Illinois, Iowa and Missouri; and now set forth the number and value of those new schools only with which it has followed our countrymen into that larger and unprovided western half of our domain which has been described. They are fifteen in number. Eight are chartered as colleges; though as yet, of necessity, a great part of their work is academic in grade; seven are academies. These fifteen institutions have been planted in Kansas, Nebraska, North Dakota, South Dakota, Colorado, Montana, Washington. Assuming that the action of the Synod of Washington in erecting one of its academies into a college will have concurrence from the Board, each one of the four new states of North Dakota, South Dakota, Montana and Washington, that lately came in a body into the Union, is provided with its Presbyterian college. Of those frontier states which have not been named as including either an academy or college of our Church, two, California and Texas, include each a college that has promise of liberal assistance so soon as the terms of the Board's offers shall be met.

In this showing the noticeable features are: First,

THE WIDE REACH

of a work which makes simultaneous provision for a high grade of Christian education in so large a proportion of our newer country. The youth to whom, within the territory now under notice, this Board has extended the

possibility of a Christian collegiate training are already to be counted by thousands. Their future numbers, one full generation hence, will reach to millions. Second, attention is to be turned to

THE CAUTIOUS ADVANCE

by which this provision is increased. It was not strange that upon the creation of the Board there should come to its notice many widely-distributed sites at which its characteristic work ought to be speedily begun; but it would argue great improvidence and misjudgment if year by year it should add on new colleges or academies wherever enthusiastic call for them might be made. Its policy is to establish what it begins; and, therefore, to lay no new foundations except where they both are needed and have the clear promise of being securely built upon. Thus of the fifteen new institutions above referred to not one has been added this year; only one was added last year, and of the remaining fourteen the youngest dates from 1886. It will be observed also, that the Board's conditional advances which are now pending are directed to the extreme and unprovided territories of California and Texas. The condition on which those advances insist, is such a rally of local liberality as will put each of the new colleges out of debt from the start. Third, the Church should notice

THE FINANCIAL SOLIDITY

with which this advance is made. Of the eight or nine new colleges described as already planted in this remoter West, more than half are already in effect out of debt, having fine properties with commodious and solid buildings, and aggregating a value of \$350,000. Such debts as are lying on the rest of these colleges and on some of the academies are not, with one possible exception, large enough to cast doubt upon their early removal. With those debts all deducted, our Church has to-day in her fifteen new institutions now under notice an aggregate property exceeding half a million (their trustees believe it to be worth nearer three-quarters of a million). Since the Board's present policy (as illustrated in its

attitude toward the Texas and California colleges that are knocking at its door) is resolutely set against the creation of future debt, whether for property or in current work, the financial product of the Board's work in that great region is well-nigh solid, even as it now stands. Another gift like that of Mr. Thaw, dealt out by the Board as his is (in stimulating the absolute clearing of the several properties, one by one), would remove the last incumbrance, not only from these westernmost fifteen of our academies and colleges, but from the entire thirty-five, distributed as they are from eastern Tennessee to the Pacific; and every dollar of investment so made through the Board would stand secured in perpetuity by lien upon the property into which it is put. Fourth, a chief interest attaches to

THE PROMPT RETURNS

which this form of investment is already yielding to our Church and to the nation. Throughout this great western region a large proportion of the attendants of our new Christian schools have been fitting themselves for teaching work in the common schools of their states or territories. Into this work they are going, not only taught in Christian things, but, many of them, brought by true conversion to the settled purpose of exerting their life-long influence for Christ. Can the money of a forecasting American Christian well be at better use than in increasing such an influence in the schools of the West? Moreover the general influence of all these Christian schools of higher grade upon the intelligence, integrity and liberality of all the communities which they help to form begins from the hour when their doors are opened, and forever increases. But special interest will be felt in what these young institutions are already doing in enlisting and training candidates for the ministry. Boys whom some of these westernmost colleges took into preparatory study in our Board's first fall of 1883, are now within a few months of closing the last year of their seminary course. By next May or June they will be ready to be home missionaries or foreign, or whatever God and duty shall

appoint. But they will be Christian ministers—the first-fruits in our Board's harvest of western preachers. In reaching this result, be it observed, no time has been wasted. As friendly as the western prairie shows itself to the first sowing of the exotic wheat, have the western youth shown themselves to the Christian learning for which they have waited. Yet the yield of the first fields is only a promise of what is to follow. For example, one of these new colleges, that of Emporia (the synodical college of Kansas), now reports nearly 100 of its 110 students as church members, and 31 of them as students for the ministry. And a Christian college, wisely planted and made strong, makes such yield continuously. Why should not every one of these new colleges in the new states repeat that story of Jefferson College with which this article began? That usage of grace has not died out in the Pennsylvania college. Why should not the same usage begin and endure upon every one of these new sites? And when it shall include them all, and the present scores of students shall have grown into such crowds as the West can furnish as well as the East, shall it be difficult to see how the planting of these colleges has been a loving service to Christ? Whether the existing pulpits that fall vacant shall be filled again; whether the new mission fields perpetually opening shall be entered, shall some day get larger answer from that greater American territory into which this Board has pioneered, than from the smaller where the schools already abound. That balancing of proportions will go on rapidly. There was no more probability that the departing Elijah would leave his mantle with the ploughman son of Shaphat, than that many a foremost preacher of our day, wherever he stands, will find his successor among the sons of the ranchmen and the miners. Fifth, let special attention be kindly given to the fact that this Board's success must turn for the future, even more than it has in the past, upon its doing

AN EXACT WORK.

The additions which it has steadily been making to school properties, and its yearly

support of its teaching work (not only without incurring debt of its own, but with the growing prospect of precluding debt in the aided institutions), have been due far less to any sagacity or carefulness of its management, than to the steadiness with which its great constituency has kept it in funds. It has gauged its promises by the growing scale of its receipts, and since the scale has been maintained, it has fulfilled every pledge. This year, however, it has made a change in the form of its promise which will, on the one hand, make the most important addition to the exactness and solidity of its work, but on the other, will double the importance of an exact supply of the Church's means. In all former years a large proportion of the Board's promised aid in the teaching work has been promised conditionally, it being stipulated that the institutions should accept a certain percentage of their respective appropriations, if the Board's income should yield no more. But while such an arrangement saved the Board from incurring debt, it naturally led many of the aided institutions into vague reckonings and yearly deficits. This year the Board has once more voted with great caution, but it has made its promises definite; and in so doing it holds every institution to a definite and declared scheme of outlay, that shall prevent deficit at the year's end. No man of business, whether it be secular or sacred, can fail to think well of this methodical attempt. Yet it will prove as weak as water unless those who commend it take care to sustain it. The base line to which the proportions of the whole scheme are to be adjusted is the current income of the Board.

This income cannot include that class of personal gifts which the givers intend to have invested in permanent properties. Those receipts have their separate office to fulfill; and the properties which they create are just as important to the Board's work as houses are to housekeeping. The total, therefore, which the Board is to divide to current school work is the total which the Church contributes to that work. That contribution is made in part by individuals, but chiefly by the annual church collections.

In estimating the amount of this sort of income for the current year, the Board has made use of data like the following:

a. Actual income of this sort as received last year.

b. Such addition to that amount as could be expected from the increased giving of the same contributing churches and individuals. Many of them have given hitherto chiefly in loyal trust in what their Church advises. They will give more now, in their hearty succor of a great and successful cause.

c. A farther addition, to be expected out of that large proportion of our churches and people that has not earlier seen the need of this Board's work, but will not stand aloof from it when its worth and importance so plainly appear.

The Board, reckoning upon these things and full of its earnest purpose of stopping throughout the whole circuit of its work the disastrous leaks of debt, has promised this year in advance of its absolute (not of its conditional) promise of any previous year. At the same time, in order to stimulate to their utmost generosity the several presbyteries and synods within which the young academies and colleges lie, it has encouraged all the churches of those frontier bodies to apply their collections, in addition to the Board's appropriations, in squaring the year's accounts of their own several schools. All such collections are to command the Board's acknowledgment; but they will go to the schools, and not, as formerly, to its own treasury, and they will therefore be subtracted from its ability to pay its prom-

ised appropriation. This arrangement is made because no other way appeared of getting the schools' yearly expenses paid and of having done with deficits.

Here, then, in this year 1890, begins our new argument with these several young schools; and it runs thus: "You have your fine properties, your teachers, your growing bands of students. But many of you have not made ends meet. Cut down now all excessive expenditures; get your neighboring churches to help you; and so arrange to make ends meet this year. If you do this, the Church at large will supply you, through this Board, with \$——, which you can count upon as a part of your certain receipts. Should the Church not put that money into the Board's hands, the Board will borrow it. You shall have it, if you meet the terms; for, if better cannot be done, we count one well-considered and limited debt, owed by its Board, to be a safer thing for the Church and for you, than twenty unlimited debts incontinently eating into your valuable young properties."

But will the churches and individuals which have watched with growing interest and approval this Board's studious endeavor to serve the Church and her Master, withhold from this careful and conservative procedure the means of success? We do not believe it. The special embarrassments of this ecclesiastical year are manifest. But we do not expect them to enervate the cautious, solid, exact work which is founding for all time the schools of our Church's larger empire.

PUBLICATION AND SABBATH-SCHOOL WORK.

CHURCH GOVERNMENT.

It is to be feared that in these days of increasing, and too often of thoughtless, liberality, far less attention is given to the subject of church government than its importance demands. The purity and efficiency of a church are largely dependent upon its

outward form, and upon the modes in which its divinely-appointed powers are administered. From this consideration alone the importance of a careful study of the subject becomes evident. If, however, as is taught in our Standards, the general principles of Presbyterianism are exemplified in the or-

ganization of the primitive Church as set forth in the New Testament, then, manifestly, the subject is one of paramount importance; it should be carefully studied both by church officers and by laymen.

This Board published during the last year a work on this subject, written by one of its most able and distinguished ministers, Rev. Alexander T. McGill, D.D., LL.D. Dr. McGill was for more than forty years professor of Church Government, in the theological seminaries at Allegheny and Princeton. The venerable professor wrote in the opening sentence of the preface of this book, "The substance of over forty years' teaching on church government is condensed in the following pages."

The following interesting and important topics are handled in this valuable treatise: There is a Form of Church Government given in the Scriptures; The Nature of the Ecclesia, or Church; The Ecclesiastical Institute; The Constituency of the Church; Officers of the Church; Prelatical Succession; The True Doctrine or Succession of the Ministry; Permanent Officers of the Church; Parity of Ministers; Ruling Elders; The Qualifications of Ruling Elders; Deacons; Ordination to Office; Judicatories; Judicatories in Gradation; Constitutional Importance of the General Assembly; Ordinances of the Church.

PRESBYTERIAN LAW.

In connection with the work of Dr. McGill, attention is called to the following works on Presbyterian Law and Usage, published by the Board, that are of incalculable value to ministers and ruling elders:

THE PRESBYTERIAN DIGEST.—A Compend of the Acts and Deliverances of the General Assembly of the Presbyterian Church in the United States of America. Compiled by the order and authority of the General Assembly, by Rev. William E. Moore, D.D., Permanent Clerk of the Assembly, and the late Moderator of that body.

The Presbyterian Church will recognize in this Digest both the intelligence and the scrupulous fidelity to truth of its compiler. Its arrangement is luminous, while the Syllabus of

Contents with which it opens, and the Alphabetical Index with which it closes, add immensely to its value as a book of reference. It should be owned not only by the synods and presbyteries, but by each session of the Presbyterian Church.

WHAT IS PRESBYTERIAN LAW AS DEFINED BY THE CHURCH COURTS?—By Rev. J. Aspinwall Hodge, D.D., of Hartford, Conn.

This book supplies a want in the Presbyterian Church. It is a carefully prepared compend of the law of the Church, with all the decisions and interpretations of its highest judicatory. It also states the principal peculiarities in the rules and modes of procedure of other churches where comparison with Presbyterian methods is desirable. It is a handbook for pastors and elders.

PRESBYTERIAN LAW AND USAGE.—Compiled from the Standards and the Acts and Decisions of the General Assembly of the Presbyterian Church in the United States of America, by Rev. Benjamin F. Bittinger, D.D., Stated Clerk of the Presbytery of Washington City. This work of 170 pages is one of the most complete and handy on the subject of which it treats ever offered to the Church. The introductory note, written by Rev. W. H. Roberts, D.D., Stated Clerk of the General Assembly, speaks thus concerning it:

This Manual of Law and Usage differs from other similar works in that the topics or subjects are arranged in an alphabetical order. Such an arrangement greatly facilitates reference to any work, more especially one dealing with the intricacies of ecclesiastical law and procedure. Commendable in its plan, the manual is also brief, compact and portable in its form. It is, in fact, an alphabetical index to the government and discipline of the Presbyterian Church, and to the decisions of the General Assembly. It may be, in addition, regarded as a supplement to the two other excellent works in the same line published by the Presbyterian Board of Publication and Sabbath-school Work—Moore's *Digest* and Hodge's *Presbyterian Law*. Side by side with the latter works, Bittinger's Manual is heartily commended to the ministers, ruling elders and members of the Presbyterian Church in the United States of America.

SABBATH-SCHOOL MISSIONARY WORK.

The following circular, prepared by the Superintendent of Sabbath-school and Missionary Work, and approved by the Secretary, was sent to the synods last October :

DEAR BRETHREN:—As you know, the Sabbath-school missionary work as now carried on by the Presbyterian Church, through this Board, is the sincere effort to reach and win for Christ the neglected millions of youth in this country, especially those found scattered in the South, the West, the Northwest and the Southwest, and the Pacific Coast. It includes, also, our labors among the mountain whites in the South.

HISTORY.

This work was begun, by orders of the General Assembly, in the year 1887. Since that time over 2900 Sabbath-schools have been reported as organized by our missionaries, into which have been gathered over 100,000 children and youth.

PRESENT CONDITION OF THE WORK.

During this summer, 1890, we had 135 Sabbath-school missionaries in the field. Of these 90 were juniors from our theological seminaries and 45 were permanent missionaries. Since April 1, 1890, these men have reported as organized 1094 Sabbath-schools, into which have been gathered over 36,000 children and youth. During that time grants of Bibles, hymn-books, libraries, lesson helps and papers have been given to more than 1360 churches, Sabbath-schools and individuals.

NEEDS.

Official calls have come for nine more permanent Sabbath-school missionaries to be sent into the field at once, and no less than ten more to be sent into the field at the beginning of next spring. Our greatest need is the earnest prayer of all God's people for these new struggling mission-schools. They are surrounded with such terrible opposition and hindrances that without utmost endeavors perhaps one third of them will inevitably die: yet God is able to make them to stand.

There is a special need that our presbyteries call the attention of their churches and Sabbath-schools to the vital importance of the work of this Board for the salvation of the perishing, and as a pioneer of home missionary work. Hundreds of ministers are needed to follow up, by preaching and organization of churches, the pioneer labors of our Sabbath-school missionaries.

SABBATH-SCHOOL IMPROVEMENT.

This Board still continues its strenuous endeavors to elevate the standard and improve the qualifications of the teachers of the blessed Word. Its normal work is well known—synodical, presbyterial and district institutes have been held; the free offer of an Oxford Bible to every scholar who will commit to memory the Westminster Shorter Catechism is still continued. The Westminster lesson helps receive our most prayerful and constant labors to make them worthy of the study of the Word of God.

SABBATH-SCHOOL EXTENSION.

It is suggested that a general movement be made in behalf of Sabbath-school extension, or the bringing into the school of the Word the myriads of children and youth who are perishing within the bounds of our present churches and schools. For the particulars of this, please see the printed circular on Sabbath-school extension.

CHILDREN'S DAY.

It is with gratitude to God that we record the great blessing which he bestowed on this work last Children's Day. Contributions were received from over 2500 schools that celebrated this day. The gifts of the children amounted to over \$35,000—a magnificent sum, exceeding the gifts of the previous year by \$7000. The greatest good, however, accruing from the observance of Children's Day was the drawing of the thought, prayers and efforts of the entire Church, on that Sabbath, to the children and youth, turning the hearts of the fathers to their children, and the children to their fathers.

MONEY.

Last year over \$92,000 were expended on this Sabbath-school missionary work. This year, most probably, there will be necessary to carry it on over \$100,000. It is evident to every pastor, elder and Sabbath-school worker that each one must do his part to raise so large an amount. One fact is a mighty stimulus: one dollar given now is more than five dollars given ten years hence.

NEWS FROM THE FIELD.

MINNESOTA.

Mr. R. F. Sulzer writes, October 1:

At the beginning of this summer's work it looked very much as though Minnesota would fall behind its former record in regard to the number of schools organized; but with the help and energy of the students who came to

assist in the work, and with the blessing of the dear Master, I believe we shall be able to count upwards of two hundred schools organized and reorganized in Minnesota during the last season, with a membership of over six thousand. Many of the children and youth in these schools would otherwise have been without Bible instruction. Many hundreds of families have been visited, with thousands of pages of tracts and literature distributed among them, and many of the weaker schools have been strengthened and revived. The Board will feel well repaid for monies expended in placing the missionaries in the field and sending students out to assist in the good work, when they learn of the good accomplished by them, and the strong foundation laid among the young and rising generation.

In regard to the inquiry often made, "How are the missionaries commissioned by our Board received among the people?" I am glad to say that there are no missionaries of any church or society who meet with a more cordial welcome. And as we are pressing the Sabbath-school work to the front, the people who have heretofore been strangers to our Church are becoming acquainted with it, and are growing more and more favorable toward its workings and doctrines.

I will not enter into the details this time, but will only say that our aim is to plant a new Sabbath-school in every district in Minnesota, so that when we have taken Minnesota for Christ our Presbyterian Church will stand among the foremost, having done its duty. And to accomplish this we ask the most hearty sympathy and co-operation of every man, woman and child. In order to succeed in this good work for Christ several things are needed. First, in connection with the good literature published by our Board, we need the same in Scandinavian; second, three more permanent missionaries in Minnesota at once; third, a training-school for Sabbath-school teachers and Christian workers of our own denomination.

SOUTH CAROLINA.

Mr. G. T. Dillard, one of our freedmen missionaries, thus writes:

Where new schools are organized, the people have the best evidence possible of how it is that God is using consecrated persons and means to help to lift the lowly and neglected from their state of spiritual night into a state of enlightened Christianity. These persons and means are, like our Saviour, "going about doing good." Christ has all power in heaven

and earth—yet to save the lost he kindly uses human instrumentalities. The people are impressed by these things in a way never before observed. You can see that, under God, you have created this state of affairs.

In my travels many sad incidents are seen of forsaken and helpless little ones. Many have never attended a Sabbath-school, nor heard a line of God's word, nor seen a Catechism. The poor little things are in sore need of clothing for their persons, food for their stomachs, and light and comfort which our Saviour only can give them. Thank God your means are helping to arrest this deplorable state of affairs. You are opening schools to these children in which you are giving them the word of life.

Since my last report I have organized 5 schools, which have a membership of 135 pupils and 14 teachers. They are all supplied with Christian literature. My visits among the families seem to be helpful in many ways. I read the Bible and talk to them. Many of them seem eager and delighted. I have made during the quarter 86 visits; distributed 4482 pages of tracts and papers; delivered 20 addresses; travelled 893 miles.

CALIFORNIA.

Mr. H. C. McBurney thus writes from the Pacific coast:

This mountain country of San Diego county is one of constant surprises. We will be riding along the wild rugged mountain side for hours, when at once a beautiful, well-watered, grassy valley, dotted with houses, orchards, grain-fields and pastures, will burst upon our view.

One day, after riding for several hours over a wild, lonely mountain road, we came to the pretty Valle de Las Viejas (Valley of the Old Women), eight or ten miles in circumference. In a few days we made the circuit, calling at every house. Most of the people have settled here within the last two or three years, and are Christians; but, as they live far apart and have no church to meet in, know little of each other. We persuaded them to come together on Sunday in their new, unfinished school-house, for a Sabbath-school. With the help of two young men, we pushed the lumber, loose plaster, etc., to one side of the room, put boards across from one bunch of shingles to another for seats, and were ready. Nearly all came and seemed quite happy at the prospect of having a Sabbath-school to go to every week, and not in the least to mind the absence of fresco, carpets and cushioned pews.

Along the coast is a line of towns supplied with churches, but a few miles back we have found almost complete destitution of gospel privileges except as furnished by the day-school teachers. It has been our happy privilege to gather the children into Sabbath-schools in eleven of these settlements since January 1, and frequent are the expressions of gratitude we receive from those thus helped, and we are cheered by the good results which have followed.

INDIAN TERRITORY.

Mr. John Ross, himself an Indian, writes:

I have just returned from a pleasant visit in the Choctaw Nation. I visited the town of Talihana, and was warmly received by the people. I spent four days there visiting from house to house. I organized a fine Sabbath-school on the 7th of about ninety scholars.

I then went out to Choctaw Hill to visit a full-blood Sabbath-school. I spoke to them, and suggested plans for running their Sabbath-school more successfully. I was much pleased to see the interest manifested. Sunday is a big day for them. All, from the oldest to the youngest, go to Sabbath-school, bringing their dinner baskets so that they may stay for afternoon service, as many live at a distance. They commence school at 9 A.M. and hold till half past ten. After a short recess they come together, and hold till noon; they then eat their dinners, after which the exercises are resumed. They take the Bible and spell the texts out word by word. Where the Choctaws are religious at all, they are very devoted.

Mr. S. E. Henry writes:

The social condition of the people in the Indian Territory is undergoing a great change. There are silent influences at work that must ere long bring about an entire revolution in both the political and social relations of the Indian people. Whether this revolution shall be for the better or worse depends upon the kind of religious training the people receive before it comes.

Again, the social condition of the people calls for the Sabbath-school work to be carried on because of the great number of white people who every year are moving into the Indian country. They are, for the most part, of the lowest and most degraded classes in the surrounding states. If this class of people is ever to be reached, it must be through the Sabbath-school. The most of them are glad to have a Sabbath-school within their reach, for their

children, even though they do not attend themselves.

WASHINGTON.

Mr. Charles Shephard writes, July 1:

A great part of this quarter has been spent in visiting and reorganizing Sabbath-schools which had been discontinued through the winter and early spring months; for you must know, dear friends, that, although we are going to have one of the grandest states in the Union, our climate in the winter and spring is decidedly damp. As the country is yet new, the roads get very bad during the wet season, making it almost impossible for the children to attend the Sabbath-school, though in some places they keep the school up all through the winter in spite of the wet and mud. I have invariably found those schools which have been obliged to discontinue on account of bad weather eager and anxious to begin again, and those that have had the grit and courage to keep up the good work are glad to have the missionary visit them, giving them words of cheer and encouragement.

You have perhaps heard of *booming towns*. Well, they have a few of them out here. I was invited to go to one and organize a Sabbath-school. They told me a church had been built there. On arriving there, I found the so-called church leaning over and the cloth roofing about to blow away; so I had to rebuild it before it could be occupied. The next day I organized a large Sabbath-school in it, and since then I hear they have built a neat and substantial church.

Last month was spent at Shonl Water Bay and Gray's Harbor. These are two large and commodious bays opening into the Pacific Ocean. Railroads are fast building to them, and they are becoming important points of business, and it is just as necessary for the missionary to push toward these places as for the real-estate agents or the carpenters. I organized Sabbath-schools at two points. At some of the others I found struggling little schools trying to keep up an existence amongst the excitement always to be found in a new seaport town. At several places I was offered lots for churches, provided they were at once built upon. These will all come around in good time. I visited one settlement where families had been living for ten years. There had never been a minister of the gospel or a missionary in their midst. I addressed them twice, and I assure you they heard me gladly. I hope soon to organize a school there.

CHURCH ERECTION.

THE SITUATION.

It would be a subject of just complaint upon the part of our readers if every month the Board should reiterate the sad complaint that its work was crippled and infant churches were suffering because its treasury is empty. The minor tones constantly sounding become monotonous, and the unceasing plaintive cry loses its power. Yet, on the other hand, it is only fair that both contributors and applicants for aid should be informed of the exact situation.

At the October meeting of the Board, the last preceding the present writing, there were presented to the Board thirty-one applications for aid in church building, aggregating in the amount asked just \$21,880. But the Board, so far from having money in its treasury unappropriated to meet this great demand, had already promised \$8429 more than it had in hand. It could therefore make additional appropriations only upon the ground that there was a reasonable certainty that money enough to redeem its pledges would come in before the close of the fiscal year. The alternative would be to postpone all applications until additional funds should be received. In other words, the simple question was whether the break should be to-day or a few weeks later. It was decided to go forward and appropriate limited amounts to the most urgent cases, and grants to the extent of about \$6000 were made. To meet these payments and those already promised, all the ordinary receipts of the Board for the next two months will be required, and applications to the extent of more than \$12,000 must be constantly postponed from month to month; and unless some extraordinary gifts come in, the same amount at least will be pushed on into the next fiscal year. The Board must not and will not close the year in debt.

The cause of this deficiency in resources is not that there has been any falling off in the ordinary contributions of the churches,

but because the Church that we love is growing and enlarging its bounds with unprecedented vigor. The ground has been seized; but unless there is an immediate enlargement of the funds committed to this Board, the ground *cannot be held, churches organized with bright prospects will die, congregations gathered and ready for the gospel will be scattered. Shall it so be?*

WHO IS TO SUPPLY THE TREASURY?

In view of the facts cited above, it would be well for all churches, before making application to the Board, to ask, Who are expected to furnish these supplies? In many cases throughout our western country the answer would be immediate and appropriate—the older churches at the East and elsewhere whom God has blessed. Where a village or town is new, when it is manifest that its inhabitants are under the necessity of struggling to maintain themselves, then it is evident that with strict propriety they may look to other places for the aid necessary to supply themselves with religious privileges. But the position becomes very different when a town is old and well established, with its wealth fully equal to the average of the towns of the land.

The Christian people of all such towns have always before them the solemn, imperative duty of enlarging the sphere of the Church and constantly extending its influence as the town increases in population. This duty concerns them all alike. Does it not seem evident that if the resources of such a community are equal to the average resources of the towns and villages of the country, then, even if they can give no aid to those who are outside, they ought at least to care for those within their own boundaries? Those who are clearly below the average in strength may look to have

their weakness supplemented from without, and those who are manifestly far above the average should give of their abundance.

But, as a matter of fact, this Board receives every month applications for aid, not only from the young and weak villages, but from old and well-established towns, that would be troubled exceedingly were they rated below the average, and even sometimes from large and prosperous eastern cities.

If in all such cases it were necessary, as of old, to make the application directly to the Christians of a sister community, the applicants would hesitate. They would see the situation and comprehend the anomaly of asking help from those who might with equal reason demand aid of them.

But it seems to put another aspect upon the matter when the application is made not to a sister town of equal position, but to a central board, which gathers contributions from far and wide. There is a central treasury and a Board to aid in church erection. Why should not every proposed new building or mission chapel receive a share of the Board's funds?

But this central treasury is not a fountain that is constantly filled from some unseen, mysterious and never-failing supply. It is a reservoir. It is filled by the churches, and it is emptied by the churches, and it can only give what it receives. When then any congregation contemplates asking the Board for aid in building either their home edifice or their mission chapel, their first question ought to be, Can we properly ask sister churches to aid us? Are we weaker than the average congregation in pecuniary strength? If the answer is, No, and the congregation would never dream of asking aid directly from sister congregations no stronger than themselves, then it is well to remember that asking such aid of the Board does not affect the matter at all. It is really asking aid of congregations that upon the average are no more able to aid them than they themselves would be to extend like assistance.

There is not a town or a city even in our older states of New Jersey, Pennsylvania,

New York or Ohio which, if alive to its opportunities, does not have more than it can do to maintain the growth of its church and the missionary work within its bounds. Every such town is burdened, and its Christian people feel that the work is more than they can carry. But for that reason, to apply to the Board is simply to put over a part of their burden upon others who are already suffering under just the same inability to carry their own load. Such considerations, we think, would modify many applications that now reach the Board.

OKLAHOMA.

Our readers will remember the great excitement that attended the opening three years ago of the Oklahoma country. If the exaggerated expectations of the great population that then rushed into the new territory have not been fully realized, it remains true that a great population are there gathered, and that their spiritual interests, quite as much as their temporal needs, call for the sympathy and help of others not exposed to the dangers of pioneer work.

The territory doubtless must pass through the experience of others that in turn have been occupied. Many of the new inhabitants will suffer and some will be driven back absolutely defeated; but the country is capable of maintaining a large population, and its ultimate future seems to be secure. The larger part of the fertile land has been already taken up by settlers, and towns of considerable size, like Oklahoma City, Guthrie and Edmund, are rapidly growing. Churches are needed in all these places. Our missionaries were among the first upon the ground, and congregations have been organized at numerous points. For the continuance of the work and the holding of the congregations, church edifices are needed. But in almost every case the people are able to do little or nothing. They appeal to this Board for aid, but frankly state that they are not strong enough to meet the conditions that the Assembly has made necessary to availing themselves of

the funds of the Board. They cannot raise two thirds or even one half of the sum needed to erect buildings adequate to their needs.

The Board has just received the following communication from the Presbytery of Chickasaw, within whose bounds lies this new Oklahoma district. The Board has no longer any special fund upon which it can draw, and, as has been elsewhere explained, the regular calls have been so unprecedently numerous that all ordinary supplies have been long ago exhausted. All that the Board can do is to let the Christian men and women who love our Church know the facts, in the hope that from some quarter a response may come.

OVERTURE OF THE CHICKASAW PRESBYTERY.

The Presbytery of Chickasaw, in session at Norman, Oklahoma Territory, October 14, 1890, respectfully and earnestly overture the Board of Church Erection to grant to the houseless and homeless congregations within our bounds prompt and liberal aid, that they may as speedily as possible erect church edifices. Our people are very poor, some of them are in a state of pitiable destitution, and all of them are utterly unable to comply with the conditions prescribed by the General Assembly for securing assistance in erecting houses of worship.

Other denominations, recognizing the anomalous condition of their people in this territory, are giving liberally toward church buildings and manse; thus many are induced to unite with the people who have a visible home, who would have cast in their lot with us if the conditions had been favorable.

As the people of Oklahoma are truly "an exceptional population," we respectfully ask to be recognized as such, and such a modification of the General Assembly's rules be made, or such extra assistance rendered, as to give such prompt and liberal aid as we deem necessary not merely to the prosperity but to the very existence of many of our churches.

We have now upon file from this Oklahoma country the following applications:

From the First church of Guthrie, asking for \$2500 to complete a \$3000 church. Guthrie is a city of 7000 inhabitants, and the church already has 75 members.

From the First church of Edmund, asking for \$800 to complete a \$1500 edifice. Ed-

mund has a population of 1000 and the church a membership of 30.

From Norman, asking for \$600 to complete a \$1200 church. Norman has a population of 800 and the church a membership of 24.

From Deer Creek, asking for \$600 to complete a \$1000 edifice. Deer Creek has a population of 300 and the church a membership of 23.

Church buildings have been completed, with the aid of the Board, at Oklahoma City and Kingfisher; the former (including lot) at an expense of \$2700 and the latter \$2000.

SIGNIFICANT LETTERS.

Yesterday our little church had its first communion in their own home. The congregation filled the house. Three good women were added to our roll, and we have reason to expect their husbands to unite with us also, all of them having been Lutherans in early life, and two of them saying they expect to come with us. . . .

It has been a struggle to get on our feet as a church. But now we have a good Sabbath-school, and thanks to a donation from our Board of Publication and Sabbath-school Work and a neighboring church, we have a nice library of one hundred and fifty excellent volumes. In good weather, notwithstanding the worst roads this region has known for years, this winter we have had good congregations, and the prospect seems good for growth. At the young people's prayer-meeting of the Christian Endeavor Society last evening I counted forty persons present, and many took part in the exercises.

The house and lot adjacent to the church we can secure for a manse if we can secure or borrow \$300. We need part of the lot for a place to hitch teams. The house is a two-story frame with five rooms, a well and an outhouse or summer kitchen. I am living in the house with my family. The lady who owns it wants to sell it, and we can get it on very reasonable terms, and if we can get the \$300 we will secure it.

It would greatly encourage a little band of Christian workers, and under God would secure the perpetuity of this church. Can your Board let us have the \$300?

FROM WISCONSIN.

You are aware that my neighbors and friends of Oxford have subscribed money toward erecting a church edifice. I have furnished everything but lime. It is nearly ready to seat, and is a church to be proud of, and I, as one of the building committee, am anxious to have the church all paid for before it is dedicated, so that when we unlock the doors it will be free from debt. As soon as we get the \$300 it will be opened. It is the nicest edifice in all the country, about 26 by 38, and 14 feet high and a pretty style. When it is painted and seated and fitted with two good stoves, a nice pulpit and the aisles and platform carpeted, it will cost nearly \$900. We have raised nearly \$600.

FROM INDIAN TERRITORY.

We have a small church organized and a house of worship and a mission school. We have on the roll sixty-seven scholars, and expect, as soon as cotton-picking is over, about one hundred more.

We have at present one teacher who has written on for help, and we expect the other teacher next week. We have no parsonage at this place, and we are too poor to build one, as every effort was made to build a church. The facilities for boarding are very meagre here, and the best I could do this year, commencing in April, was to board, and I have been doing so ever since, and our room is a little one 6 by 10. So you can judge how convenient and comfortable we are situated. Now winter is coming on, and while we are to have a larger room, the boarding mistress says she cannot afford to build a chimney, so you can imagine that we will not be very warm. What we want and need is a parsonage to live in. The ladies who teach the school ought to have some comforts at least. We need about \$250 or \$300.

Now what can be done in the matter? Please let me know at once. I must seek another field if I cannot get a house to live in.

FROM A MISSIONARY TO THE FREEDMEN IN INDIAN TERRITORY.

I am now on the eve of building a manse, and would like to have a little help if possible. One year ago next month I have been in Indian Territory living in a little log cabin with no window, and if you are to have any light at all in the room you must open the door, whether winter or summer, or burn coal oil at sixty-five cents a gallon,

or pine knots which is more than apt to set your stick chimney on fire.

You see after a fellow rides eighteen miles or horseback, conducts a Sabbath-school and preaches two sermons, when night comes you want a place to rest your head, with at least one window so that you can have a little ventilation in the summer time, for I tell you it is certainly hot out this way in summer, and in winter that I may sleep all night without having to watch my chimney to see whether or not she is on fire.

Things have been so that I could not have my family with me. I would like for them to come this fall. I left home and all my kindred, even my family, to come and labor and even suffer, which I have, among these people. And I intend to labor among these people as long as God in his wise providence may see fit to keep me here.

And what I want now is a house to live in. Can you help me? I would like to have at least two hundred dollars to assist in building my house. The house that I want to build will cost five hundred and fifty dollars. You know nearly as much money goes toward hauling as it takes to build the house, and this is why it will cost a little more to put up the house.

Will you please assist me with two hundred dollars for two years? and with the help of the Lord I will return it in that time.

BUILDINGS COMPLETED WITHOUT DEBT IN OCTOBER.

State.	Church.	Value.
Arkansas,	Jonesboro' 1st,	\$2,050
California,	Los Olivos,	1,500
"	Brooklyn of Oakland,	2,700
Colorado,	Huerfano Canon,	1,500
Idaho,	Cœur d'Alene 1st,	2,900
Indiana,	Kirklin (manse),	400
Iowa,	Union Township 1st,	1,750
Missouri,	Hopkins 1st (manse),	2,000
New Mexico,	El Rito,	1,200
New York,	Glenwood,	4,500
North Carolina,	Bellefonte,	805
"	" Salisbury Church St.,	1,100
"	" Lloyd's,	875
Nevada,	Eureka,	
Oregon,	Woodburn 1st,	2,220
Pennsylvania,	Hawley,	8,800
Total for October,		\$29,300
Value of church property completed since the beginning of fiscal year and previously reported,		210,238
Total,		\$239,538

FOREIGN MISSION LETTERS.

CHINA.

FAMINE DISTRIBUTION—SPRING ITINERATIONS— HOPEFUL ASPECT OF THE WORK.

REV. J. H. LAUGHLIN, *Wei Hien*.:—I left home February 10, and have been there very little since. My first trip, in company with Rev. F. H. Chalfant, was to the scene of last year's famine distribution, whither we were led by the petitions of certain delegations of representative citizens who reported great distress to be still prevailing. We spent six weeks in inspecting and enrolling and in distributing funds, aiding altogether about four thousand persons, whose condition may be said to have been about half as bad as last year. Though not actually starving, they were near enough to it to be in danger of famine fever, and to get great relief from the funds furnished them.

Next I made the usual round of my country stations, where everything continues to be in a more flourishing state than for years past. Though an occasional reference is made to the money lost in that ill-fated and ill-influencing silver mine, still it is now regarded as a thing of the past, and with a "let-by-gones-be-by-gones" air.

Some have even reached that stage where they can say, "Well, we got a good deal of experience pretty cheap after all." Hence the old members seem revived in spirits, and are contributing more liberally to the church, and laying hold of the work generally with a large accession of vim.

CONVERTS AND INQUIRERS.

Twenty-two adults received baptism, about the same number are adjudged to be worthy to receive it in the autumn, and some three hundred and fifty more avowed inquirers are studying our books, keeping the Sabbath, and will, I hope, in due time enter the church.

Just now I am back in the famine region again, not to distribute money this time, but the gospel. Here, too, are inquirers, not many, but a nucleus about whom I hope for the gathering of many.

At all events the facilities for preaching and coming into contact with the people are all that could be desired. The very best men in the district are reckoned our friends, even if they have not yet accepted the "doctrine." I am alone this

time, without even a native helper, but meeting with a friendly reception everywhere. Unfortunately, however, it is very hot and the busy wheat harvest begun, so I shall not stay long.

We are expecting a visit from L. D. Wishard and wife, whom you know. They will spend the rainy season at Wei Hien. We expect both profit and pleasure from their visit here. We are so anxious to show them the interior of China.

RECIPROCAL LETTER-WRITING.

The little tract on the missionary's duty of writing frequent letters to the church or society or individual which supports him came lately to hand. Very good. I heartily approve of the sentiments contained, and for the last three years have striven to discharge that duty to the — Church, which, I have understood, pays my salary. Allow me to suggest to send out a tract, too, to these missionary-supporting churches, etc., urging them to write to their missionaries, would not be a bad idea. A one-sided correspondence is hard to keep up, since one labors under the disadvantage of not being acquainted with the people to whom he is writing, nor knows the kind of letter likely to interest them, nor—if they never write in return—whether his letters are consigned to the waste-basket, or what becomes of them.

Our new missionaries still continue to give us great satisfaction. The doctors are already attending to cases which appear too difficult for the native helper. All, too, are making good progress in the language. Dr. Brown successfully performed, a few days ago, her first operation for cataract.

The home papers, I see, are announcing the decision of the Chinese government to restrict the importation of foreigners. We here have heard nothing of it. We'll let you know when we are expelled. But it is undoubtedly a fact that the officials will scarcely move a finger for us any more, no matter whether we are robbed or beaten.

INDIA.

REV. G. W. SEILER, *Kolhapur*.:—The continuous rain and dampness of floors have caused much sickness in the city and villages. Many have

died of small-pox; cholera has also been skipping through the city this last week too, carrying off, at short notice, a good many; sixty died in the first village between this and Panhala.

My work goes on as usual. Have nearly 130 boys in the high school. Religious discussions of frequent occurrence in the school, showing that thought and a spirit of inquiry are being stirred up. Day before yesterday Mr. Goheen baptized three adults and five children of Kodoli, in Panhala field; one of the adults is the leading man in the low-caste community there, and when he started for Kolhapur he resisted entreaties made to him not to be baptized. A woman in Kolhapur who brings girls to the school started by Miss Wilder, and now in charge of Mrs. Seiler, says she means to join us, and has given us and Miss Wilder her idols. She is of the middle class ("marathi"), and has a nice little girl who attends the school.

PERSIA.

SCHOOL EXAMINATIONS.

MISS ADELINE HUNTER, *Hamadan*:—July opened with the closing examination of the boys' high school. It was held in the church, and quite a number of visitors were present, among whom was the governor's grandson. The exercises were conducted in five languages, English, Armenian, Persian, Arabic and Hebrew. The boys did very well indeed. The singing reflected creditably on Messrs. Hawkes and Watson, and was a satisfactory example of the results that can be obtained by persevering, even with very untalented material.

On July 15 the Faith Hubbard School closed with public exercises in the church. The building was crowded with visitors of almost all grades of society, from a prince to a beggar. Armenians, Mohammedans and Jews were packed together, all intent on seeing or hearing what was to be seen or heard, the Moslems seemingly forgetting in the excitement of the moment that they might be defiled by coming in contact with some Christian, or still worse, a Jew. They heard many truths from God's word, which may be blessed to the salvation of some souls, for has not he who is faithful in the fulfillment of all his promises said, "My word shall not return to me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it"?

The girls acquitted themselves creditably, and by

their ready answers to the various questions gave evidence of careful teaching and diligent study. At the close prizes were distributed to the deserving ones.

A LADY'S MISSIONARY TOUR.

The station gave permission to Miss Montgomery to make a missionary tour to the Armenian villages between Hamadan and Sultanabad. Some of these had before been visited by the gentlemen, but as they had no Armenian tongue they could not reach the women, very few of whom understood Persian.

Accompanied by Mirza Ohannes, the native pastor, Mirza Sahac, the teacher in the Faith Hubbard School, Minas, a pupil of the high school, who was going home to spend his vacation, and two servants, Miss Montgomery left the city July 22, and returned August 6. She gave us a very interesting report of her journey, having visited two cities, nine Moslem and seven Armenian villages. In each of the latter she held meetings for the women, which were largely attended. The priests received her kindly, several of them placing their churches at her disposal. In the Moslem villages, too, many crowded around, probably only to see what the Ferangee lady looked like; but, whatever motive influenced them to come, they all heard of Christ, the true prophet and Saviour of souls. Everywhere she was treated with great kindness and respect by both Armenians and Moslems.

Several villages asked for schools, and one sent a petition signed by the priest and five householders, requesting the mission to send Minas after he shall have finished his education, which will be two years hence. We are hoping that much good will result from opening schools in those districts. Altogether the tour was a very encouraging one, and we do pray that the seed sown may have fallen in good soil, and bring forth an abundant harvest.

MEDICAL WORK.

During the last two months the medical work has been carried on very successfully, more than 1500 patients having been prescribed for in that time. Many people come to the dispensary merely to get advice concerning their real or fancied ills, being afraid to take foreign medicines. From a medical standpoint this, of course, is not satisfactory, but it serves one good purpose, as it increases the audience at morning prayers. This is rather a nondescript assemblage, composed as it

is of men, women and children of various grades of society; but all, from the prince to the peasant, listen respectfully, and many seem deeply interested. Quite a number of the patients come from long distances, and in this way the influence of the medical work is almost unbounded, as when they return to their homes they are able to tell their friends what they have seen and heard, and encourage others to visit the "Ferangee Hakim."

God has been wonderfully kind to our mission in removing obstacles in the way of our work, and in sending aid when needed.

BRAZIL.

URGENT APPEAL FOR HELP.

REV. W. E. FINLEY, *Bahia*.—One thing which I would urge first of all is the need of another missionary here. I suppose this cry comes from every station the world over.

During this month we have opened the new preaching station in Vazareter, a city some forty or fifty miles from Bahia. Good success attended our first efforts there. From Vazareter I sent a colporteur to a town some sixteen or seventeen miles beyond this first-named city, and his work there promises to bring in much fruit. Some of the principal merchants of the town ask that a service be opened there, and one lady has offered her parlors gratis in which to hold the services. Many books were sold and many tracts scattered among the people. The next time that one of us goes to Vazareter we will go out to this town and hold services.

The trouble is that we cannot find days enough to visit all the places which need us. With three places outside of the city, one of which is visited twice a month, the other two once every month, it leaves the city work entirely on the hands of one man. Then we have a town up in the centre of the province, three hundred miles from Bahia, that has to be visited, and which is a very promising part of the field. I have sent a colporteur to this town to work until the middle

of July, when my auxiliary missionary will visit there. After that, the colporteur will go beyond there for some one hundred and twenty miles to the San Francisco river, opening up a territory which I hope to visit in October and November.

I returned to-day from Cachoeira, another out-station. We have changed the place of meeting in this city; and while this second place is rented for less money, it is a better house and in a better part of the town, and the meetings are much more largely attended.

MUMPS AND LA GRIPPE.

REV. J. H. JUDSON, *Hangchow*.—We had our last examination Friday afternoon, July 11, and the boys have all scattered to their homes. The past term has been a trying one both for the scholars and for us who have their oversight. In the early spring mumps entered the school, and about half the boys were attacked and laid up for a few days. Some of them were quite ill. This continued in the school for about one month, the last who were attacked just getting well as we started for Shanghai to attend the conference. We had not been back from conference very long before the influenza made us a visit. Everybody in the school was attacked, some very severely, being confined to their beds two weeks or more, while others were very slightly ill. For quite a long time our school-room took on the appearance of a hospital more than a school-house; and indeed for a few days we just had to close all work, there being only three or four boys able to go about. But through all this sickness God was very kind, and did not call upon us to mourn the loss of any one of our boys, and enabled us to complete the term and close with the usual semi-annual examination. The boys did very well in their examinations, seeming to have realized the situation and put in good work just as soon as they were able to study. Four or five were unable to make up, and will have to be examined at the beginning of next term.

HOME MISSION LETTERS.

From letters too numerous to be printed at large in our limited space for them, we glean as follows, hoping that the brief hints and suggestions and often vivid intimations thus furnished will win for these faithful and patient laborers in remote and difficult fields much prayerful and generous consideration from our readers.

INDIANS.

From Winnebago, Rev. W. T. Findley writes of "a time of wild hilarity among the Indians;" feasting and dancing on Sabbaths; "attendance at church almost as small as it could be;" persistence in holding services notwithstanding. He speaks gratefully of the bell which came about the middle of July, and which is "quite a help in controlling the services and as a general notice and invitation to them." He mentions "three Indian weddings" and one case of "wife-stealing," and laments the lack of "marriage sanctity and of youthful chastity."

He rejoices in the "tendency toward individuality as opposed to the system of communism." He says, "Our Indians are now amenable to state laws, and if we can only get the state machinery at work the lawless will be checked, and then we can look for better things from this tribe."

KIOWA INDIANS.—Rev. S. V. Fait writes from Anadarko, Ind. Ter., heartily thanking the Board of Home Missions and its constituents for the provision made for a school. He speaks strongly of Joshua Given and his wife, of their neatly furnished cottage, and their fitness for their work. He speaks also of the need of farming implements; also of wire for fences. Joshua and the writer himself "will cut and set the posts." Fifty dollars would "enable them to get along until planting time," when more will be needed for seed, etc.

REV. R. W. HILL writes from Muskogee, Ind. Ter., of the death of Miss Adeline L. Willey, "one of the most self-sacrificing women he has ever known, whose life was bound up in her work. It was in following the impulses of her generous heart that she laid the seeds of disease, for she had just returned from a long trip with two orphaned girls with whom she had gone to the funeral of their father, when she took a cold which developed

into the fatal sickness. She was indeed a true mother to all the children in the school, and had words of comfort and helpfulness for their many trials. For years she has devoted herself to the cause of missions, and was born in this territory, where her father was stationed as a missionary. He is over 80 years of age."

From the OMAHA AGENCY Rev. John T. Copley writes of regular preaching services every Sabbath morning, and prayer-meeting every Wednesday evening; of two young women and three very old ones uniting with the church—one 90 years old and the other two over 75 years; of weekly collections amounting in all to \$29; of a "new departure in reference to the enforcement of the marriage laws on the reservation," by means of a "law and order league," aided by "the special agent appointed to pay the Indians refusing to pay those" who live together without lawful wedlock. "Fifty-one couples were married within a week, all but one by missionaries." . . . "It was almost equivalent to a renunciation of their old ways and religion and an adoption of ours, which was no small thing for them."

REV. WILLIAM HAMILTON also writes of those five women being received into the church, and describes a woman's prayer-meeting, in which several of the women spoke with great simplicity and fervor. "One said, 'I have lost my husband and my son, and feel very sad. I am now getting very old, and think I ought to join the worshippers of God and serve him, that when I die I may go to them. I want to go with them and be one of you.' She said much more, stopping many times to control her feelings.

"Josie Barnaby, the one the presbytery recommended as a teacher, said, 'I have been with the Sioux women in their prayer-meetings, and think they are ahead of you in some things, as they have the Bible to read in their own language, and the

women can read it too. They pray for the Indians of other tribes, and will be glad to hear that you have prayer-meeting, and will pray for you.'"

MINNESOTA.

A GLAD RETURN.—Rev. James Rodgers, returning to Farmington "after an absence of almost three years," finds Farmington and the Vermilion Valley looking more "inviting and home-like" than ever. His heart is gladdened by the cordiality with which he is welcomed back by the church "united and energetic" in its proper work, and willing, if the Lord please, "to remain another twelve years or longer." He is especially happy in the assurance, without which he would not have been willing to return, that after this year the church will ask no more help from the Home Mission treasury. They assure their minister that although his salary will be small it shall be "promptly paid in monthly installments." They have a parsonage, built some six years ago, largely by money given by their pastor's college and seminary classmates. Is not that a pleasant thing for classmates to do?

A PROFITABLE VACATION.

[Our idea of *play in work* (November number, page 387) is admirably illustrated in this interesting letter. It was the best of medicine to the invalid wife, the best of recreation to the husband, and the best of opportunities to the missionary.—ED.]

REV. J. P. FULTON, *Harper, Kansas*.—With the advice and aid of kind friends, my invalid wife and I made a trip to the mountain country of the Northwest, visiting some relatives and old acquaintances in Asotin county, southwestern Washington. I had a delightful time of amusement and recreation, catching trout and shooting grouse, hunting deer, and following bear-tracks with the exciting expectation of an encounter with Bruin; climbing up through dreadful gulches, and following trails which led over tremendous rocks and up to lofty mountain peaks, whence could be seen in sublime and magnificent panorama, stretching around and far away in the distance, the fertile wheat-growing plateaus of the Grand Rond, Walla-Walla and Palouse countries of eastern Washington.

June 30, on Monday morning, we left our home, expecting to reach our place of destination on Saturday evening; but it so happened that the steamer

which conveyed us up the Snake river, by reason of fog and darkness was obliged to tie up, and consequently we did not reach our village headquarters until nearly noon on Sabbath. That evening, learning that a Methodist preacher had an appointment for that night, and wishing to hear a sermon. I went to the meeting, and being a stranger I took a back seat, and sat down beside a full-blooded Nez Perce Indian, whom at the close of service I gave a hearty hand-shake, and when introduced as a Presbyterian minister, he told me that he too was a Presbyterian and belonged to a congregation at the Lapwai agency. The following Sabbath I visited two Sabbath-schools, both superintended by ladies. One school was held in a small church, and the other at a meeting-place fixed up in the woods. I taught a class in each school, and at the close delivered a short lecture on the subject of the lessons. I was glad to have the opportunity of speaking words of cheer and encouragement, and to help those women in their self-denying and difficult work. One of the superintendents told me that back east she had been a Presbyterian, but as there was no Presbyterian church in all that country, she had put her church letter in a little Methodist society, and now with neighboring women she was carrying on a Sabbath-school in the woods, thus seeking to bring the children and young people to Christ. In the evening I preached to a full house, everybody seeming curious to hear the Kansas Presbyterian preacher.

All through my vacation, every Sabbath I visited and addressed one or two Sabbath-schools; and nearly every Sabbath I preached a sermon to good-sized congregations. Many of the persons attending, I was told, had never before been seen in a religious meeting. It did my heart good to see many of those men and women, after the benediction, pressing forward and grasping my hand with hearty greeting, and some, with tearful eyes, thanking me for the words I had spoken to them. Some of them, supposing that I was probably looking around for a home in that country, begged me to make my home there and preach to them.

But the time allotted to my vacation quickly (too quickly) passed away, and I had to pack up and get back to my people and work in Kansas. And now, with my wife much improved in health and myself refreshed and invigorated, I am home again, and have resumed my customary work in this mission field.

OFFICIAL COMMUNICATIONS.

ANNUAL REPORT TO THE SYNOD OF NEBRASKA.

REV. T. L. SEXTON, D.D., SUPERINTENDENT.

The last year has brought special trials upon our churches and ministers. The epidemic called *la grippe*, which prevailed during the winter months, not only interfered greatly with Christian work, but also impaired the health of some of the workers to such an extent that they have scarcely recovered. In addition to this, the shortage of the crops in many parts of the state has cut off the means of ministerial support on the one hand, and on the other the great debt of the Home Missionary Board has either cut down or greatly delayed the much-needed appropriations. This double calamity—crop failure and debt—will demand the utmost courage on the part of the people, and the patient endurance of the missionaries in charge of our suffering churches.

Some one has said that God has given us nine successive years of comparative plenty, and because some of his people have been withholding from his treasury more than is meet, the Lord's hand has taken away a large share of the tenth, which he justly claims for himself. It might be well for the Church to ponder over and strive to profit by this suggestion. We may be quite sure if his chosen people keep back part of the price while professing to bring all that is required, they will not escape his correcting rod. When the heart is in love with the Lord of the vineyard, the hand will not keep back the fruitage.

During the past year the swift-winged messenger has invaded our ranks. Three of the watchmen on the walls of our Zion have been called to enter upon the higher and more lasting service, viz., Rev. John Huston, of Niobrara Presbytery, who died January 22, 1890, aged 74; Rev. J. Augustine Hood, of Omaha Presbytery, who died July 9, 1890, aged 68; and Rev. Byron P. Russell, of Kearney Presbytery, who died July 18, 1890, aged 57. The first two had been laid aside from active toiling

for one or more years, and the last was prostrated by disease for three months before his death. Their life and work speak with more force in their behalf than anything that can be said of them in this brief report. . . .

We have had the pleasure of extending the hand of welcome to eighteen ministers who have come over to our help.

During the summer fifteen students from our theological seminaries have been employed in various fields, eight middlers and seven juniors, who have given us an aggregate of sixty months, or five years of service. These young men have faithfully preached the word in churches and places which would otherwise have been for the most part left unsupplied. They have all returned to resume their studies in the seminaries, but the fruit of their labors will abide in that souls have been brought into the Redeemer's kingdom.

Two of the churches supplied by these young men have been encouraged to call settled pastors. Other churches are still vacant, and are calling loudly for the living minister. The Board of Publication and Sabbath-school Work has been lending a helping hand. In the extreme northwestern part of the state thirty-five schools have been planted, three of which have developed into regularly-organized churches, with houses of worship erected and almost completed. Three permanent Sabbath-school missionaries are in commission, viz., Mr. E. F. Knickerbocker, located at Hastings, Mr. W. H. Griffith, located at Broken Bow, and Mr. J. C. Cram, located at O'Neill. Rev. J. B. Currens, a member of Black Hills Presbytery, is located at Crawford, Neb., and devotes a portion of his time to our state, coming as far east as Alliance, in Box Butte county. In planting new churches we have been going forward slowly, and only in places where the way seemed to be entirely clear. Twelve churches have been duly organized under the direction and approval of the several committees on home missions.

Six of these churches have houses of worship so far completed as to provide a comfortable place for sanctuary services. Six of these new organizations are on the western frontier, where the destitution is great both in temporal and spiritual things. Six of them are located in the eastern and more settled portions of the state, showing plainly that there is room for development in every part of our great and growing commonwealth. Mission work in our large cities has been pushed forward with vigor, and plans are now under consideration for making this important branch of service still more effective. We must not undervalue the importance and urgency of this part of our work.

The pastors of Omaha and Lincoln are doing all they can to extend their fields of activity, yet it may be a wise economy to introduce and employ a still stronger force of workers to carry the gospel to those who have not been reached. From our large cities must flow forth influences which will tell upon the social and moral habits of our entire people. From every quarter the tide is turned toward these and other cities, and effort must be continuous to have the crowd brought into the church and taught of God.

In the erection of church buildings we are making steady progress. Nine houses of worship have been dedicated during the synodical year. Their aggregate cost is \$13,030. Several more new buildings will be consecrated in the near future and others have only recently been begun.

In our consecrated gifts for our church boards our net advance over the previous year has been a little more than one thousand dollars, which scarcely corresponds with the growth of the membership in numbers and material prosperity. When we look at the field in all its varied demands, and at the same time consult carefully the statistical tables, we shall be ready to admit that more might and ought to have been given to these several causes. Evidently there is a need of a deeper awakening along the line of personal duty and privilege in this direction. To our ministers we must look as the active agents to stir up the churches and induce them to give more of their means to carry forward the Lord's

work. This is specially important in regard to home missions and church erection. From these two sources we are constantly receiving substantial aid, and we cannot afford to withhold the supply. Many of our churches have forgotten the promise made when they received help in paying for their house of worship. When we look over our widely extended field, and see so many of our churches without ministers, we are compelled to renew our plea for more men to come to our help. While the number of our candidates has grown until we have more than a score, some of our oldest churches have never sent one of their members into the ministry. The time has fully come for us to seek out and train up for the gospel ministry the sons of our own people instead of looking to other states for recruits to fill up our ranks. We have all the facilities for giving to our young men a thorough Christian education, and we must not shirk the duty of turning their thoughts, plans, faith and hopes in that direction. Having our sons and daughters well educated at home, and thoroughly consecrated to this work, we shall not be compelled to cry in vain for workers to occupy the ground.

The outlook for the future is full of hopefulness, and should inspire us with renewed courage. Our growth as a state has not by any means reached its full extent. New industries are being introduced, which will add to our wealth and population. The unparalleled growth of our chief cities, as indicated by the recent census, will stimulate the investment of capital and enlarge our material prosperity. With all the discouraging features in some of our counties, our state is rapidly coming to the front, and our vast and varied resources serve as a constant invitation and incentive to more extended development. As our advancement in this respect becomes a part of history, the Church should be able to make a record of a corresponding activity and progress in planting the banner of the cross in every part of the state. In all our working, watching and praying, let us ever keep in mind the beautiful words of the Psalmist: "Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchmen waketh but in vain."

OPPORTUNITIES.

REV. T. M. GUNN, SUPERINTENDENT.

At the urgent request of Rev. Mr. Adair, I spent a week with him visiting the new field of Kendrick, twenty-five miles east of Moscow, and organizing a church with seven members; two good men were elected elders. A good subscription had been raised by Brother Adair, and he now has the house in process of erection. The town, situated on the extension of the Northern Pacific toward Lewiston, is the centre of a very wide and rich section of wheat-raising land. The elevation is less than 1200 feet above the sea, and the climate mild and very healthful. Rev. Mr. Adair has supplied it at his own expense thus far, but should have a grant of not less than \$100 to cover his expenses until next spring. I have never seen a richer country in all my travels than this section of north Idaho. The town is just beginning, but is bound by the natural contour of the country to be a place of first importance in that region.

The first week of September I made a tour on horseback, in company with Elder P. B. Whitman of Lewiston, to Mt. Idaho. I found a very interesting work there, and was forced by circumstances to reorganize the Mt. Idaho church. It is very important that we maintain our work at that point, as there is but one minister in all that valley to supply the ministry of the word to about three thousand souls, widely scattered and hard to reach. Yet there are many very intelligent and good people there. They have raised means enough with which to build, with a little aid from the Board of Church Erection. On return I preached at Grangeville to a large audience in the town-hall, at the request of the Methodist minister.

September 19-23 I visited Ellensburg, Seattle, Fremont, Ballard, Sumner and Kelso. The Sabbath, September 21, was occupied with a visit to Stella in company with Rev. Mr. Friiht, where I organized a German-American church.

During the quarter, Rev. W. L. Clarke has left Dungeness and returned to McCormick; Rev. J. H. Thompson has left Post Falls and Rathdrum, Idaho; Rev. R. Parker has closed his year at Union, Oregon, and taken the field at Summerville adjoining; Rev. G. A. Hutchison finished his year at The Dalles and has removed to Baker City; Rev. J. M. Warren, after closing his quarter at Pasco, has settled at Ballard very acceptably; Rev. J. McMillan, at Slaughter and Kent, is proving very acceptable; Rev. T. J. Lamont, of Anaconda, Mont., has been engaged by the Centenary Church, Spokane Falls; Rev. Charles F. Goss, temporarily visiting Spokane Falls, has located at Kettle Falls, fifty miles north, and, finding a needy field, is building a Presbyterian church. All that north region is full of such opportunities.

There are over a thousand miles of railroad projected and under construction in Washington and north Idaho, and as much more in Oregon. All along these roads there will spring up towns of importance, and our work seems but in its infancy.

September 27-29 were spent, in company with Mrs. Gunn, visiting Waitsburg, under care of Rev. Seth Cook, recently from Auburn Seminary. He is very highly esteemed and will be called as pastor. Mrs. Gunn organized a missionary society auxiliary to the Woman's Board of the North Pacific.

As for curtailing our work in Washington, it is impossible. We must expand. Immigration is as great as ever. With the new roads soon to be completed, the tide will be correspondingly larger. These roads open up much new territory, and the prospect for development seems greater than ever heretofore. I cannot believe that need and opportunity can anywhere be greater than in Washington. Abundant harvests have saved us from a financial crisis, and the tide of advancement will inevitably be greater than ever.

MISCELLANY.

THE CHOCTAWS.—A prominent northern minister, lecturing in Texas, having spoken of leaving a child among Choctaws as if it would be a situation of peculiar danger, a writer in the *Northwestern Presbyterian* good-humoredly comments as follows:

Texas people along the Red River border know the once-heathen Choctaws as a Bible-loving, God-honoring and converted people. Looking back through the changing shadows and sunlight of thirty years, I recalled that the most eloquent, the most persuasive minister to whom I have ever listened was a full Choctaw, Rev. Jonathan Dwight. And when he went away into the glory, the man to take his place was Rev. Allen Wright, also a full Choctaw, a graduate of Union Seminary, and one who steadily held his people to their loyalty to the faith of Christ Jesus. And when he too was called up higher, his second son, Rev. Frank Wright, also a graduate of Union Seminary, said to his mother, "The white people come to hear me preach, but henceforth I give myself wholly to my father's people. The whites have the Bible; they can have English preaching, if they will, elsewhere. I must preach to those who need me more." Both the mother and wife of this young man are educated northern ladies. A younger brother, Allen Wright, Jr., is, I hear, studying at the North in preparation for the ministry. . . .

More than thirty-five years ago, another Choctaw, a layman, being present at a meeting where a collection was taken for foreign missions, laid a gold eagle on the collection plate, his whole wardrobe at the time not being worth ten dollars; and when his money failed he pledged "a fat ox, so soon as it could be brought up from the cane-brake and sold"—said ox being his most valuable possession, for he owned little beyond his cornfield and rude cabin. Verily, that was "giving till he felt it."

As to "abandoning a child when surrounded by a company of Choctaws," I once knew a party of whites from Texas deliberately abandon a child in a Choctaw corncrib. When the owner of the aforesaid corncrib found the waif he adopted him as his own. Hearing of it at the mission, we offered to take the child off his hands, but the Choctaw civilly sent word, "No. If mean white folks have done throw him away, we will keep him, and we will fetch him up in the right way, too." To him, to "fetch the boy up in the right way" meant to take him to church, to teach him to read the Bible, to send him to the mission school, and to put him into the ministry if found worthy of it.

Surely, worse things could happen to a child than to be abandoned to a company of converted Choctaws. So much for the work of foreign mission boards in the old time of thirty and forty years ago, among one tribe of our Indian neighbors.

PAYING THE DEBT.—The determination to accomplish the doing of this is nowhere more vigorously shown than on the Pacific coast. They "mean business" out there. We find the following in the *Occident*:

We are in receipt of a number of communications not intended for publication, speaking of work done, being done and proposed, all with the one end in view. But one worthy brother, who is rarely behind hand when real work is to be done, writes as follows:

"A layman would like to see the Presbyterians of California, with those that are allied with them, raise \$10,000 to help pay the indebtedness of the Boards of Home and Foreign Missions. He believes, with God's help, that the amount can be obtained, and will be one of twelve to give \$250 each. Now, how many will give \$250

each? How many will give \$200 each? How many will give \$175 each? How many will give \$150 each? How many will give \$125 each? How many will give \$100 each? How many will give \$75 each? How many will give \$50 each? How many will give \$25 each?"

The *Occident* will receive any and all pledges and publish the amounts, reserving the names until the signers are ready to have them made public, but making the signers known to each other if desired. Let us see how many will emulate the good brother's example.

MISSION WORK IN NORTHWEST CANADA.

—Rev. James Robertson, Winnipeg, writes in the *Church of Scotland Monthly*:

What we have undertaken to do is to supply the people occupying the waste lands of western Canada with means of grace. Settlers are coming to us from Britain and the continent of Europe; they are taking up land and trying to make homes for themselves. They speak different languages, but finding English the language of the country, all seem desirous of learning it and becoming Canadians. Schools are being started everywhere, and whether the children have come from the highlands of Scotland or Iceland, from Hungary or Belgium, Italy or Russia, they soon learn to speak English and call themselves Canadians. But while the state provides secular education, it does nothing for the moral and religious education of the people: that is left to the churches; and if this work is to be adequately or successfully done, missions must be planted among these people as they settle down. . . . No fewer than thirteen new missions were begun this spring. You ask, How long ere these become congregations? Some may require four or five years to become self-sustaining, and some even longer than that. From the outset, however, they do much to help themselves, and year by year they are less a burden on our funds. The growth of our work will appear from a few figures, which include the synod only. The synod was

organized six years ago, and has seven presbyteries.

	1871.	1890.
Congregations and mission stations,	12	556
Families,	about 240	6,874
Communicants,	230	9,273
Churches and mansees,	10	198
Contributions,	\$2,500	\$177,571
Sabbath-school attendance,	300	11,000

To show the liberality of the people, it is only necessary to say that in 1889 they gave \$19.15 per communicant for religious purposes, and that for mission schemes \$9369 were given. Last year the increase in communicants was a fraction over 20 per cent., while over the whole Church the gain was about 4 per cent. There were 24 churches and mansees built, while between 1874 and 1881 we built only 15 in all. In 1871 Winnipeg had only a small mission; to-day there are 4 congregations and 3 missions, with a membership of 1695, and a revenue last year of \$28,000 for all purposes. In Vancouver we have two good congregations and two others are forming, although the city is only five years old. The wants of this mission field are men and means. In no mission field can means be invested with the prospect of better results. The foundations of this wide country should be laid in godliness, and now is the time to do the work. We are looking across the Pacific into the eyes of the Chinese and Japanese, and they into ours. If they find in their contact with us the elevating power of Christianity, they will be favorably disposed toward accepting it, but not otherwise.

That the lottery business can be entirely crushed by closing the United States mails against it is too much to expect. The Louisiana Lottery Company may be able to secure a charter in that state, and other enterprises of the same kind may be successful in one or two other young and needy states. It is to be remembered that such companies have been repeatedly chartered for professedly benevolent purposes of a public character. This shows that they have plausible reasons for existing to put forth. The express companies may be used in effecting remittances, etc. Human greed will supply abundant dupes, so that the

evil must be watched with unremitting vigilance and fought with unyielding determination.—*Banner*.

Dr. Shedd, the veteran missionary in Persia, returning to the mission field on which he has labored so long and so well, writes back, "I have never felt the difficulties of the work so strongly as now, when entering again into the field, and I am sure also that my faith was never stronger in the gospel, and in the power of him whose I am and whom I serve." Away down in the opening years of this century another Christian missionary, Henry Martyn, writing in the heart of Persia, as he looked upon the last sheet of his translation of the New Testament, said, "Now may that Spirit who gave the Word and called me, I trust, to be an interpreter of it, graciously and powerfully apply it to the hearts of sinners, even to the gathering of an elect people from the long-estranged Persians." The same faith evidently inspired the confident words of these preachers of Christ, laboring in the same field, but separated by many years in their time of work. Always and everywhere the true servant casts himself on the power of his divine Master, and rests for all success on the gift of the Holy Ghost.—*Presbyterian*.

veals the living word is like Christ himself, divine human. This correspondence is shown in the history of doctrine. Hence the study of the New Testament especially should befit this character. Since the New Testament was written by human authors, it must be studied scientifically. But since it conveys divine truth to human minds, it can only be studied rightly by the help of the divine Spirit who inspired it. These two are not antagonistic, any more than the divine and human natures in the one person of Christ." Suppose we change the point of application from the seminary to the Sabbath-school, and ask, Are the teachers always careful to seek the help and guidance of the Holy Spirit, when they undertake to excite in the minds of their pupils a reverential interest in the sacred text? If a teacher studies his lesson in advance, as one might study any record of dates and events, he will be able to do no more for the pupil than to arouse some interest in a historical statement. But if he prays and ponders over the record, realizing that it contains a divine message of unspeakable importance to his soul, he is the more likely to open the eyes and understandings of the young to the spiritual significance of the lesson, and to its bearing on their soul-life.—*Interior*.

Speaking [to the students in the Western Theological Seminary] of the need of a well-equipped ministerial leadership for the current popular movement in scriptural investigation, Professor Riddle said, "The correct principle of Bible study is to be learned from the character of the Bible itself. The book which re-

I overheard a Mohammedan discussing us to a friend. Said he, "The Romanist is the *bad* church; *we* are the *true* church, but this 'Jesus Church,' I don't know what to think of it." I am glad they called us the "Jesus Church," though we most unworthily bear his name.—*Rev. W. Upcraft in the Baptist Missionary*.

HOME MISSION APPOINTMENTS FOR OCTOBER, 1890.

Rev. F. C. Stockle, Manchester, 1st Ger.,	N. H.	Rev. J. Lavelle, Colchester,	N. Y.
Rev. J. Mitchell, New Bedford,	Mass.	Rev. F. Gutellus, Piffard,	"
Rev. J. L. Scott, D.D., Presbyterian Missionary,	"	Rev. E. B. Fisher, Rosie,	"
Rev. D. MacDougall, Taunton, 1st,	"	Rev. O. C. Barnes, Heuvelton,	"
Rev. T. A. Reeves, Woonsocket, 1st,	B. I.	Rev. G. M. Janes, Andover,	"
Rev. C. A. Conant, Voorheesville,	N. Y.	Rev. F. W. West, Whitelaw and Oneida Lake,	"
Rev. J. Bain, Hilledale,	"	Rev. A. E. Myers, Camillus,	"
Rev. H. T. Perry, Afton,	"	Rev. I. G. Ogden, Argyle,	"
Rev. C. W. Remington, Ellicottville,	"	Rev. A. S. Mays, Liberty St. of Troy,	"
Rev. F. R. Wade, Fair Haven,	"	Rev. H. G. Dean, 8d of Troy (Albia),	"
Rev. R. H. Wallace, Mineville,	"	Rev. O. C. Auringer, Northwood,	"
Rev. R. G. McCarthy, Saranac Lake and stations,	"	Rev. B. W. Perry, Norwich Corners and Litchfield,	"
Rev. S. D. Angel, Mooers,	"	Rev. J. N. Elliott, Bethany Mission of Thurlow,	Pa.
Rev. J. F. Humphreys, Peru,	"	Rev. G. G. Smith, Newton and stations,	"
Rev. C. W. Winnie, Tyrone and Pine Grove,	"	Rev. D. Dernelle, Knoxville,	"
Rev. R. King, Cairo,	"	Rev. S. A. Coile, Sheffield, 1st,	Ala.
Rev. B. M. Swan, Bethany Centre,	"	Rev. W. B. Brown, Rockwood and Spring City,	Tenn.
Rev. F. H. Coffran, Westford,	"	Rev. D. A. Heron, Washington,	"


Rev. B. H. Fields, Greenup and Ebenezer,	Ky.	Rev. S. R. Belville, Wahoo,	Neb.
Rev. D. Blyth, Pikeville,	"	Rev. W. Asdale, Tipton and two stations,	Mo.
Rev. J. O. Pierce, Wilmington,	Ohio.	Rev. W. F. Shields, Sharon and stations,	"
Rev. G. Carpenter, Memorial of Chillicothe,	"	Rev. D. B. Crockett, Greenwood, Knobnoster and	"
Rev. S. B. Taylor, South New Lyme,	"	Salem,	"
Rev. G. B. Laird, Independence,	"	Rev. J. A. Annin, Rolla,	"
Rev. J. B. Miller, Grove City and Scioto,	"	Rev. F. B. Everett, Fourth and Waldron Avenue	"
Rev. C. E. Kircher, Felicity,	"	Mission of Kansas City,	"
Rev. W. B. Scarborough, Otesgo,	"	Rev. R. T. McMahan, Preston and Salem,	"
Rev. J. Moore, Kewanee,	Ill.	Rev. J. I. Hughes, Salem and New Cambria,	"
Rev. J. B. Fisher, Rockwood and Ebenezer,	"	Rev. E. G. Moore, North (St. Joseph),	"
Rev. A. T. Stone, Murphysboro' and Carterville,	"	Rev. E. P. Keach, Salem, Cuba and Laketon,	"
Rev. J. L. Johnston, Ava and Vergennes,	"	Rev. W. H. Robinson, Perkins of Wichita,	Kan.
Rev. G. A. Fulcher, Bethany of Chicago,	"	Rev. J. A. Baldridge, Dexter, Eaton and Maple City,	"
Rev. H. W. Harbaugh, Braidwood,	"	Rev. J. W. Funk, Howard,	"
Rev. O. P. Galloway, West Okaw,	"	Rev. W. H. Weiman, Vermillion and Corning,	"
Rev. S. Benson, Williamsville, Union,	"	Rev. B. E. P. Prugh, Horton,	"
Rev. E. M. Landis, Argentine and Linden,	Mich.	Rev. J. L. Amlong, Canton and Galva,	"
Rev. H. B. Dunning, Flushing,	"	Rev. W. L. Squier, La Cygne,	"
Rev. D. Morrison, Ewart,	"	Rev. D. Moore, Covert and Kill Creek,	"
Rev. J. J. Cook, Tustin,	"	Rev. A. Glendenning, Cheever and Manchester,	"
Rev. W. F. d'Argent, Burr Oak,	"	Rev. J. W. Crawford, Ellsworth,	"
Rev. E. Warren, North of Kalamazoo,	"	Rev. E. Paradis, Mulberry,	"
Rev. J. De Hoon, Prairieville and Gull Lake (Hol-	"	Rev. D. B. Hindman, Clyde, 1st,	"
land),	"	Rev. H. M. Shockey, Wamego,	"
Rev. C. Armstrong, D.D., Jackson,	"	Rev. F. Lippe, Mulberry and Idana,	"
Rev. A. D. Grigby, Hastings,	"	Rev. S. V. Felt, Anadarko,	Ind. Ter.
Rev. D. McDonald, Gattsville and Stalwart,	"	Rev. C. H. Miller, El Reno, Kingfisher, Oklahoma,	"
Rev. A. Brown, Cadott,	Wis.	Rev. E. P. Robertson, Pleasant Valley, Clear Creek	"
Rev. J. Vander Meulen, Baldwin,	"	and Blue Springs,	"
Rev. L. Abels, Platteville and Rockville,	"	Rev. J. F. Allen, Canadaville and stations,	"
Rev. J. C. Laughlin, Reedsburg,	"	Rev. H. C. Howard, Terrell,	Tex.
Rev. A. V. Gulick, Kilbourne City,	"	Rev. A. S. Kemper, Fossil Creek,	Col.
Rev. J. Conzett, Beloit and Wheatland,	"	Rev. W. Hicks, Boulevard,	"
Rev. J. F. Jungblut, German Mission of Milwau-	"	Rev. J. McFarland, Idaho Springs and stations,	"
kee,	"	Rev. D. M. Hunter, Littleton,	"
Rev. L. J. Davies, St. James,	Minn.	Rev. J. T. Hopkins, Ch. of the Redeemer, Denver,	"
Rev. A. S. Jackson, Bethlehem, Samaria and three	"	Rev. W. M. Porter, Black Hawk,	"
stations,	"	Rev. W. F. Lewis,	"
Rev. J. Godward, Ashby, Evansville and Elbow	"	Rev. J. B. Cameron, Trinidad, 2d, Huerfano Cañon	"
Lake,	"	and 2 stations,	"
Rev. G. F. McAfee, Westminster of St. Paul,	"	Rev. S. Barber, Rocky Ford,	"
Rev. P. B. Norman, Scandinavian work in Minne-	"	Rev. P. Bohback, Hyrum and Shellville,	Utah.
apolis,	"	Rev. J. P. Black, Nampa,	Idaho.
Rev. G. J. Bloemdaal, Ebenezer of Greenleafston,	"	Rev. B. Reasoner, Port Hallock and stations,	Wash.
Rev. H. P. Wilber, Rapid City, 1st,	S. Dak.	Rev. D. Dunlap, Kelsa, Castle Rock and Freeport,	"
Rev. S. Andrews, Hot Springs,	"	Rev. D. Thomas, Carbonado and Wilkeson,	"
Rev. A. M. Work, Brookings,	"	Rev. F. F. Young, Gig Harbor, Rosedale, Arton-	"
Rev. C. K. Smoyer, Tyndall,	"	dale and stations,	"
Rev. A. C. McCauley, Bridgewater and Canistota,	"	Rev. J. M. C. Warren, Ballard,	"
Rev. A. G. Martyn, Perry,	Iowa.	Rev. W. H. Cornett, North Yakima and Natchese,	"
Rev. S. Hodge, D.D., Bethel of West Union,	"	Rev. J. McMillan, White River (and Kent) and	"
Rev. A. L. Hutchinson, Lansing,	"	Green River,	"
Rev. G. H. Duty, Rolfe, 2d, and Gilmore City,	"	Rev. G. A. McKinley, Sellwood,	Oreg.
Rev. G. H. Fracker, Vail, Arcadia and station,	"	Rev. E. M. Eills, Stevensville,	Mont.
Rev. C. E. Fisk, Spirit Lake, 1st,	"	Rev. G. Edwards, Lewistown and Philbrook,	"
Rev. H. R. Peairs, Montrose,	"	Rev. C. H. Emerson, Port Kenyon and Fortuna,	Cal.
Rev. J. Wittenberger, Meridian (German),	Neb.	Rev. S. S. Caldwell, Blue Lake and 4 stations,	"
Rev. R. N. Powers, Ayr, Holstine and Millington,	"	Rev. J. R. Bowman, D.D., Saticoy,	"
Rev. W. L. Vincent, Verona of Stockham and	"	Rev. H. W. Chapman, Kelseyville and Hopland,	"
Union,	"	Rev. W. H. Darden, Petaluma,	"
Rev. B. Beall, Barneston,	"	Rev. W. Baseler, Inglewood,	"
Rev. J. K. Cochran, Helena and Cooke,	"	Rev. H. F. Sewell, Santa Maria and stations,	"
Rev. C. B. Williams, Salem,	"	Rev. A. J. Compton, Oakdale, 1st,	"
Rev. W. Nicholl, Millerboro', Willowdale, Inman	"	Rev. J. N. Hubbard, Tracy,	"
and Lambert,	"	Rev. M. D. A. Steen, D.D., Bethel of Woodbridge	"
Rev. J. Martin, Hartington and Coleridge,	"	and Clements,	"
Rev. H. P. White, Memphis, Ithaca and Ceresco,	"	Rev. E. S. Willard, Chilcat Mission,	Alaska.
Rev. E. W. Rankin, Decatur and Silver Creek,	"	Rev. A. Mackay, Fort Wrangell,	"

BOOK NOTICE.

A GOOD START.—This is the title of a volume of vigorous discourses addressed to young men by J. Thain Davidson, D.D., of London, author of *Talks with Young Men*, etc., etc., published by A. C. Armstrong & Son, New York. "Something Better than Riches"; "Men of Pluck"; "The Reckless Horse-

man"; "Betting and Gambling"; "The Brave Man of Ophrah"; "A Perfect Man,"—these are some of the twenty titles. Judging from the discourses we have had time to read, we think them exceedingly readable, and likely to interest profitably every one who reads them.

MINISTERIAL NECROLOGY.

 We earnestly request the families of deceased ministers and the stated clerks of their presbyteries to forward to us promptly the facts given in these notices, and as nearly as possible in the form exemplified below. These notices are highly valued by writers of Presbyterian history, compilers of statistics and the intelligent readers of both. If more convenient, they may be sent to Rev. W. H. Roberts, D.D., Stated Clerk of the General Assembly, Lane Theological Seminary, Cincinnati, Ohio.

BAILEY, MALACHI CURTIS, Ph.D.—born, Sandy Lake, Pa., July 31, 1848; graduated, Allegheny College, Meadville, Pa., 1875, and Western Theological Seminary, 1878; licensed by Presbytery of Shenango, 1877; ordained by the same presbytery, April, 1878; pastor, Middletown, Pa., 1878–81, Fairchance, Tent and McClellandtown, 1882–90; died of typhoid fever, October 1, 1890. Married, 1878, Miss Brightie Murdock, Natrona, Pa.

EWING, JAMES ALEXANDER—born, Indiana county, Pa., January 30, 1828; graduated, Jefferson College, 1856, and Western Theological Seminary, 1858; licensed to preach by the Presbytery of Saltsburg, and ordained by the Presbytery of Clarion, December, 1858; stated supply of several churches in the Presbyteries of Washington, West Virginia, Cincinnati and Zanesville; died in Wheeling, W. Va., September 30, 1890. Married, October 28, 1858, Miss Martha Burt, who survives him.

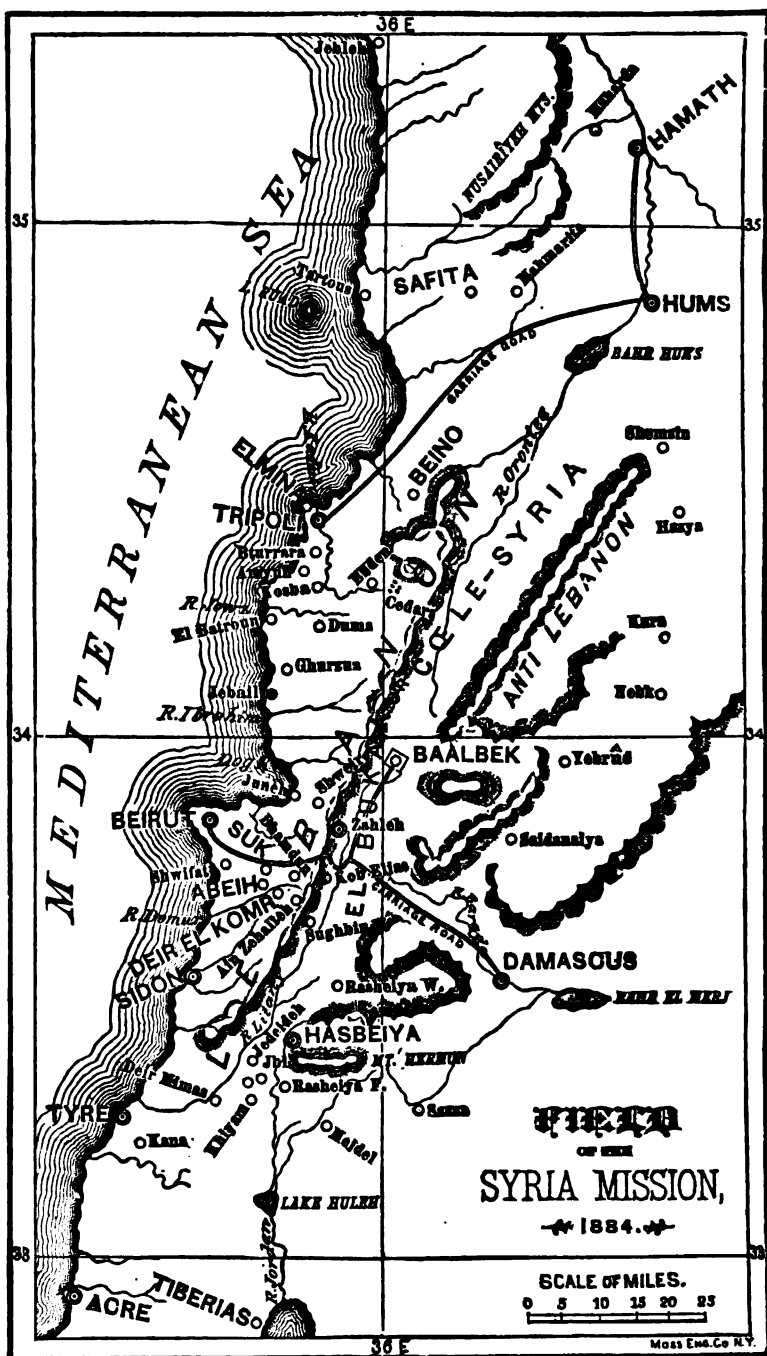
HALL, SAMUEL HAIGHT, D.D.—born, Geneva, N. Y., May 15, 1819; graduated, Union College, 1837; studied law, 1837–39; graduated, Union Theological Seminary, New York, 1843; preached six months at Tallmage, Ohio; installed pastor Presbyterian church, Marshall, Mich., October, 1844; pastor Park Presbyterian church, Syracuse, N. Y., October, 1853; pastor Presbyterian church, Owego, N. Y., January 7, 1857; secretary of American Seamen's Friend Society, 1865–88; died, October 20, 1890. Married, October 2, 1844, Miss C. L. Rankin, of Newark, N. J., who survives him with one daughter.

HASTINGS, EUROTAS P., D.D.—born, Clinton, N. Y., April 17, 1821, being the seventh son of Dr. Seth Hastings; graduated, Hamilton College, 1842, and Union Theological Seminary, 1846; ordained as a foreign missionary, October, 1846; missionary of the American Board, 1846–89; first pres-

ident of Jaffa College, 1871–89; became a member of the Presbytery of Utica, 1870; died in Manipay, July 31, 1890; buried in the mission cemetery at Oodooville, August 1. Married, 1846, Miss Anna, daughter of Rev. Richard F. Cleveland and sister of Hon. Grover Cleveland, now ex-president, who survives him. His surviving children are Miss Mary L. Hastings, of Houghton Seminary, Clinton, N. Y., Rev. Richard C. Hastings, of Ceylon, Miss Caroline E. Hastings, of Toledo, O., Charles E. Hastings, of Hartford, Conn., and a daughter in Ceylon. His surviving brothers are Dr. Panett M. Hastings, of Hartford, Conn., Frank H. Hastings, of Rochester, and Edward A. Hastings, of Clinton. Mrs. James W. Sibley, of Cincinnati, O., is a surviving sister.

MURPHY, ELIJAH DOUGLAS—born, Potsdam, N. Y., February 1, 1818; graduated at the University of New York, 1849, and at Union Theological Seminary, 1852; ordained by Brooklyn Presbytery, May 4, 1853; city missionary, Brooklyn, N. Y., 1853–54; stated supply, Congregational churches, Centre Brook, Conn., 1854–55, and Indian Orchard, Mass., 1856–58; pastor, Congregational church, Avon, Conn., 1858–64; United States Sanitary Commission, 1864; pastor Port Society Church and member New York Presbytery, 1864–88; ill health, 1888–90; died at Montclair, N. J., August 14, 1890. D.D., Maryville College, Tenn., 1883. Three sons and a married daughter survive.

STEWART, DAVID MILLS—born, Warren county, O., May 16, 1809; graduated, Miami University, 1833; licensed by the Presbytery of Oxford, 1835; pastor, Rushville, Ind., 1836; died at his home in Rushville, Ind., August 26, 1890. Married (1) July 3, 1834, Miss Fanny Stine; (2) September 1, 1840, Mrs. C. A. Pugh; (3) 1883, Miss Mary Simmons, who survives him. His only child, Isaac S. Stewart, also survives.



CHILDREN'S CHURCH AT HOME AND ABROAD.

WHAT I SAW OF MOUNT HERMON.

Do you see Mount Hermon on this map? The name is printed in rather small letters, while HASBEIYA is in very large letters. Yet Hermon is the highest and grandest mountain in all Palestine, and Hasbeiya is a city on the west side of it and not a great way up that side. My first sight of Mount Hermon was in our journey from Beirut to Damascus, in a big French coach called a diligence, along that *carriage road* which you see marked on the map. It goes, as you see, quite over Mount Lebanon, across the plain called Coele-Syria, and over the mountain range called Anti-Lebanon. The whole distance is about seventy miles. We started from Beirut before daylight, and arrived in Damascus about sunset.

On the way we could see a mountain off south of us much higher than any of the others, and just as white as if it were nothing but a big snow-bank. That was the day before Christmas. All winter it is glittering white with the deep snow that covers it, thousands of feet down its steep sides from its top, which is ten thousand feet above the level of the sea. In the middle of summer, they say, the snow melts off so that the mountain does not look white as you see it from a distance, but snow can always be found in the deep gorges into which the sun does not shine. So you can understand how pleasant it is, in the heat of summer, to climb far up those steep mountain paths, riding on donkeys or on those sure-footed Arabian horses, and spend a few days breathing the pure mountain air and viewing the wonderful landscapes on the different sides of "that goodly mountain." You can also understand what a blessing to

the people is the water that runs down from the snow melting in those high places, trickling through the crevices in the rocks, filling the hollows in them, and gushing out along down the mountain sides in many cool fountains, at which the young maidens fill their jars and carry them to their homes.

I said that that was my first sight of Mount Hermon, but I cannot tell you how many sights I had of it during that winter as I journeyed all over the land. It is so much higher than all the other mountains that from the top of any of them you see its higher top, and from many low places you look between and beyond other hills and mountains and soon learn to recognize the white top of Hermon above them all. I saw it from the shore of Gennesaret; from Mizpeh near Jerusalem and from the height above Nazareth I could see Hermon in the north, the mountains of Moab in the east, beyond the Dead Sea, and the shore of the Mediterranean on the west; and all one day as I was riding across from Jedaideh to Sidon, I had only to look behind me as I sat on my saddle, or to turn my horse's head that way, and I could have a full view of that immense snow-bank extending for many miles along the eastern horizon. It was a thing of such beauty and grandeur as I find a lasting joy. I have only to shut my eyes and remember, to see it now.

A NEARER VIEW.

I was spending one Sabbath day at Jedaideh. Do you see that name a little way southwest from Hasbeiya? It is not on the plain, as this rather imperfect map might lead you to think, but on the slope of

Mount Lebanon, at its southern end where it breaks down into the plain. Jedaideh is one of the most beautiful of the Syrian villages. I am glad that friends of the mission have lately been giving money to the Board to make a summer home there especially for the young lady teachers, who need so much a place where the air is good and the scenery pleasant in which to spend their summer vacation and get themselves recruited and strengthened for the wearing summer work. From the windows of the house in which I staid at Jedaideh I looked across the narrow valley upon noble Hermon, and greatly enjoyed thinking of the interesting things which we read about it in the Bible—most interesting and most wonderful of all the transfiguration of Christ, which is now believed to have been upon that part of Mount Hermon on which I could look that day. I was glad that we do not know the exact place.

In the afternoon of that Sabbath, after the morning service at Jedaideh, I rode with Mr. Ford to Ibl, where he had an afternoon service and where we spent the night.

A CLIMB UP MOUNT HERMON.

On Monday morning we started on our horses, not to go to the top of Hermon, for they do not try that in winter, but to go to Shibaa, a village not so much as half way to the top. Shibaa is a Greek village, and most of its people are very bitterly opposed to the gospel as our missionaries teach it. There was a mission school up there of which our missionaries have the oversight. Its teacher and two or three other men were the only Protestants, and Mr. Ford was told at Ibl, or at Rasheiya a village very near Ibl, that there had been a mob in Shibaa, by which the Protestants had been badly abused. So Mr. Ford, like a good shepherd who hears that wolves are worrying his sheep, went to see them. I was very glad to go with him.

Our ride gave me my first sight of the Hasbany, a branch of the Jordan. A little north of Lake Huleh you see this stream uniting with another that starts from springs further east, just at the foot of Mt. Hermon. I rode through the Hasbany that morning, and its water was hardly up to the knees of Star, the young Arabian horse on which I was mounted. If I remember right, Mr. Ford told me that the bed of the Hasbany is about two thousand feet higher than the sea, and that our horses must climb two thousand feet more to reach Shibaa.

It was a wild ride, you may be sure, through narrow ravines, up winding and steep paths, sometimes along the edge of precipices, with deep chasms below us on one side and rocks too steep to climb on the other. Toward evening it began to rain, and Mr. Ford thought it would probably turn to snow before morning, when we should find the paths all hidden under the white covering, and he would need to hire a guide to conduct us down the mountain.

Just as it was growing dark we reached Shibaa and went to one of the friendly houses. There we learned that the story we had heard was true. The Greeks had assaulted the school-house, and had severely beaten and bruised the teacher and one of the other Protestants. Another, whom they were supposed to hate worst of all, escaped unhurt. But he sent word to Mr. Ford that he did not think it would be safe to come and see him.

We were received for the night very kindly in the humble dwelling of one of these people. We sat on the clay floor, on coarse mats. The wife of one of the men who had been beaten was there, with three or four neighbors, men and women. Her husband and the other man who had been beaten had gone down to Hasbeiya to make complaint to the magistrate, who though he was a Moslem seemed to be a just man.

One Moslem man was with us in that room, who told the little company how he had been surprised the day before by a Protestant refusing to take from him some money that he owed him, because it was the Sabbath day. The woman told Mr. Ford that her Greek neighbors taunted her about what had happened to her husband. They said, "You are all the while talking about Christ; now you see how little Christ cares for you. He did not prevent the men from beating your husband; and they might have killed him for all Christ would have done." But she said to them, "Christ did not see fit to prevent wicked men from killing him; why then should his disciples complain if they have to suffer for him?" All this conversation was in Arabic, which I could not understand, but Mr. Ford told it to me in English. I was delighted with the eager looks and tones of that woman as she talked with the missionary. I never have witnessed anything else which seemed to me so like the scene at the well of Sychar, when Jesus was talking with the Samaritan woman.

The woman was very grateful to the missionary for explaining the gospel to her, and was very kind and hospitable to him and to

his friend. Her home was a very humble one; it had very little of what we think necessary for comfort in our houses; and she knew little of what we consider genteel. Once, as I sat on the floor, I suddenly found the good woman laying hold of my boots and trying to pull them off, because she thought my feet would be more comfortable without them. I was amused, but it did not seem rude to me. I knew that she was as anxious to make her guest comfortable as any American lady who has ever entertained me in her elegant parlor.

The next morning, when Mr. Ford and I came out of the room in which we slept, looking upward from where we were, we saw the ground white with snow, but below us it had not been cold enough to keep any snow that fell from melting at once. So there was no difficulty in finding our way. We rode down the mountain together to the point where the road turns off to Hasbeiya. He took that and went to see the governor, whom he found willing to do justice to the injured men, while I kept the road to Jedaideh accompanied by Mr. Ford's servant, who knew how to guide me and take care of me.

H. A. N.

AN ARABIC NEWSPAPER.

Rev. Dr. Eddy, of Beirut, thus explains the difference between an Arabic and an American newspaper:

I send you the latest copy received of *Lissan-Ul-Hal*, an Arabic newspaper printed in Beirut, Syria. Although you know some Arabic, as your article on "Tfudulu" showed (May, 1887), I take the liberty of pointing out some peculiarities of this paper which you may otherwise overlook.

Its name means "the tongue of the present time," or, as we would say, the news of the day.

You will notice a blue stamp upon it.

That is a revenue stamp, which the Turkish government requires every person to put on every newspaper, notice, bill or receipt, or else be fined.

It begins on what we would call the last page, and reads backward, that is, from right to left, like the Hebrew language in which the Old Testament was written. The figures read as ours do, from left to right; and this shows that they obtained their numerals from the same source as we did, probably from India.

Please notice that only the consonants of the words are printed in this paper,—none of the vowels. *Kittub*, the Arabic for

"books," is written in Arabic *kth*. In some of the books the vowels are indicated by little marks above or below the lines. You could not find in it any letter which corresponds to our *p*, nor *g* hard, nor *v*. Instead of these they use *b* and *k* and *f*.

It has three dates, to suit three classes of readers. One date is September 11, 1890. This date is given to suit the Greek Christians. All the people of Russia date their letters and papers according to this reckoning. Another of its dates is September 23, according to the calendar which the Protestants and Roman Catholics use; so the Greek Christians are always twelve days behind the other Christians. All their festival days follow those of other sects with this interval; so Christmas and New Year come twice a year in Syria. For the Mohammedans the third date is given, and this is the 11th of Sofr., 1307. Instead of reckoning time as we do from the birth

of Christ, they begin to count from the flight of Mohammed from Mecca.

You see that they are behind us in time more than six hundred years. If you lived in Turkey, I think you would find that the Mohammedans are behind us in many other things besides time. I wish the Turks made better roads; or, what is of more importance, made better laws, so that men might enjoy liberty and escape oppression.

The editor of *Lissan-Ul-Hal* is Mr. Sarkees. He was taught, when a boy, in our mission school. He is now an elder in the Beirut Presbyterian church; his children attend the Sabbath-school, and can recite Bible verses and answer questions in the Shorter Catechism as well as any American children.

The only things about America in the paper are some advertisements of sewing-machines and patent medicines. These are at the close of the paper, and with their mention I will close this letter.

CHINESE LETTER TO AN AMERICAN SABBATH-SCHOOL.

Mr. William M. Davis, of Phillipsburg, Pa., kindly permits us to publish for our readers a beautiful letter from some Chinese Christians to whom the Sabbath-school of which he is the superintendent had sent a generous gift.

We give first a letter from the missionary, Rev. W. P. Chalfant, explaining the Chinese letter.

MR. CHALFANT TO MR. DAVIS.

DEAR BROTHER:—Some months ago I had occasion to acknowledge the receipt from your Sabbath-school of an order for \$25 in gold. You and your scholars may be interested to hear of the ultimate disposition of your kind gift. One half of the sum I transferred to my brother at Wei Hien, as suggested. The remaining \$12.50 when converted into native currency produced the rather startling amount of seventeen thousand copper "cash," making what would be a good load for two men! The "cash" are strung, by means of the square

hole in the centre, in double strings of five hundred pieces each, which look something like the stuffed sausages which one sees festooned in the meat shops. I was somewhat at a loss as to what would be the wisest disposition of this pile of wealth.

Finally, last October, in the course of an itinerating trip, I stopped for a week with a little group of Christians at the village of Ngan Chia Miao, which means "The Temple of the Ngan Family." It is a little group of mud houses close to the bank of the Yellow river, and forty miles northeast of Chi Nan fu. I found them very deeply discouraged. Their lands have been flooded again and again by the dreadful inundations of the adjacent river. This last summer the only thing that saved their village itself from destruction was the outer dike of the river, a bank of earth fifteen feet high, which passes within a hundred yards of them. The raging flood began to undermine this bank at a point immediately opposite them. For four days they "worked night and day," and succeeded in stopping

the progress of the break, otherwise their village would simply have been annihilated.

In the meanwhile they had built a little mud room, with straw-thatched roof, to be used as a chapel, depending, as they said, upon the harvest which was destroyed to pay for it. They also partially support a small day-school in the village, where their children can get Christian instruction. The ruining of their crops by the flood had left them in arrears to the school teacher, and they were almost in despair.

In this emergency I remembered your thirty-seven thousand cash, which would not only pay for the chapel entire, but would liquidate the school debt! Great was the rejoicing when I explained to them how I happened to have the very thing they needed. They all agreed that it was "certainly an unusual evidence of the heavenly Father's omniscient care." They asked what they could do to show their gratitude to the "young teachers" who sent the money. I told them that a letter of thanks would be all that was needed, and that you did not expect even that. So they went off, and after protracted labors, with a village teacher for scribe, they produced the following letter, which I translated as literally as possible. They were particularly impressed with the fact that this money was given by children and youth who were by no means rich, and not by some great millionaire!

THE CHINESE LETTER.

[Translated by Rev. W. P. Chalfant.]

This letter is to be delivered to the company of young teachers (*i. e.* scholars) in the (Phillipsburgh) school in "Great America." May they open it in peace.

Respectfully addressing all the young

teachers and scholars in the church of your honorable country, we humbly look up to you.

In this, the year of the OX (the Chinese calendar numbers the years according to a series of animals—*e. g.*, 1890 is the year of the "Tiger"), and the third autumnal month (October), Mr. Chalfant came from Chi Nan fu to preach the gospel, and so-journed in the school-house of this village of *Ngan Chia Miao* [*i. e.*, "Temple of the Ngan Family"], in the district of Chi Yang, expounding *the Book* and conversing about the Doctrine, in order to stir up the hearts of the people so that there should not be a person in this region, man or woman, who should not depart from evil and turn toward good.

At this time, moreover, we received the contribution of you young teachers to assist us in meeting the expenses of the school and chapel in our mean village. This was indeed a bounty which we Christians, even in our dreams, had not imagined. By entertaining this most noble idea, you have caused not only the church members to exert their better selves, but even the outsiders to report your deed as a pleasant topic of conversation. These general statements and rude expressions will serve to make known how truly thoughtful you are. We perceive that the same Christianity and similar social customs flourish everywhere. We do most heartily thank, nor shall we forget you.

Especially is this letter intended to communicate our respectful wishes that to your entire church golden peace may be multiplied.

The Christians of *Ngan Chia Miao*, represented by Li yu Shun and Li Hsi Fang, together salute you.

Synods in SMALL CAPITALS; Presbyteries in *italic*; Churches in Roman.

RECEIPTS FOR COLLEGES AND ACADEMIES, SEPTEMBER, 1890.

BALTIMORE.— <i>New Castle</i> —Wilmington,	10 38
COLORADO.— <i>Boulder</i> —Valmont, 15 cts. <i>Pueblo</i> — <i>Pueblo</i> ,	2 28
ILLINOIS.— <i>Alton</i> —Salem Ger., 1; Woodburn Ger., 1; Zion	
Ger., 1. <i>Osira</i> —Fairfield, 1 63. <i>Chicago</i> —Chicago 1st, 31 54.	
<i>Freeport</i> —Ridgefield, 4 95. <i>Rock River</i> —Aledo sab-sch., 1 23.	
<i>Springfield</i> —Farmington, 8; Plagah, 2 18; Unity, 84 cts.	51 87
INDIANA.— <i>Crawfordsville</i> —West Lebanon, 1. <i>Fort Wayne</i>	
— <i>Decatur</i> , 5.	6 00
IOWA.— <i>Iowa</i> —Middletown,	60
MICHIGAN.— <i>Grand Rapids</i> —Grand Haven, 12 77. <i>Lansing</i>	
—Concord, 2 58.	16 35
MINNESOTA.— <i>Mankato</i> —Worthington Westminster,	28 58
MISSOURI.— <i>St. Louis</i> —Bethel Ger.,	11 00
NEBRASKA.— <i>Nebraska</i> —Wakefield,	5 75
NEW JERSEY.— <i>Elizabeth</i> —Pluckamin, 6. <i>Jersey City</i> —	
<i>Passaic</i> , 2 98. <i>Morris and Orange</i> —Madison, 6 44; Summit	
Central, 74 73. <i>Newton</i> —Hackettstown, 25; Stanhope, 4 68.	119 78
NEW YORK.— <i>Buffalo</i> —Buffalo Bethany, 18 31; Tona-	
wanda, 12. <i>Cayuga</i> —Auburn 2d, 6 04; —Central, 12 50.	
<i>Geneva</i> —Batavia, 30. <i>Geneva</i> —Canandaigua, 9 10. <i>Hudson</i>	
—Good Will, 1 66; Monticello, 2; West Town, 6. <i>Nassau</i> —	
Huntingdon 1st, 78. <i>Rochester</i> —Danville, 5; Mt. Morris,	
6 98. <i>Seuben</i> —Corning, 4 18. <i>Troy</i> —Waterford, 8 17.	199 93
OHIO.— <i>Bellevue</i> —Spring Hills, 74 cts. <i>Cincinnati</i> —	
Cincinnati Walnut Hills, 5. <i>Cleveland</i> —Cleveland 1st, 46 15;	
—Case Ave., 16. <i>Portsmouth</i> —Ripley, 7.	74 89

PACIFIC.— <i>Bentley</i> —Petaluma,	5 00
PENNSYLVANIA.— <i>Butler</i> —North Washington, 3 50. <i>Car-</i>	
<i>Nate</i> —Green Castle, 7 52; Waynesboro', 4 65. <i>Erie</i> —Kerr's	
Hill, 2 67; Pittsfield 2d, 7; Titusville, 19 74. <i>Huntingdon</i> —	
Mt. Union, 20. <i>Philadelphia</i> —Philadelphia Evangel, 9. <i>Phil-</i>	
<i>adelphia Central</i> —Philadelphia Cohocksink, 46 20; —Man-	
tua 2d, 4. <i>Pittsburgh</i> —Pittsburgh 2d, 17 39; —East Liberty,	
26; —Shady Side, 16 15, sab-sch., 7 13. <i>Wellboro'</i> —Wella-	
boro', 4 69.	196 64
SOUTH DAKOTA.— <i>Dakota</i> —Pine Ridge Agency, 3. <i>South-</i>	
<i>ern Dakota</i> —Parker, 4 84.	7 34
WISCONSIN.— <i>La Crosse</i> —La Crosse 1st,	2 00

Total receipts from churches and Sabbath-schools. \$735 94

PERSONAL.

Rev. W. H. Robinson, Chill, 5; S. A. Moffett,	
Korea, 4; "Y. B.", 30; "H. and E. W.", 25;	
J. H. Dulles, Princeton, N. J., 10; Warden P.	
Nicholas, Keokuk, Iowa, 2; "C. H.", M. N. J.,	
1 50; Rev. W. L. Tarbet and wife, Springfield,	
Ill., 1 28; "C." Pa., 3; Joseph S. Osborne, East	
Hampton, N. Y., 12.	98 78

Total amount received for September, 1890.	\$829 72
Previously reported.	15,682 19

Total received to October 1, 1890. \$16,511 91

CHARLES M. CHARNLEY, Treasurer.
P. O. Box 294, Chicago, Ill.

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, SEPTEMBER, 1890.

BALTIMORE.— <i>Baltimore</i> —Baltimore Central, 13 90; Bel	
Air, 3; Emmittsburg, 26 83; Piney Creek, 9. <i>New Castle</i> —	
Lower Brandywine, 7 55. <i>Washington City</i> —Clifton, 3; Her-	
mon, 4.	67 08
COLORADO.— <i>Boulder</i> —Boulder Valley, 20 cts.; Cheyenne,	
8 25. <i>Denver</i> —Denver 23d Ave., 11 83. <i>Pueblo</i> —Canon City,*	
70; Colorado Springs, 10; Pueblo 1st, 2 98.	103 26
COLUMBIA.— <i>East Oregon</i> —Pendleton, 2 27. <i>Oregon</i> — <i>Craw-</i>	
<i>fordville</i> , 5.	7 27
ILLINOIS.— <i>Alton</i> —Salem Ger., 4; Woodburn Ger., 4; Zion	
Ger., 4. <i>Bloomington</i> —Clinton, 5; Gilman, 11. <i>Osira</i> — <i>Osira</i> ,	
6; Fairfield 1st, 3 84; Golconda, 7. <i>Chicago</i> —Braidwood, 7	
28; Chicago Fullerton Ave., 85 76; South Evanston, 27.	
<i>Freeport</i> —Middle Creek, 18; Rockford Westminster (incl.	
sab-sch., 1 22), 10 47. <i>Mattoon</i> —Marshall, 1 75. <i>Ottawa</i> —	
Waltham, 12. <i>Rock River</i> —Aledo sab-sch., Harvest Home	
thank-offering, 1 65. <i>Schuyler</i> —Appanoose, 5; Plymouth, 2.	
<i>Springfield</i> —Farmington, 8; Plagah, 2 18; Unity, 84 cts.	176 87
INDIANA.— <i>Crawfordsville</i> —Marshfield, 4. <i>Fort Wayne</i> — <i>De-</i>	
<i>catur</i> , 7 85. <i>Indianapolis</i> —Franklin 1st, 13 49. <i>Muncie</i> — <i>Muncie</i> ,	
8 95. <i>New Albany</i> —Bedford, 6; Charlestown, 2 75; Li-	
vonla, 2. <i>Vincennes</i> —Claborn, 5; Howesville, 2; Salem, 5.	
<i>White Water</i> —Richmond 1st, 18.	75 19
IOWA.— <i>Osar Rapids</i> —Cedar Rapids 2d, 26. <i>Council Bluffs</i>	
—Bedford, 7 85; Clarinda, 23 03; Oregon, 3 84. <i>Des Moines</i> —	
Knoxville, 11; Plymouth, 5. <i>Port Dodge</i> —Boone, 15 50; Cal-	
loope, 6; Cherokee, 12; East Cedar, 6 50. <i>Iowa</i> —Middletown,	
80 cts. <i>Iowa City</i> —Iowa City, 21 28. <i>Waterloo</i> —Grundy	
Centre (incl. sab-sch., 1 88), 8; Salem, 10; Tranquillity, 8;	
Waterloo, 9.	175 26
KANSAS.— <i>Emporia</i> —Whitcha West Side, 2 06. <i>Highland</i> —	
Troy, 8 35. <i>Larned</i> —Burton, 8 51. <i>Neosho</i> —Coffeeville, 3;	
Colony Milliken Memorial, 5 25; Erie, 5 52; Seamon, 3;	
Weir City, 3. <i>Osborne</i> —Oberlin, 1. <i>Topeka</i> —Manhattan, 16.	50 29
KENTUCKY.— <i>Ebeneser</i> —Frankfort 1st, 22 10; Sharpburg,	
5. <i>Louisville</i> —Hopkinsville, 8 60; Louisville Knox, 3. 58 70	
MICHIGAN.— <i>Detroit</i> —Ann Arbor 1st, 17 45; Detroit Jeff-	
erson Ave., 200; Northville 1st, 7 50. <i>Flint</i> —Lapeer, 14 54;	
Linden, 1 40. <i>Lansing</i> —Concord, 3 44. <i>Monroe</i> —Adrian, 32.	
<i>Petokey</i> —Lake City, 6.	281 83
MINNESOTA.— <i>Red River</i> —Crookston, 6 25; Western, 8.	
<i>St. Paul</i> —Minneapolis Andrew, 10; —Franklin Ave. (incl.	
sab-sch., 1 55), 7; Warrendale, 6.	82 25
MISSOURI.— <i>Kansas City</i> —Kansas City 5th, 23; —Western	
Highland, 10; Sharon, 8 25. <i>St. Louis</i> —Bethel Ger., 10; Naz-	
areth Ger., 4 25; Zion Ger., 4 25.	54 75
NEBRASKA.— <i>Omaha</i> —Omaha Knox, 11; Waterloo, 4 17.	15 17

NEW JERSEY.— <i>Elizabeth</i> —Elizabeth Marshall St., 24 74;	
—Westminster, 41 83; Pluckamin, 8; Rahway 1st Ger., 2.	
<i>Morris and Orange</i> —Madison, 8 59; Mt. Olive, 10. <i>New Bruns-</i>	
<i>wick</i> —Alexandria 1st, 4 18; Amwell 1st, 5; Ewing, 20 48;	
Kingwood, 3; Pennington, 17 61; Trenton Prospect St.,	
45 33. <i>Newton</i> —Phillipsburg 1st, 17. <i>West Jersey</i> —Cedar-	
ville 2d, 2.	209 70
NEW YORK.— <i>Binghamton</i> —Binghamton West, 17; Cort-	
land, 62 96; Nineveh, 15. <i>Buffalo</i> —Buffalo Westminster,	
150; Olean, 12; Tonawanda, 12. <i>Cayuga</i> —Auburn 2d, 10 61;	
Meridian, 6. <i>Columbia</i> —Catskill, 56 17; Jewett, 6 70. <i>Gene-</i>	
<i>see</i> —Castile, 28 19. <i>Geneva</i> —Phelps, 19 39. <i>Hudson</i> —Good	
Will, 2 08; Monticello, 2; Palisades, 22; Ridgebury, 23 cts.;	
West Town, 6. <i>Long Island</i> —East Hampton, 12. <i>Lyons</i> —	
Lyons, 25; Wolcott 1st, 5. <i>Nassau</i> —Freeport, 20; Roelyn,	
2 90. <i>New York</i> —New York Washington Heights, 25. <i>Ny-</i>	
<i>agara</i> —Holley, 8 22. <i>North River</i> —Marlborough, 17 80. <i>Os-</i>	
<i>ego</i> —Hobart, 14 15; New Berlin, 5; Worcester, 2. <i>Rochester</i> —	
Danville, 12; Mt. Morris, 4 98. <i>St. Lawrence</i> —Morris-	
town, 2 98. <i>Seuben</i> —Canisteo 1st, 12; Corning, 5 57. <i>Syrac-</i>	
<i>use</i> —Oswego 1st, 20. <i>Troy</i> —Troy Memorial, 4 60; Water-	
ford 1st, 8 17. <i>Westchester</i> —Greenburg, 164 32; New Haven,	
2 07.	801 13
NORTH DAKOTA.— <i>Fargo</i> —Lisbon, 8. <i>Pembina</i> —Ardoch,	
6 47.	9 47
OHIO.— <i>Athens</i> —Barlow, 3; Logan, 15. <i>Bellevue</i> —For-	
est, 6; Spring Hills, 98 cts. <i>Chillicothe</i> —Bainbridge, 4; Pia-	
gah, 6. <i>Cincinnati</i> —Cincinnati Walnut Hills 1st, 5; College	
Hill, 5; Madeira, 3; New Richmond, 5. <i>Cleveland</i> —Cleveland	
Case Ave., 16; —Wilson Ave., 10. <i>Columbus</i> —Bethel, 1 82;	
Bremen, 1 68; Central College, 5 76; London, 6; Midlin, 4;	
Rush Creek, 8 20. <i>Dayton</i> —Clifton, 18 49; New Jersey, 5;	
Xenia, 13. <i>Huron</i> —Green Springs, 5; Olena, 5. <i> Lima</i> —	
Columbus Grove, 7. <i>Marion</i> —Trenton, 3; York, 1 50. <i>Port-</i>	
<i>mouth</i> —Ironton, 17; Mt. Leigh, 3 50. <i>St. Clairsville</i> — <i>Martin's</i>	
<i>Ferry</i> , 15 61; Pleasant Valley, 2. <i>Seubenville</i> — <i>Bakers-</i>	
<i>ville</i> , 2 77; Beech Spring, 7; Carrollton, 12; East Liverpool	
2d, 2 91; Madison, 3; Nebo, 8 20; Wellsville, 57. <i>Woods-</i>	
<i>Dalton</i> , 5 10; Holmesville, 3; Millersburg, 2 70. <i>Zanesville</i> —	
Jefferson, 4; Keene, 7; Zanesville 1st, 27 38.	310 09
PACIFIC.— <i>Bentley</i> —Two Rock, 8. <i>Sacramento</i> —Vines,	
5 30. <i>San Francisco</i> —Brooklyn, 51 85; Oakland Centennial	
14; San Pablo, 5. <i>San Joaquin</i> —Watsonville, 5.	88 68
PENNSYLVANIA.— <i>Allegheny</i> —Allegheny 1st sab-sch., 34 77;	
—Central, 10 17; —Providence, 32 96; Pine Creek 2d, 4 52;	
Springdale, 7. <i>Blairsville</i> —Livermore, 3 50; Manor, 3; New	
Alexander (incl. sab-sch., 8 80), 26 02. <i>Butler</i> —North Wash-	
ington, 4; Pleasant Valley, 4; Sunbury, 10. <i>Carlisle</i> —	
Bloomfield, 8 90; Lebanon 4th St., 31 11; Monaghan, 8 75;	
Waynesboro', 6 20. <i>Chester</i> —Marple, 8 42; West Chester 1st,	

27 97. *Clarion*—Du Bois, 19; Maysville, 1 23; West Millville, 1. *Brie*—Mercer 2d, 20; Mill Village, 3 07; Oil City 1st, 25 64. *Huntingdon*—Altoona 1st, 30 18; Hollidaysburg (incl. sab-sch., 2 65), 30 90; Ocoola, 13 25. *Kittanning*—Freeport, 6 95; Homer, 4 12; Leechburg, 15; Parker City, 7 15; Tunnelton, 2 50. *Lackawanna*—Athens, 12 50; Scranton 1st, 130; Towanda 1st, 24 69. *Northumberland*—Buffalo, 6 32; Derry, 2 33; Hartleton, 5; Mifflinburg, 5 90; Mt. Carmel, 9 01; New Berlin, 6 10; New Columbia, 4 05; Warrior Run, 5 58; Washington, 23 50; Washingtonville, 7; Williamsport 2d, 43 50. *Philadelphia*—Philadelphia Calvary, 5. *Philadelphia North*—Germantown 2d, 46 50. *Pittsburgh*—Forest Grove, 6; Pittsburgh 2d, 23 19; —East Liberty, 26; —Shady Side (incl. sab-sch., 7 12), 23 27. *Redstone*—Belle Vernon, 7 83; Mt. Vernon, 5 84; New Providence, 5; Uniontown, 53 23. *Washington*—Burgettstown, 7 75; East Buffalo, 38 81. *Wellsboro*—Port Allegheny 1st, 29 cts.; Wellsboro, 6 25. *Westminster*—York Calvary, 12 69. 964 83

SOUTH DAKOTA.—*Southern Dakota*—Union county 1st, 3 50
TENNESSEE.—*Union*—Westminster, 4 00
TEXAS.—*Austin*—Pearall, 2. *Trinity*—Terrell, 2 50. 4 50
UTAH.—*Montana*—Helena 1st, 31 10. *Wood River*—Malad, 5 10. 86 20

WASHINGTON.—*Olympia*—Tacoma 3d, 6 32. *Puget Sound*—Seattle 1st, 28 50. 32 82
WISCONSIN.—*Lake Superior*—Menominee 1st, 11. *Madison*—Madison 1st, 21 86; Plattville Ger., 6 85. 88 71

Total from churches and Sabbath-schools..... \$3,580 57

OTHER CONTRIBUTIONS.

W. M. Findley, M.D., Altoona, Pa., 5; "Mrs. H." 250; F. S. Travis, Tarkio, Mo., 6; Rev. J. H. Dulles, Princeton, N. J., 8; Rev. W. L. Tarbet and wife, Pisgah, Ill., 1 28; C. H., M., N. J., 2; C., Pa., 4..... 276 28

3,856 85

RECEIPTS FOR EDUCATION, SEPTEMBER, 1890.

COLORADO.—*Boulder*—Valmont, 13 cts. *Pueblo*—Canon City 1st, 20; Colorado Springs, 10; Pueblo 1st, 1 84. 31 99
COLUMBIA.—*Puget Sound*—Bellingham Bay, 1 00
ILLINOIS.—*Alton*—Salem Ger., 5; Woodburn Ger., 5; Zion Ger., 5. *Chicago*—Will, 1. *Peoria*—Brinfield, 4; Elmwood, 4; Galesburg, 17 17. *Rock River*—Aledo sab-sch. (thanks, giving), 1 08; Rock Island Central ch., 11 97, sab-sch., 3 58—15 50; Sterling 1st, 96 53. *Springfield*—Farmington, 5; Pisgah, 1 65; Unity, 63 cts. 163 53

INDIANA.—*Fort Wayne*—Decatur 1st, 6. *Logansport*—Goodland, 2 50; Union, 2 50. *Muncie*—Hopewell, 5. *Vincennes*—Petersburg, 3. 19 00

IOWA.—*Oedar Rapids*—Lyons, 5. *Dubuque*—Independence 1st, 34 11. *Jowa*—Middletown, 50 cts. 89 61

KANSAS.—*Osborne*—Oberlin, 1 00
MICHIGAN.—*Pitt*—Lapeer, 11 34. *Lansing*—Concord, 2 15. 13 49

MINNESOTA.—*Manitoba*—Luverne, 3. *Red River*—Moorhead 1st, 5. *St. Paul*—Willmar, 4. 12 00

MISSOURI.—*Kansas City*—Kansas City 2d, 83 25. *St. Louis*—Bethel, Ger., 22; Kirkwood sab-sch., 18 50. 123 75

NEBRASKA.—*Nebraska City*—Pawnee City, 6 00

NEW JERSEY.—*Elizabeth*—Elizabeth 2d, 48 58; Plackamin, 12. *Monmouth*—Cranbury 1st, 35. *Morris and Orange*—East Orange Brick, 62; Madison, 5 37; Pleasant Valley Ger., 4. *Newark*—Newark 3d, 92 27. *Newton*—Hackettstown, 50. *West Jersey*—Woodbury, 30 49. 329 71

NEW YORK.—*Albany*—Ballston Spa, 14 34. *Binghamton*—Coventry 2d, 18; McGrawville, 13 21. *Buffalo*—Buffalo North, 28 69; Tonawanda, 8. *Hudson*—Good Will, 1 50; Monticello, 2; West Town, 4. *Lyons*—Newark, 10. *Rochester*—Rochester Brick, 150; Sparta 1st, 14; —2d, 11 85. *St. Lawrence*—Adams, 12 75. *Schenectady*—Corning, 3 48. *Syracuse*—Schenectady, 12 08. *Troy*—Waterford 1st, 59 45. *Utica*—Forest, 8 25; Holland Patent, 14; Utica Bethany, 7 31. *Westchester*—Thompsonville, 28 23. 420 92

OHIO.—*Bellefontaine*—Spring Hills, 62 cts. *Cleveland*—Cleveland 1st, 33 46. *Dayton*—Troy 1st, 15 67. *Portsmouth*—Ironton, 12; Portsmouth 1st, 86 56. *Steubenville*—Beech Spring, 8; Bethlehem, 5; Potter Chapel, 10. *Zanesville*—Chandlerville, 4 56; Duncan's Falls, 4 57. 186 63

PACIFIC.—*Benicia*—Petaluma 1st, 3. *Sacramento*—Elk Grove, 2 05. 7 05

PENNSYLVANIA.—*Allegheny*—Fairmount, 4. *Blairville*—Beulah, 10 70; Conemaugh, 2. *Butler*—Mt. Nebo, 4; North

MISCELLANEOUS.

Interest, 800; Partial losses, 839 34; Premiums of insurance, 227 15..... 1,866 49

SPECIAL DONATIONS.

IOWA.—*Des Moines*—Dexter, 10; Earlham, 10. 20 00
MICHIGAN.—*Detroit*—Detroit 3d Ave., 10 00
NEW JERSEY.—*Elizabeth*—Elizabeth Westminster, 15 00
W. S. Ladd, Portland, Oregon, 200 00
 Special for chapel at Sacaton, Pinal county, Arizona, 250 00
 Special for chapel at Spanish Fork, Utah, 500 00
 Special for Logan, Utah, 400 00

1,395 00

Total..... \$7,118 34

Church collections and other contributions,

6 months, April—Sept., 1890..... \$23,251 46
 1889..... 23,785 06

MANSE FUND.

MICHIGAN.—*Detroit*—Detroit Jefferson Ave., 46 00
 Estate of James R. Hills, New York, 75 00 121 00

MISCELLANEOUS.

Installments on loans, 496 04; Interest, 268 50; Premiums of insurance, 32 62..... 797 16

SPECIAL DONATIONS.

A friend, Carmel, N. Y..... 1 00

Total..... \$919 16

ADAM CAMPBELL, Treasurer,
 53 Fifth Avenue, New York.

* Under Minute of Assembly of 1888.

WASHINGTON. 4 54. *Carlisle*—Green Castle, 6 47; McConnellsburg, 4 28; Middle Spring, 40; St. Thomas, 3; Waynesboro', 3 58. *Chester*—Darby Borough, 46; Lansdowne 1st, 20 51. *Clarion*—Oil City 2d, 7. *Brie*—Fairfield, 3; Franklin, 67 67; Irvineton, 2 69; Kerr's Hill, 5 68. *Huntingdon*—Fruit Hill, 7. *Kittanning*—Apollo 1st, 18; Homer City, 5 91; Slate Lick, 22 69. *Lackawanna*—Ararat, 1 02; Gibson, 1 34. *Northumberland*—Montoursville, 2 50; Mt. Carmel 1st, 11 43; Sunbury 1st, 30; Williamsport 2d, 9 05. *Philadelphia Central*—Philadelphia Green Hill, 20. *Philadelphia North*—Germantown 1st sab-sch., 47 90; —Wakesfield, 16 64. *Pittsburgh*—Pittsburgh 2d, 14 50; —East Liberty, 26; —Shady Side (ch., 32 30, sab-sch., 14 25), 46 55. *Redstone*—Dunlap's Creek, 13 72. *Shenango*—Hopewell, 10 23; Little Beaver, 3 14; Sharpville, 5 50. *Wellsboro'*—Wellsboro', 3 91. 544 47

SOUTH DAKOTA.—*Dakota*—Pine Ridge Agency, 3. *Southern Dakota*—Canistota, 3. 6 00

TEXAS.—*Austin*—Austin 1st, 27 30. *Trinity*—Terrell, 1 50. 28 80

WASHINGTON.—*Puget Sound*—Sumner ch., 7 50
WISCONSIN.—*Winnebago*—Neenah, 24 61

Receipts from churches in September, 1890..... \$1,933 75
 Receipts from sab-schs. in September, 1890..... 32 31

Total receipts from churches and sab-schs. in September, 1890..... \$1,966 06

REFUNDED.

Prof. H. Z. McLain, 240; Rev. S. B. McCormick, 20..... 280 00

INCOME FROM INVESTMENTS.

36; 33; 27; 30; 72; 63; 52 50..... 318 50

MISCELLANEOUS.

Rev. S. A. Moffett, Korea, 4; Geo. T. Gould, Esq., 56; C. H., 1 25; Rev. W. L. Tarbet and wife, 96 cts.; C. Pa., 2..... 63 21

Total receipts in September, 1890..... \$2,602 77
 Total receipts from April 16, 1890..... 27,892 06

JACOB WILSON, Treasurer,
 1834 Chestnut St., Philadelphia, Pa.

RECEIPTS FOR THE BOARD OF FOREIGN MISSIONS, SEPTEMBER, 1890.

ATLANTIC.—*South Florida*—Eustis, 47 00
BALTIMORE.—*Baltimore*—Baltimore 1st sab-sch., 50; —2d, 12 50; —Brown Memorial, 118 75; —Central, for debt, 31 82; —Faith, for debt, 13 40; —Westminster, for debt, 22 98; Granite, for debt, 2 50; Mt. Paran, for debt, 1 25; New

Windsor, for debt, 2 50; Randallstown, for debt, 1 25. *New Castle*—New Castle, 5, sab-sch., for debt, 2 75. *Washington City*—Falls Church, for debt, 37 14, Ballston Branch, for debt, 7; Upper Buffalo sab-sch., 8 25. 316 59

COLORADO.—*Boulder*—Boulder, 10; Greeley, 7, "First

Fruits" for debt, 5; Valmont, 85 cts. *Gunnison*—Grand Junction, 4 75. *Pueblo*—Pueblo 1st, 12 81. 39 91

COLUMBIA.—*Oregon*—Crawfordsville, 6; Portland Chinese, 12 00

ILLINOIS.—*Alton*—Hillsboro', for debt, 17; Salem Ger., 8; Shipman, for debt, 9 75; Woodburn Ger., 5; Zion Ger., 8. *Bloomington*—Bloomington 2d, 100; Clinton, for debt, 18 12; Cookville, 11; Jersey, 3 22; Mahomet, 1 64; Rankin, 5 04; for Gaboon, 18 36; Wenona, 14, sab-sch., 4. *Calro*—Fairfield, 5 15; McLeansboro', 14; Nashville Y. P. S. C. E., 1 25. *Chicago*—Chicago 1st, 45 99; — 1st Ger., for debt, 4; Du Page, 22; Joliet Central, for debt, 59 50; River Forest, for debt, 8 88; Will, 1. *Freeport*—Ridott, 5 10; Warren, 5; Independent Ger., Polo, Ill., for debt, 18 80. *Maitoon*—Ashmore, 6; Pana, 50. *Ottawa*—Oswego, for debt, 2 72. *Peoria*—Altona, 6 50; Eureka, for debt, 18 55; Princeville sab-sch., 18 09. *Rock River*—Aledo Y. P. S. C. E., 25, sab-sch., 21 60; Beulah, for debt, 4 40; Morrison sab-sch., 2 61; Peniel sab-sch., 5. *Schuyler*—Monmouth, 25. *Springfield*—Farmington, 79; Pisgah, 7 65; Union, 6; Unity, 2 95; Virginia, 25; Winchester, 8. 671 87

INDIANA.—*Crawfordsville*—Delphi, for debt, 25 50; Lafayette 2d, 104 94. *Fort Wayne*—Decatur, 10; Fort Wayne 3d, 5; Hopewell, 8. *Indianapolis*—Franklin 1st, 39; Indianapolis 7th, 20. *Muncie*—Peru, for debt, 10. *New Albany*—Orlean, for debt, 5 75; Pleasant Hill, 80 cts. *Vincennes*—Carlisle, for debt, 2 50; Upper Indiana, for debt, 18. 247 49

INDIAN TERRITORY.—*Cherokee Nation*—Pleasant Valley, for debt, 75 cts. *Muscogee*—Nuyaka, for debt, 5; Tulsa, 2 62. 8 87

IOWA.—*Cedar Rapids*—Atkins, for debt, 8 52; Cedar Rapids 1st, for debt, 11; Pleasant Hill, for debt, 4 82; Shellburg, for debt, 1 75. *Des Moines*—Hopewille, 1; Leighton, for debt, 10; New Sharon, for debt, 5; Olivet, for debt, 5; St. Charles, 2. *Dubuque*—Cognon Zion, 25; Dubuque Ger., 32, sab-sch., 20; Hopkinton, 15; Independence Ger. Ladies' Miss. Soc., for debt, 10; Lansing 1st, 10; Prairie, 9 20; Rowley, 1; Volga, 15; Waukon Ger., 25. *Fort Dodge*—Alta, for debt, 4 50; Bethel, for debt, 2 50; Grand Junction, for debt, 10, sab-sch., for debt, 10. *Iowa*—Burlington 1st, 56 07; Middletown, 3 80; Oakland, 6; Shunam, 4 40; Troy, for debt, 4 60. *Iowa City*—Atalusa, for debt, 1 75; Fairview, 2, sab-sch., 4 50; West Branch, for debt, 4. 815 01

KANSAS.—*Emporia*—Cedar Point, for debt, 1, sab-sch., for debt, 1; Florence, for debt, 2, sab-sch., for debt, 50 cts.; Sedan, 6; Wichita 1st, 5. *Highland*—Clifton, 10 60; Nortonville, 2 50; Parallel, 2 75. *Neosho*—Fairview, for debt, 75 cts.; Humboldt, for debt, 8 32; Moran, for debt, 8 50. *Osborne*—Oberlin, 6. *Solomon*—Abilene, for debt, 8 50, Y. L. Miss. Soc., for debt, 3 75. *Topeka*—Armourdale Central Y. P. S. C. E., 17; Auburn, 8 50; Children's Day, 1 50; Clay Centre, 4 50, sab-sch., 3. 90 67

KENTUCKY.—*Ebeneser*—Ludlow sab-sch., 5 00

MICHIGAN.—*Detroit*—Detroit 3d Ave., for debt, 10; — Jefferson Ave., for debt, 74; Marine City, for debt, 6 25; Unadilla, for debt, 3, sab-sch., for debt, 6. *Ft. St. Vrain*—Fenton, 6 02; Lapeer, 12 57; Morrice, for debt, 5. *Grand Rapids*—Grand Rapids Westminster, 24 44. *Kalamazoo*—Martin, for debt, 6 27. *Lansing*—Battle Creek 1st, for debt, 15 12; Brooklyn, for debt, 4; Concord, 14 19; Homer, for debt, 7. *Monroe*—Blissfield, for debt, 2 50. *Petoskey*—Boysie City, for debt, 50 cts.; Boysie Falls, for debt, 2. *Saginaw*—Emerson, 42 34; Midland City, 21 64; Westminster, 44 60. 807 44

MINNESOTA.—*Mankato*—Kaota, 16; Luverne, 21; St. Peter's Union, 27 45. *Red River*—Argyle, 1 67. *St. Paul*—Minneapolis Andrew, 25 61; — Stewart Memorial Y. P. S. C. E., 12 50; St. Croix Falls, 1 40; St. Paul House of Hope sab-sch., 13 19; — Westminster, for debt, 4 50, sab-sch., for debt, 2 50. *Winona*—Rochester, 27 20. 153 22

MISSOURI.—*Kansas City*—Creighton, 8 25; Kansas City 2d, for debt, 422 55. *Oark*—Webb City, 10. *Palmyra*—Hannibal, for debt, 80. *Platte*—Avalon, for debt, 4 62; Cameron, 9, sab-sch., 1. *St. Louis*—Bethel Ger., 45, for debt, 9; Bethlehem, for debt, 2 25; Emmanuel Ger. sab-sch., for debt, 5; Kirkwood sab-sch., 49 60; St. Louis Cote Brillante, 18 20; Zoar sab-sch., for debt, 5. 614 87

NEBRASKA.—*Hastings*—Minden, for debt, 6 27; Oak Creek Ger., 3; Orleans, for debt, 2; Hartwell (Lafayette Union sab-sch.), 81 cts. *Nebraska City*—Palmyra, for debt, 7. *Niobrara*—Wakefield sab-sch., for debt, 2 90. *Omaha*—Black Bird Hills, 5; Omaha 1st, 51 80. 78 78

NEW JERSEY.—*Elizabeth*—Cranford, 11 37; Elizabeth 1st, 147 40; Metuchen, 2; Plainfield 1st, for debt, 45 15; Pluckamun, 30; Rahway Ger., 3. *Jersey City*—Jersey City Claremont, for debt, 8; Passaic sab-sch., 11 48. *Monmouth*—Burlington, 23 25, for debt, 19 35; Farmingdale, 60, for debt, 10; Forked River, for debt, 5; Long Branch, 6; Moorestown, 5, sab-sch., 5 22; Sayreville Ger., for debt, 4 46, sab-sch., for debt, 3 54. *Morris and Orange*—Boonton, mon. con., 55; Chatham, 84 82; Madison, 57 84; Mendham 1st, 71 52; Morristown 1st, Men's Soc., 1000; — South St. sab-sch., 16 20; Mt. Olive, 5; New Providence, 16, for debt, 1; Orange Central sab-sch., 25; — Ger. sab-sch., 5; South Orange, for debt, 5; Summit Central,

for debt, 2 50. *Newark*—Caldwell, quarterly payment, 230 49; Montclair 1st, 50, sab-sch., 170; Newark 3d, mon. con., 139 71. *New Brunswick*—Dutch Neck, 25, for debt, 50; Kingston, for debt, 5; Lambertville, 124; Trenton 1st, 33 34; — Prospect St., 49 60. *Newton*—Blairtown, mon. con., 34 87, for debt, 50 cts. *West Jersey*—Bridgeton 2d, 90. 2769 02

NEW YORK.—*Albany*—Albany Madison Ave., for debt, 20; Ballston Centre, for debt, 15; Corinth, for debt, 2 38; Maria-ville, for debt, 8 82; Northville, 6; Rockwall Falls, for debt, 8 12; Sand Lake, for debt, 4 50. *Binghamton*—Bainbridge, for debt, 5; Deposit, 19. *Boston*—Bedford, 8. *Brooklyn*—Brooklyn 2d, Miss. Soc. of sab-sch., 50; — Classon Ave. Y. P. S. C. E., 30; — East Williamsburg Ger., 5; — Lafayette Ave., mon. con., 11 33; — Mt. Olivet, 2, Miss. Soc. of sab-sch., 20; — S. 3d St., 36 27; — Throop Ave., 60; West New Brighton Calvary, for debt, 25. *Buffalo*—Buffalo Lake St. Miss. Band, 5; Olean, 33 36; Panama, 5; Tonawanda, 95, for debt, 14 15. *Cayuga*—Auburn 2d, 21 93; Dryden, 14 75; Genoa 1st, 59. *Champlain*—Beekmantown, 5. *Chemung*—Southport, for debt, 4. *Columbia*—Centerville, 18 45; Durham 2d, for debt, 7. *Genesee*—Warsaw, 140 25. *Genesee*—Canandaigua, 19 70; Naples 1st, 21 14, sab-sch., 5; Phelps, for debt, 40; Seneca Castle, 5 91, sab-sch., 6 82. *Hudson*—Circleville, for debt, 5; Good Will, 8 58; Monroe, 100; Monticello, 7; Ridgebury, 1 82, for debt, 2 50; Washingtonville 1st, for debt, 13 32; West Town, 27. *Long Island*—East Hampton, 43 51, for debt, 40 78; Franklinville, 10; Port Jefferson, 20; Southampton, for debt, 76 43; West Hampton, 80 77. *Nassau*—Babylon, 9 98; Far Rockaway, for debt, 45; Freeport, 40; Roanly, 5 81; Smithtown, 28 32; A pastor, 7 50. *New York*—New York 1st Union, 9 56; — 13th St. Y. P. S. C. E., 5; — Mt. Washington, 300; — Zion Ger. sab-sch., 6 92. *Niagara*—Niagara Falls, 17 67, sab-sch., 17 66; Tuscarora Seneca Miss. S. *North River*—Pleasant Plains, 8 05; Rondout sab-sch., 106 99. *Oscego*—Guilford Centre, 14 50, sab-sch., 2 50. *Rochester*—Rochester Brick, 210; — Central, 600. *St. Lawrence*—Hammond sab-sch., 10; Sackett's Harbor Y. P. S. C. E., 10; Waddington, 14. *Steuben*—Corning, 22 98, for debt, 28 03; Painted Post, 5, for debt, 8 50. *Troy*—Brunswick, for debt, 12 50; Glens Falls, for debt, 40; Green Island, for debt, 9; Waterford, 32 66. *Ulster*—Ulster 1st, 51 20, for debt, 23 05; — Memorial, for debt, 20; — Olivet, for debt, 20; Vernon, for debt, 9 53. *Westchester*—Bridgeport 1st, for debt, 1; Mahopac Falls, 85; South-east Centre, for debt, 12 66; Yorktown, for debt, 7 50. 8143 60

NORTH DAKOTA.—*Pembina*—Ardoch, for debt, 4 55; Greenwood, for debt, 1. 5 55

OHIO.—*Bellefontaine*—Rushsylvania, for debt, 3 50, sab-sch., for debt, 4. Y. W. Miss. Band, 7 60; Spring Hill, 4 07. *Chillicothe*—Hamden, 10; Memorial, for debt, 3 25; North Fork, for debt, 5 37; Union, for debt, 3 50. *Cincinnati*—Cincinnati Walnut Hills, 45 73; Haywood Y. M. Soc., 80 02; Lebanon, for debt, 7 50; Loveland, for debt, 11 85, sab-sch., for debt, 74 76; Monroe, 6; Montgomery, 5 40. *Cleveland*—Cleveland 1st, 1253 85; — Beckwith, 10, sab-sch., for debt, 7; — Case Ave., 76 80. *Dayton*—Dayton 1st, for debt, 51 15. *Huron*—Milan sab-sch., 4 25. *Mahoning*—North Jackson, 10. *Marion*—Marion, 12. *Portsmouth*—Eckmanville, 11 10; Mount Leigh, 6; Ripley, for debt, 7. *St. Clairsville*—Antrim, 5; Bellaire 2d, for debt, 25; Buffalo, for debt, 8 15; Cadiz, for debt, 18 60; St. Clairsville, for debt, 13. *Steubenville*—Beech Spring, 10; Bethlehem, 21; Corinth, 41; Pleasant Hill, for debt, 5. *Wooster*—Ontario, 2 53. *Zanesville*—Dresden, 13 29; Granville, for debt, 25; Millwood, 5 78; Zanesville 1st, 100. 2014 49

PACIFIC.—*Bentley*—Healdsburg, for debt, 10; San Rafael, 20. *Los Angeles*—Grand View, for debt, 20; Inglewood, 6 60, sab-sch., 2 35; Los Angeles Chinese, for debt, 5; Orange, for debt, 15 90. *San Francisco*—Lebanon, 9 25. *Stockton*—Merced, for debt, 7 50. 96 60

PENNSYLVANIA.—*Allegheny*—Evans City, for debt, 2 50; Pine Creek 1st, for debt, 8 63; Sharpsburg, for debt, 5 53. *Blairville*—Manor, 9. *Butler*—Amity, 5; Mount Nebo, 11. *Carlisle*—Bloomfield, for debt, 4 55; Dickinson, 2; Great Conewago, 8 55; Waynesboro', 25 61. *Chester*—Ashmun, 5; Bryn Mawr, 482 50; Chester 3d, for debt, 25 18; Darby Borough, 40, for debt, 20; Faggs Manor sab-sch., 50; Lansdowne 1st, 15 50. *Carlton*—Du Bois, for debt, 14 50, sab-sch., for debt, 2. *Brie*—Bradford, for debt, 30 82; Edinboro', for debt, 8 50; Union, 7 62. *Huntingdon*—Altoona 2d, for debt, 30; Bedford, 43; Birmingham (Warrior's Mark Chapel), for debt, 20 cts.; Huntingdon, for debt, 40 66; Pensfeld, for debt, 4. *Kittanning*—East Union, for debt, 2 35; Homer, 4 95. *Lackawanna*—Carbondale, 105 65; Olyphant, 5. *Norfolk*—Bald Eagle and Nittany, for debt, 15 50; Beech Creek, for debt, 3; Mt. Carmel, 11 42; Williamsport 2d, 91 65. *Philadelphia*—Philadelphia 1st, 500. *Philadelphia Central*—Philadelphia Green Hill, "D." 30; — Patterson Memorial, 13. *Philadelphia North*—Doylestown, 23 83; Fox Chase, 30 10; Macalester Memorial, 7; Thompson Memorial, 33; Wakefield, 18 82. *Pittsburgh*—Centre, 37 59; Long Island, 67 50, sab-sch., 23; Oakdale, 68 40, for debt, 15; Pittsburgh 2d, 95 68, sab-sch., 39 34; — East Liberty, 131; — Park Avenue sab-sch., 13; — Shady Side, 80 75, sab-sch., 35 62; Point

Breeze, 500. *Redstone*—New Providence, 15. *Shenango*—Sharpville, 8, for debt, 6 50; *Westfield* sab-sch., 25. *Washington*—Burgittstown, for debt, 10 20; *Clayville* sab-sch., 40; *Forks of Wheeling*, for debt, 9; *Pigeon Creek*, 32; *Three Springs*, 12. *Wellboro*—Wellboro', 25 79. *West Virginia*—Ravenswood Y. P. S. C. E., 12 50. 8092 49

SOUTH DAKOTA.—*Dakota*—Pine Ridge Agency, 15. *Southern Dakota*—Alexandria, 4 60; *Parkston*, for debt, 2 95; *Union Centre*, for debt, 1 01. 23 56

TEXAS.—*North Texas*—Wichita Falls, 11 15, for debt, 1 93. 13 08

UTAH.—*Montana*—Boulder Valley, 25 45
WASHINGTON.—*Idaho*—Spokane Falls Centenary, 20; *Prestcott*, 5, sab-sch., 1. *Puget Sound*—Westminster, 33. 69 00
WISCONSIN.—*Chippewa*—Ashland, 10. *La Crosse*—Bangor, 8. *Lake Superior*—Manistique, 21; *Negaunee*, for debt, 20. *Madison*—Portage, 10 31. *Milwaukee*—Delafield, for debt, 1 67; *Ottawa*, for debt, 1 67; *Stone Bank*, for debt, 1 66. *Winnebago*—Appleton Memorial, for debt, 8 50. 77 81

WOMAN'S BOARDS.

Woman's Board of the Northwest, 6955 55;
Woman's Board of New York, 571 94; Woman's
Board of Philadelphia, 1050 22..... \$8,577 71

LEGACIES.

Bequest of Mary S. Anderson, dec'd, 25; Estate
of Alcy McKisson, dec'd, 1490 98; Estate of Stephen
Torrey, dec'd, 600..... 2,015 98

MISCELLANEOUS.

Donald Ross, sup. of U. Sic Kaw, Canton, China, 25; Rev. L. B. Crittenden, Montana, "tithe," 2; Mrs. Nancy F. Blayney, 5; Sale of "Church at Home," 10 cts.; "A friend, for the debt," 15; Mrs. C. A. Reeves, Willetts, Cal., for debt, 2 50; Rev. Samuel Ward, Emporia, Kan., 1; G. W. Parkman, Emporia, Kan., 1; Mrs. Sarah A. S. Perry, Afton, N. Y., 100; "A friend of foreign missions," 45; "A friend of foreign missions," 45; Edward B. Taylor, Portsmouth, Va., 5; "S. P.," N. J., 33 48; Rev. Geo. F. Crisman, D. D., and family, Hastings, Neb., sup. of native preacher in Dr. Corbett's field, 30; Mrs. R. C. Fleming, Ayr, Neb., 1; Thomas A. Creigh, Omaha, Neb., for debt, 20; Eliza Duncan, dec'd, 100, and Washington Duncan, dec'd, 100, through A. M. Duncan, Bucyrus, O.; H. J. Naudain, New London, Conn., for debt, 12 50; "From the mite box," 8; "From a friend," for debt, 20; Rev. "T. W. and son," for debt, 2 50; Mary N. Shearer, Paterson, N. J., for debt, 2; Rev. W.

W. Atterbury, D. D., N. Y., 50; Rev. J. G. Cowden, Polo, Ill., sup. of a native preacher in China, 12 50; The Misses Clark, for debt, 25; "A thank-offering," for debt, 5; E. R. Forsyth, Greensburg, Ind., sup. of J. M. Irwin, India, 100; Miss Julia F. Cook, Greensburg, Ind., sup. of J. M. Irwin, India, 25; "A friend of the Board," for debt, 30; Rev. Walter Mitchell, Russellville, O., for debt, 50; "A friend," 2; Pendleton, Oregon, 3; Parkville, Mo., 5 61; Cash, 1; "A friend of missions," Mrs. J. H. Rankin, Buffalo, Pa., sup. of a scholar in Tabriz school, Persia, 30; A. B. Krest, Spokane Falls, Wash., sup. of a scripture reader, China, 30; Rev. Samuel Ward, Emporia, Kan., for debt, 5; "A friend," 5; George Rider, Cedar Rapids, Ia., 5; J. T. Cowen, Cedar Rapids, Ia., 10; Mr. Emerson Oxley, Atalissa, Ia., 5; W. Schorer, Morganville, Kan., a thank-offering, 10; "O. E. P. S.," sup. of Dr. and Mrs. Briggs, 1000; Robert O'Brien, Belmont, N. Y., for debt, 5; J. H. Boude, Washington, D. C., 20; "G. H. M.," N. Y., 8 25; Miss Mary S. Nelson, Philadelphia, Pa., for debt, 5; Rev. W. L. Tarbet and wife, 4 48; "C.," Pa., 22; "Mr. and Mrs. G. L.," for debt, 2 75; "A Brooklyn lady," for debt, 10; Miss J. J. Carpenter, Saratoga, N. Y., 2 50; Rev. J. R. Robinson, Southport, N. Y., for debt, 5; Nathaniel Roe, Washingtonville, N. Y., for debt, 5; Joel Kennedy, Marion, Ia., for debt, 2 50; A. Wilson, Metal, Pa., for debt, 5; Miss E. J. Wilson, Metal, Pa., for debt, 2 50; Rev. W. B. Carr, Latrobe, Pa., for debt, 35; Rev. R. Arthur, Emporia, Kan., for debt, 8 12; Rev. J. A. Annin, St. Louis, Mo., for debt, 10..... 2,410 54

Total receipts for September, 1890..... \$27,232 69

Total receipts from May 1, 1890, to September 1, 1890..... 150,874 89

Total receipts from May 1, 1889, to September 1, 1889..... 107,860 84

Acknowledgment of March, 1890, to Newburg ch., \$100, should be to Union Newburg.

Donation of Genesee Village ch., in July, \$75, should be acknowledged as for debt.

Donation of Carlisle lat, in August, \$37 47, should be acknowledged as for debt.

Acknowledgment of August, 1890, to Martinsburg ch., Butler Presbytery, \$8, for debt, should be to Gibson Memorial ch. Huntingdon Presbytery.

WILLIAM DULLES, JR., Treasurer,

53 Fifth Ave., cor. Twelfth St., New York, N. Y.

RECEIPTS FOR FREEDMEN, SEPTEMBER, 1890.

ATLANTIC.—*Fairfield*—Bethlehem 1st sab-sch., 1; Hope-
well, 1. 2 00
CATAWBA.—*Cape Fear*—Raleigh Davy St., 1 00
COLORADO.—*Boulder*—Valmont, 12 cts. *Gunnison*—Lead-
ville, 21 45. *Pueblo*—Canon City, 17; Colorado Springs, 15;
Pueblo, 1 86. 55 43
COLUMBIA.—*Puget Sound*—Bellingham Bay, 2 00
ILLINOIS.—*Alton*—Salem Ger., 1; Woodburn Ger., 1; Zion
Ger., 1. *Chicago*—Oak Park, 41 79. *Peoria*—Galesburg, 2 86.
Rock River—Aledo sab-sch., thank-off'g, 1 08. *Springfield*—
Farmington, 5; Pisgah, 8 28; Unity, 1 26. 58 22
INDIANA.—*Fort Wayne*—Decatur, 5. *White Water*—Greens-
burg, 84 84. 39 84
IOWA.—*Cedar Rapids*—Cedar Rapids 2d, 20. *Council Bluffs*—
Conway, 4; Lenox, 7. *Des Moines*—Knoxville, 6; Winter-
set, 21 55. *Iowa*—Kirkville, 2 63; Middletown, 60 cts.; Wa-
peha, 4 10. 65 78
KANSAS.—*Neosho*—Glendale, 2. *Osborne*—Oberlin, 2. 4 00
MICHIGAN.—*Detroit*—Plymouth 2d, 6 29. *Kalamazoo*—
Richland, 12. *Lansing*—Concord, 2 15. *Saginaw*—Bay City,
40. 60 44
MINNESOTA.—*Red River*—Western, 4. *St. Paul*—Minne-
apolis Stewart, 18 17. 22 17
MISSOURI.—*St. Louis*—Bethel Ger., 10 00

NEW JERSEY.—*Elizabeth*—Elizabeth 2d, 52 16; Pluckamin,
6. *Jersey City*—Passaic sab-sch., 4 66. *Monmouth*—Burling-
ton, 44 35; Cranbury lat, 30. *Morris and Orange*—Madison,
5 87; Rockaway, 40. *New Brunswick*—Dutch Neck, 20;
Frenchtown, 15. *Newton*—Stanhope, 4 60. 222 14

NEW YORK.—*Albany*—Galway, 2 70. *Binghamton*—Cort-
land, 139 79. *Buffalo*—Buffalo North, 86 28; Olean sab-sch.,
7 78; Tonawanda, 12. *Geneva*—Canandaigua, 7 66; Phelps,
17. *Hudson*—Good Will, 1 30; Monticello, 2; West Town, 4.
Long Island—Franklinville, 3. *Nassau*—Glen Cove, 10.
Rochester—Dansville, 5. *St. Lawrence*—Hammond, 10; Wat-
ertown 1st, 62 66. *Steuben*—Corning, 3 48. *Syracuse*—"Friend

of Freedmen," Jordan, 20. *Troy*—Waterford, 8 17. *West-*
chester—Yonkers lat, 54 99. 407 13

OHIO.—*Bellefontaine*—Spring Hills, 62 cts. *Cincinnati*—
Cincinnati 4th, 3. *Cleveland*—Cleveland 1st, 38 46; —Case
Ave., 16. *Dayton*—Clifton, 11 06; Seven Mile, 6 82. *Porte-*
mouth—Sardinia, 7. *St. Clairsville*—Bellair 2d, 25. *Zanes-*
ville—Chandlerville, 8 55; Duncan's Falls, 8 55. 114 56

PACIFIC.—*San Jose*—Santa Clara, 10 00

PENNSYLVANIA.—*Allegheny*—Leetadale sab-sch., 7. *Butler*—
Butler, 76 86; Scrub Grass, 33. *Carlisle*—Harrisburg Coven-
ant, 3 44; Waynesboro', 3 88. *Chester*—Dilworthtown,
2 50; Fairview, 9. *Clarion*—Oil City 2d, 8. *Erie*—Cool
Spring, 5 23. *Kittanning*—Elder's Ridge, 25 62. *Lackawanna*—
Brandt, 20. *Philadelphia Central*—Philadelphia Chockosink
sab-sch., 9 75. *Philadelphia North*—Germantown 1st sab-
sch., 75 63. *Pittsburgh*—Bethel, 42; Pittsburgh 2d (Mrs.
Stitts' sab-sch. class, 9), 23 50; —East Liberty, 85; —Shady
Side (sab-sch., 17 81), 58 19. *Shenango*—Sharpville, 5. *Wash-*
ington—Wheeling 1st sab-sch., 10. *Wellboro*—Wellboro',
3 81. 487 41

SOUTH DAKOTA.—*Dakota*—Pine Ridge Agency, 7. *Southern*
Dakota—Parker, 5 10. 12 10

TEXAS.—*Trinity*—Terrell, 1 00

WISCONSIN.—*Madison*—Lodi, 6 00

Total receipts from churches..... \$1,581 22

MISCELLANEOUS.

Woman's Executive Committee of Home Mis-
sions, 149 19; Rev. D. L. Dickey and wife,
Glennfield, Pa., 10; H. K. Bushnell, Hastings,
Neb., 1; "M. C. O.," 60; J. B. Davidson, New-
ville, Pa., 15; P. W. Fobes, Syracuse, N. Y., 50;
Mrs. Richard Sharpe, Wilkesbarre, Pa., 50; Mrs.
E. T. Holstead, Batavia, N. Y., 6; Rev. L. A.
Moffett, Korea, 5; "C. H. M.," N. J., 1 25; "C.,"
Pa., 8; Rev. W. L. Tarbet and wife, 1 92..... 346 32

DIRECTS.

Sent to Lewis Johnston, Pine Bluff, Ark.—By Miss M. Entriens, Independence, Mo., 20; Miss Manana Heck, Heckton Mills, Pa., 1. 21 00
 Sent to J. F. McBride, Oak Hill, Ind. Ter.—By L. M. S. Brainerd, Kansas, 15 00
 Sent to Biddle University, Charlotte, N. C.—By James Prall, Delaware, N. J., 3; George Prall, Delaware, N. J., 1; Dr. H. S. Butler, Blairstown, N. J., 6; Dr. Johnson, Blairstown, N. J., 5; Dr. W. H. Vall, Blairstown, N. J., 5; Mr. Witte, Belvidere, N. J., 5; J. C. Prall, Belvidere, N. J., 2. 28 00
 Total directs..... \$62 00

RECEIPTS FOR HOME MISSIONS, SEPTEMBER, 1890.

ATLANTIC.—Fairfield—Ebeneser, 3. South Florida—Eustis, 47; Seneca, 2; Sorrento, 3. 55 00
 BALTIMORE.—Baltimore—Baltimore 1st sab-sch., 50. New Castle—West Nottingham, 20 20.
 COLORADO.—Boulder—Valmont, 78 cts. Denver—Laird, 1; Wray, 1. Gunnison—Grand Junction, 4 80. Pueblo—Canon City, 101; Pueblo, 43 94; Walsenburg 1st, 5 83. 158 85
 COLUMBIA.—East Oregon—Cleveland, 8; Kilkitat 2d, 3. 6 00
 ILLINOIS.—Alton—Raymond, 3; Salem Ger., 8; Woodburn Ger., 5; Zion Ger., 8. Bloomington—McKinaw, 13 21; Rankin, 5 04. Cairo—Fairfield, 5 14; McLeansboro, 14; Oak Grove, 2. Chicago—Chicago 60th St., 10; Jefferson Park, 8 55; Glenwood, 4; Homewood, 6; Will, 2 19. Freeport—Woodstock, 28 50. Ottawa—Kings, 4 50; Oswego, 10. Peoria—Altona, 5. Rock River—Aledo sab-sch., Harvest Home Thank-offering, 37 98; Sterling, 163 60. Schuyler—Camp Point, 26 60; Elvaston, 19 50. Springfield—Farmington, 84; Pisgah, 6 66; Unity, 2 53; Rev. W. L. Tarbet and wife, 8 84. 430 74
 INDIANA.—Fort Wayne—Decatur, 17; Fort Wayne 8d, 10. Indianapolis—Indianapolis 7th, 11 30. Logansport—South Bend 2d, 2; Tassinong, 8 25. New Albany—Livonia, 7 85. Vincennes—Brazil, 22. White Water—Cambridge City 1st, 1 05. 78 95
 INDIAN TERRITORY.—Cherokee Nation—Pleasant Valley, 1 10. Chickasaw—Oklahoma City, 5 81. 6 41
 IOWA.—Cedar Rapids—Scotch Grove, 8. Des Moines—Colfax, 18 75; Hopeville, 2. Dubuque—Dubuque Ger., 10; Rowley, 2; Waukon Ger., 25. Fort Dodge—Battle Creek, 10; Glidden (sab-sch., 5); O'Brien Co. Scotch, 6 25; Ramsey, 5 25; Schaller, 7 15. Iowa—Martinsburg, 14 78; Middletown, 3; Mount Zion Ger., 5; Shunam, 4 40; West Point, 14. Iowa City—Columbus Junction (sab-sch., 2 70), 7 14; Elm Grove, 2 31; Fairview (sab-sch., 4 50), 6 50; Marengo, 10 62; Montezuma, 28 10. Waterloo—Clarksville, 10. 207 25
 KANSAS.—Emporia—Clear Water, 3; Dexter, 4 25; Indianola, 2; Maxon, 2 25; Quenemo, 4 50; Wichita 1st, 5. Highland—Clifton, 3; Parallel, 8 80. Neosho—Humboldt, 2 49. Osborne—Oberlin, 10; Smith Centre, 3. Solomon—Ellsworth, 5. 47 99
 KENTUCKY.—Ebeneser—Ludlow sab-sch., 5. Louisville—Hodgensville, 3 23; Louisville Knox, 2; Penn's Run, 8; Plum Creek, 8 77. Transylvania—Mt. Pleasant, 7 27. 29 27
 MICHIGAN.—Detroit—Ypsilanti, 50. Flint—Caseville, 70 cts.; Lapeer 1st, 12 68; Mundy, 10; Soule, 2 85. Grand Rapids—Grand Haven sab-sch., Children's Day offering, 30 53; Muir, 7. Kalamazoo—Edwardsburg C. E. Soc., 1 65; Sturgis, 10. Lansing—Concord, 12 90; Lansing 1st, 25; Marshall, 14. Monroe—Monroe, 69 63. Saginaw—Bay City 1st, 23 90; Omer, 2 50. 273 13
 MINNESOTA.—Mankato—Fulda, 1 50; Redwood Falls, 21. Red River—Argyle, 1 88; Sabin, 2. St. Paul—Crystal Bay, 4 75; Long Lake, 4; St. Croix Falls, 1 40; St. Paul House of Hope sab-sch., 9 30. Winona—Owatonna L. M. S., 4 23. 50 06
 MISSOURI.—Kansas City—Creighton, 3 25. Ozark—Webb City, 10. Palmyra—Unionville, 15. Platte—Misphah, 3. St. Louis—Bethel Ger., 40; Kirkwood sab-sch., 38 50; St. Louis Church of the Covenant, 7 50; Rev. J. A. Annin, 15. 132 25
 NEBRASKA.—Hastings—Glenville Ger., 2 50; Holdrege, 9. Mt. Pleasant Ger., 2 50; Oak Creek Ger., 5. Kearney—Berg, 2 50; Cherry Creek, 2 50; North Platte, 40. Nebraska City—Alexandria sab-sch., 1 75; Plattsmouth 1st, 39 48; Sawyer sab-sch., 4. Nebraska—Valentine, 8 80. Omaha—Lyons, 5 50. 119 53
 NEW JERSEY.—Elizabeth—Clinton, 90 06; Cranford 1st, 5 29; Elizabeth 1st sab-sch., Murray Miss. Asso., 24 92; Perth Amboy, 38 25; Pluckamin, 20; Rahway 1st Ger., 3. Jersey City—Hackensack 1st (sab-sch., 8), 19. Monmouth—Farmingdale, 30; Hightstown, 100; Moorestown, 5. Morris and Orange—East Orange 1st, 34 47; Madison, 32 23; Mendham 2d, 15; Morristown 1st (Children's Missy Soc., 200), 208; Mt. Olive, 5 35. Newark—Newark Woodside (M. C., 26, sab-sch., 25), 51. New Brunswick—Dutch Neck, 25; Trenton Prospect St., 42 47. Newton—La Fayette (W. M. S., 3 75, Mission Band, 2 25), 6. 755 04
 NEW YORK.—Albany—Albany West End, 15; Northville,

Total receipts for September, 1890..... 1,969 54
 Total receipts for September, 1889..... 3,270 31

Decrease..... \$6,280 77
 Total amount received from April 1, 1890..... 23,795 43
 Total received during corresponding months, 1889, 28,404 10

Decrease..... \$4,606 67

A remittance from the Genesee Village church, Presbytery of Rochester, N. Y., of \$81 97, was erroneously credited to 1st Genesee in July report.

J. T. GIBSON, Treasurer,
 516 Market St., Pittsburgh, Pa.

4; West Galway, 4 28. Boston—Antrim, 41 50; Portland 1st, 3; Windham, 35. Brooklyn—Brooklyn East Williamsburg Ger., 10; West New Brighton Calvary, 22 25. Buffalo—Ellcottville, 10; Tonawanda 1st, 56. Cayuga—Auburn 2d, 23 69. Chemung—Mecklenburg, 5 25. Genesee—Canandaigua, 17 56; Romulus, 27 30. Hudson—Good Will 7 80; Monticello, 7; Palisades, 48; Ridgebury, 1 24; West Town, 24. Long Island—East Hampton, 40; Franklinville, 10; Southampton, 88 65; Speonk, 2 35. Lyons—Wolcott 1st sab-sch., pastor's Bible class, 2 38. New York—New York Morrisania 1st, 29 25;—Mt. Washington (sp., 300), 600;—West Farms, 5. Niagara—Lewiston, 10. North River—Milton, 8; Pleasant Plains, 8 05; Poughkeepsie 1st sab-sch., 89 18; Rondout sab-sch., 106 96. Otsego—Gilbertsville, 9. Rochester—Genesee Village, 125; Rochester Brick, 208 58;—Central, 400;—Westminster, 56. St. Lawrence—Hammond sab-sch., 10. Steuben—Corning, 20 89. Syracuse—La Fayette, a member, 10; Skaneateles, 27 70. Troy—North Granville, 22 76; Waterford 1st, 16 33. Utica—Rome 1st, 52 98; Utica 1st, 75. Westchester—Stamford 1st, a friend, 100; White Plains, 43 05. 2541 00
 NORTH DAKOTA.—Fargo—Hillsboro, 2 50; Kelso, 2 15; Lisbon, 7 08. 11 73
 OHIO.—Athens—Bristol, 6. Bellefontaine—Spring Hills, 8 70. Chillicothe—Harden, 8. Cincinnati—Cincinnati Walnut Hills 1st, 15; College Hill, 46 60; Loveland sab-sch., 74 76; Monroe, 6; Montgomery, 10. Cleveland—Cleveland 1st, 230 78;—Case Ave., 86 40. Dayton—Bethel, 22. Huron—Fostoria, 52 55. Lima—Lima Main St., 2 50; West Union, 3. Maumee—Mt. Salem, 5. Portsmouth—Ironton, 9. 2; Johnston, 5. Steubenville—Bethlehem, 15; Corinth, 17; Dennison, 25; Hopedale, 7; Dr. J. M. Watt, 25. Wooster—Hayesville, 6 90; Mansfield, 100; Plymouth, 8. Zanesville—Homer, 11 50. 736 69
 PACIFIC.—Benicia—Eureka 1st, 20; Fulton, 5; Petaluma, 20; San Rafael, 242 75; Shiloh, 5. Los Angeles—National City, a lady, 2. Sacramento—Arbuckle Candelaria Station, 13 50; Carson City, 16 80; Elko, 11 50; Hawthorne Station, 21 80; Lamville Valley, 30; Starr Valley, 13 60; Virginia City, 8 70. San Francisco—Oakland Prospect Hill, 2 20. 412 53
 PENNSYLVANIA.—Allegheny—Leetsdale sab-sch., 47 68; Pleasant Hill, 4. Blairsville—Manor, 5. Butler—Mt. Nebo, 6; New Salem, 9. Carlisle—Chambersburg Falling Spring, Mrs. T. B. Kennedy, 10; Harrisburg Covenant, 2 39; Lebanon Christ, 686; Middle Spring, 60; Waynesboro, 23 28. Chester—Lansdowne 1st, 15 61; Marple, 16 02; Media, 43 88. Clarion—Richardsville, 1 25. Erie—East Greene, 5; Erie 1st, 81 16; Fairfield, 9; Meadville 1st, 14. Huntingdon—Spring Mills, 5; Winterburn, 2. Kittanning—Freeport, 40; Homer, 6 32; West Glade Run, 25; Worthington, 22. Locksawanna—Ararat, 1; Gibson, 1 40; Great Bend, 5; Honedale 1st, legacy of Stephen Torrey, dec'd, 500. Lehigh—Shenandoah, 9 27. Northumberland—Jersey Shore, 44; Lycoming Centre sab-sch., 10; Mt. Carmel 1st, 17 70; Williamsport 2d, 42 20. Philadelphia—Philadelphia Tabernacle, a lady, 5. Philadelphia North—Fox Chase Memorial, 50 10; Manayunk 1st, 50; Roxborough, 5; Wissinoming, 8 50. Pittsburgh—Cannonsburg Central, 26 63; Pittsburgh 2d (sab-sch., 31 23, infant sab-sch., 8 10), 129 21;—East Liberty, 87;—Shady Side (sab-sch., 35 63), 116 38. Redstone—Mt. Vernon, 9; New Providence, 6 62. Shenango—Leesburg (sab-sch., 5), 14. Wellsboro—Covington, 5; Wellsboro (A. Pollock, 10), 34 22. Westminster—Hopewell, 6. 2215 08
 SOUTH DAKOTA.—Aberdeen—Aberdeen, 21 04. Black Hills—Hot Springs, 10. Central Dakota—Beulah, 3 12. Dakota—Long Hollow, 2; Pine Ridge Agency, 7. Southern Dakota—Alexandria, 4 60; Ebeneser Ger., 18; Scotland, 29; Sioux Falls, 13 05. 102 61
 TENNESSEE.—Holston—Elizabethton, 8 00
 WASHINGTON.—Puget Sound—Anacortes, 25 00
 WISCONSIN.—Chippewa—Ashland (Mrs. S. S. Fife), 10, 38 28; Superior, 36. Lake Superior—Menominee, 14. Madison—Baraboo, J. W. Wright, 3. 91 28
 Woman's Executive Committee of Home Missions, 18,679 13
 Total received from churches, September, 1890..... \$27,293 70
 Less amount transferred to debt account..... 99 97
 Total..... \$27,193 73

LEGACIES.

Legacy of Mary S. Anderson, dec'd, late of Liv-
ingmore, Pa. 25 00

MISCELLANEOUS.

Mrs. Nancy F. Blaney, West Alexander, Pa., 5;
A friend, 1; Mrs. Mary B. Gillespie, Gallatin,
Mo., 10; Edward B. Taylor, Portsmouth, Va., 6;
Mrs. Rev. Wm. Baldwin, Great Bend, Pa., thank-
off., 5; Mrs. Harper, Butte, Mon., 25; M. and G.
Hallstead, Pa., 1; Mrs. R. C. Fleming, Ayr, Neb.,
1; W. H. Perdomo, M.D., Sag Harbor, N. Y.,
8 91; Rev. W. W. Atterbury, D.D., N. Y., 50;
James H. Harper, Hopkinton, Iowa, 10; Mrs. F.
A. McGaw, free-will off., 5; Mrs. M. C. M., 100;
K. J. Bonde, Washington, D. C., 20; C. H., M.,
N. J., 7 50; "C., Pa., 14; J. P. Brown, Yonkers,

N. Y., 25; J. R. Dilworth, Dilworth, Mon., 25;
Heber H. Beadle, Bridgeton, N. J., 30; Two
friends, 10; Emerson Oxley, Atalissa, Iowa, 5;
A minister's daughter, 50 cts.; Rev. A. L. Arm-
strong, Dutch Neck, N. J., 50; A friend, 16 66;
Missoula, 25; Mrs. C. D. Smith, Redding, Conn.,
5; A. W., 300; Rev. D. L. Dickey, Glenfield, Pa.,
10; Mrs. Jane L. Park, Thompsonville, Pa., 5;
Interest on Lyon Trust, 250; Interest on Perma-
nent Fund, 64. 1,089 87

Total received for Home Missions, Sept., 1890. \$28,313 31
Total received for Home Missions from April 1,
1890. 208,535 66
Amount received during same period of last year. 258,168 98

O. D. EATON, Treasurer,

Box L, Station D.

53 Fifth Ave., New York.

RECEIPTS FOR SUSTENTATION, SEPTEMBER, 1890.

COLORADO.—Boulder—Valmont, 2 cts. Pueblo—Pueblo 1st,
37 cts. 39
ILLINOIS.—Oairo—Fairfield, 2 60. Rock River—Aledo sab-
sch., Harvest Home Thank-offering, 20 cts. Springfield—
Pisgah, 1 10; Unity, 43 cts.; Rev. W. L. Tarbet and wife, 64
cts. 4 97
IOWA.—Iowa—Middletown, 10 cts. Iowa City—Columbus
Junction, 1. 1 10
KANSAS.—Larned—Hutchinson, 20 35. Osborne—Oberlin,
1; Solomon Belleville, 2. 23 35
MICHIGAN.—Lansing—Concord, 48 cts.; Marshall 1st, 6 07.
6 50
MINNESOTA.—St. Paul—St. Paul Dayton Ave.,
2 20
NEBRASKA.—Omaha—Lyons, 2 00
NEW JERSEY.—Morris and Orange—Madison, 1 07

OHIO.—Bellefontaine—Spring Hills, 12 cts. Cleveland—
Cleveland Case Ave., 6 40. 6 52
SOUTH DAKOTA.—Dakota—Pine River Agency, 2 66
TEXAS.—Austin—Austin 1st, 20 36

Total received from churches, September, 1890. \$39 12

MISCELLANEOUS.

"C. H.," M., N. J. 25

Total received for Sustentation, September, 1890. \$69 37

Total received for Sustentation from April 1, 1890. 943 66

Amount received during same period of last year. 3418 77

O. D. EATON, Treasurer,

Box L, Station D.

53 Fifth Ave., N. Y.

RECEIPTS FOR NEW YORK SYNODICAL AID FUND, SEPTEMBER, 1890.

Buffalo—Tonawanda 1st, 8. Cayuga—Weedsport, 31 58.
Genesee—Portageville, 12 50. Geneva—Bellona, 15; Geneva
North, 400; Romulus, 5 78; Seneca Falls 1st, 78. Hudson—
Good Will, 26 cts.; Monticello, 2; Westtown, 1. Long Island—
Bellport, 10; East Hampton, 10; Greenport, 25; Setauket,
25; South Haven, 3. Nassau—Oyster Bay, 25; Roslyn, 12.
North River—Lloyd, 8 42; Malden, 9 42. Rochester—Genesee
Village, 55 67; Mt. Morris, 4 97. St. Lawrence—Oswegatchie,
90; Rossie, 12 50. Steuben—Campbell, 20; Corning, 70 cts.
Syracuse—Manlius Trinity, 2 78; Syracuse Westminster,

8 35. Troy—Brunswick 1st, 8 18; Waterford 1st, 49 54. West-
chester—Bedford, 9 25.

Total received for N. Y. Synodical Aid Fund,

September, 1890. \$943 85

Amount received from April 1, 1890. 4,638 64

Amount received during same period of last year. 4,619 45

O. D. EATON, Treasurer,

Box L, Station D.

53 Fifth Ave., New York.

RECEIPTS FOR HOME MISSIONS, DEBT ACCOUNT, SEPTEMBER, 1890.

ATLANTIC.—East Florida—Hawthorne, 3 00
BALTIMORE.—Baltimore—Baltimore 2d, Mr. and Mrs.
Haynes, 12 50;—Central, 23 58;—Falth, 13 40;—West-
minster, 23 22; Granite, 2 50; Mt. Paran, 1 25; New Wind-
sor, 2 50; Randallstown, 1 25. New Castle—White Clay Creek,
18 29; Wilmington Gilbert, 5. Washington City—Falls Church
(Ballston Branch, 7), 44 14. 145 68
COLORADO.—Boulder—Boulder, 10; Greeley, 10. Denver—
Hyde Park, 2 50. Gunnison—Rev. E. F. Mundy, 5. Pueblo—
Monte Vista School-house station, 4. 34 20
COLUMBIA.—Oregon—Lafayette, 7 50; Newberg, 7 50. 15 00
ILLINOIS.—Alton—Collinsville, 10; Hillsboro, 17; Ship-
man, 9 75. Bloomington—Clinton, 18 12; "O.," 10. Chicago—
Chicago 1st Ger., 4;—2d, 80; Joliet Central, 59 80; River
Forest (a member, 10), 18 88. Freeport—Ridott Ger., 5 10.
Ottawa—Owego, 2 72. Peoria—Eureka, 13 55; Farmington,
1 50. Rock River—Beulah, 4 40. Schuyler—Appanosee, 4;
Olive, 7. 1095 52
INDIANA.—Crawfordsville—Crawfordsville Centre, "J. F.
T.," 10; Delphi, 25 50. Logansport—Altmore, 2 51; Bourbon,
6 45; Concord, 8; Logansport Broadway, 17; West Union,
8 09. Muncie—Peru, 10. New Albany—Orleans, 6 75. Vin-
cenno—Carlisle, 2 60; Indiana, 6; Olive Hill, 8 60; Upper
Indiana, 9. White Water—Rising Sun, 10. 119 40
INDIAN TERRITORY.—Cherokee Nation—Muldrow, 2 50;
Pleasant Valley (sab-sch., 1 55), 2 30. Chickasaw—Guthrie,
7 51. Muscogee—Nuyaka, 5. 17 31
IOWA.—Cedar Rapids—Atkins, 3 58; Cedar Rapids 1st, 36;
Pleasant Hill, 4 83; Shellsburg, 1 75. Council Bluffs—Afton,
16; Missouri Valley sab-sch., birthday box, 12. Des Moines—
Leighton, 10; New Sharon, 8 50; Olivet, 6. Fort Dodge—
Alta, 5 50; Grand Junction (sab-sch., 1 10), 11 10; Westmin-
ster of Woodbury Co., 5. Iowa—Burlington 1st, 56 08; Troy,
4 60. Iowa City—Atalissa, 1 75; West Branch, 5. Waterloo—
Salem, 4. 191 64
KANSAS.—Emporia—Cedar Point (sab-sch., 1), 2; Clear
Water 1; Florence (sab-sch., 50 cts.), 2 50; Wichita Har-
mony 1 50; Rev. R. Arthur, 3 13. Highland—Nortonville, 4

Larned—Arlington, 5. Neosho—Fairview, 75 cts.; Humboldt,
3 33; Iola, 8; Moran, 3 50. Solomon—Poheta sab-sch., 3 41.
Topeka—Clay Centre, 4 50. 42 92
KENTUCKY.—Ebeneser—Flemingsburg, 8; Paris (sab-sch.,
10), 20. Louisville—Louisville Olivet Chapel, 16. 44 00
MICHIGAN.—Detroit—Detroit 3d Ave., 10;—Covenant (sab-
sch., 10 70), 31 14;—Jefferson Ave., 74; Marine City, 6 25;
Unadilla (sab-sch., 6), 9. Flint—Morrice, 5. Grand Rapids—
Grand Rapids Mission Wood, 5 50. Kalamazoo—Marin, 6 28.
Lansing—Battle Creek, 15 13; Brooklyn, 4; Homer, 9. Mon-
roe—Blissfield, 2 50; Monroe (a member, 1), 7 50; Palmyra,
3 06. Petoskey—Boyne City, 50 cts.; Boyne Falls, 2. 190 86
MINNESOTA.—Duluth—McNair Memorial, 2 50; Thomson,
2 50. St. Paul—St. Paul Westminster, 7. Winona—Winona
1st sab-sch., 50. 62 00
MISSOURI.—Kansas City—Kansas City 2d, 488 56. Palmyra—
Hannibal 1st, 90. Piatte—Avalon, 4 63. St. Louis—Bethel
Ger., 10; Bethlehem, 2 25. 535 44
NEBRASKA.—Hastings—Champion, 5; Minden, 6 28; Stam-
ford, 5; Rev. James Haswell, 4. Kearney—Berg, 3; Cherry
Creek, 3. Nebraska City—Meridian Ger., 13 30; Palmyra, 7.
Omaha—Lyons, 7. 53 58
*NEW JERSEY.—Elizabeth—Plainfield 1st, 45 15. Jersey
City—Jersey City Claremont, 7. Monmouth—Hurlington,
22 04; Farmingdale, 5; Forked River, 5; Hightstown (sab-
sch., 4 90), 22. Morris and Orange—New Providence, 15;
South Orange, a lay member, 5; Summit Central, Miss C.
F. Bonnell, 2 50. New Brunswick—Kington, 5; Milford (Y.
P. S. C. E., 2 50), 20 50. Newton—Blairtown, 50 cts. 154 69
NEW MEXICO.—Santa Fe—Raton Spanish, 24 75
NEW YORK.—Albany—Albany Madison Ave., 20; Ballston
Centre, 6 61; Corinth, 2 37; Mariaville, 3 82; New Scotland,
10; Rockwell Falls, 8 13; Sand Lake, 4 60. Binghamton—
Bainbridge, 5. Brooklyn—Brooklyn Mt. Olivet sab-sch., 25.
Buffalo—Tonawanda 1st, 14 18. Chemung—Southport, 4.
Columbia—Cairo, 10. Genesee—Portageville, 4. Geneva—
Phelps, a member, 40; Seneca Castle (sab-sch., 6 81), 12 73

Hudson—Centreville, 2; Monroe, 100; Ridgebury, 2 50; Washingtonville 1st, 13 82. **Long Island**—Bridgehampton, 36; Southampton, 42 67. **Nassau**—Far Rockaway, 60; Oyster Bay, 25; Whitestone, 14. **New York**—New York Sea and Land (sab-sch., 7 83), 64. **Niagara**—Barre Centre, 2 70. **North River**—Little Britain, 19. **Rochester**—Ossian, 3 67. **St. Lawrence**—Oswegatchie 1st, 10; Pleasant, 5; Rosale, 6. **Steuben**—Canisteo, 30 10; Corning, 23 03; Painted Post, 8 50. **Troy**—Brunswick, 12 50; Glens Falls, 50; Green Island, 9; Troy 2d, a friend, 20. —Second St. Y. P. S. C. E., 10. **Utica**—Verona, 10. **Westchester**—Bridgeport 1st, 1; New Haven (thank-offering, 10), 19 65; South East Centre, 12 66; Yorktown, 7 50.

NORTH DAKOTA—Pembina—Ardoch, 4 55; Elora, 8 50; Glasston, 3 70; Greenwood, 1; St. Thomas, 11 45. **OHIO**—Chillicothe—Memorial, 3 25; North Fork, 5 38; Union, 3 50; Wilkesville, 11 66. **Cincinnati**—Cincinnati Walnut Hills 1st, 31 83; College Hill, 14 50; Lebanon, @, Hon. J. M. Smith, 7 50; Loveland, 11 38. **Cleveland**—Cleveland Beckwith (sab-sch., 7, Cornelia H. Ingersoll, 10, 17; Parma, 20. **Dayton**—Dayton 1st, 46 16. **Huron**—Fostoria, 25. **Marion**—Marion 1st, 12. **Mauvee**—Perryburg 1st, 4 40; Weston, 11. **Portsmouth**—Ripley, 7. **St. Clairsville**—Bellair 2d, 25; Buffalo, 8 15; Cadiz, 18 60; St. Clairsville, 13. **Steubenville**—Pleasant Hill, Miss Kate A. Carr, 5. **Wooster**—Mansfield, 35.

PACIFIC—Los Angeles—Grand View, 14; Orange, 15 90; Santa Paula, 10 25. **San Jose**—Hollister, 16. **Stockton**—Merced, 7 50.

PENNSYLVANIA—Allegheny—Sharpsburg, 22 53. **Blairsville**—Laird, 3. **Curtis**—Bloomsfield, 4 55; Carlisle 1st, 37 47; Green Castle, 45 87; Shippensburg, 31 25. **Chester**—Chester 8d, 25 18; West Chester 2d, 10. **Clarion**—Du Bois (sab-sch., 2), 16 50. **Erie**—Bradford 1st, 30 81; Edinboro, 8 50; Union City, 7 63. **Huntingdon**—Altoona 2d, 30; Birmingham Warrior's Mark Chapel, @, 20 cts.; Pensefield, 6 25. **Kittanning**—Leechburg, 14. **Lackawanna**—Pittston 1st (sab-sch., 10), 50. **Lehigh**—Easton Brainerd, 80 96. **Northumberland**—Bald Eagle and Nittany, 15 50; Beech Creek, 3; Williamsport 2d, 50. **Philadelphia Central**—Philadelphia Beacon, 10. **Philadelphia North**—Falls of Schuylkill, 12 50. **Pittsburgh**—Oakdale, 15. **Redstone**—Pleasant Unity, 5 11. **Shenango**—Sharpsville, 6 50. **Washington**—Burgettstown, 10 20; Forks of Wheeling, 9. **Wellboro**—Arnot, 4 50.

SOUTH DAKOTA—Central Dakota—Miller, 5. **Southern Dakota**—Parkston, 2 95; Union Centre, 1 01.

TENNESSEE—Holston—College Hill, 3 00. **TEXAS**—Austin—Alpine Station, 17. **North Texas**—Wichita Falls, 13 07.

UTAH—Montana—Butte 1st, 85 50. **Utah**—Ephraim, 1. **WASHINGTON**—Idaho—Prescott (sab-sch., 1), 6. **Olympia**—Centralia (sab-sch., 2), 10; Tacoma 3d (Miss Band, 5, sab-sch., 7), 12. **Puget Sound**—Benton, 5. **WISCONSIN**—La Crosse—Amsterdam, 6. **Lake Superior**—Negaunee, 20. **Milwaukee**—Delafield, 1 67; Ottawa, 1 65; Stone Bank, 1 67; Waukesha sab-sch., 21 66. **Winnebago**—Appleton Memorial, 8 50. **Woman's Executive Committee of Home Missions**, 22 50.

Total received from churches, September, 1890..... \$4,525 94

MISCELLANEOUS.

A family of little children, 5; Cedar Rapids, 200; Thomas A. Creigh, Omaha, Neb., 20. A minister's widow, 3; W. F. Nicholas, Keokuk, Iowa, 1 95; Rev. E. P. Willard, Cayuga, N. Y., 5; Rev. W. B. Chamberlin, Coffeyville, Kan., 1 50; Mrs. A. L. Burnet, Mt. Pleasant, Utah, 20; The Misses Clark, Richfield Springs, 25; Rev. C. H. Walker, Chittanooga, N. Y., 2 50; Rev. J. M. Carmichael, Nunda, N. Y., 10; Mrs. E. M. Shotwell, "cent a day fund," 2; Montclair, N. J., 4; Miss Mary S. Nelson, Philadelphia, Pa., 5; L. L. Boardman, Tryon City, N. C., 3; Mr. and Mrs. G. L., 275; A Brooklyn lady, 10; Miss J. J. Carpenter, Saratoga, N. Y., 2 50; Rev. James R. Robinson, Southport, N. Y., 5; Nathaniel Roe, Washingtonville, N. Y., 5; Rev. Joel Kennedy, Marion, Iowa, 2 50; Cash, 1; Rev. Wm. S. Jerome, Pontiac, Mich., 10; A. C. Wilson, Metal, Pa., 5; Miss E. J. Wilson, Metal, Pa., 2 50; Rev. W. B. Carr, Latrobe, Pa., 35; H. D. Naudain, New London, Conn., 12 50; Erield, 20; Rev. T. W. and son, 2 50; A friend of the Board, 80; Rev. Wm. Mitchell, Russellville, O., 50; P. Hoonick Falls, N. Y., 5; Rev. Wm. Irvin, D.D., 100..... 861 45

Total received for the home mission debt, September, 1890..... \$5,507 39
Total received from June 1, 1890..... 29,012 89

O. D. EATON, Treasurer,
Box L, Station D. 53 Fifth Ave., N. Y.

* In October number of THE CHURCH AT HOME AND ABROAD, July receipts for debt account, West Jersey Presbytery, for Cold Spring ch. read Cape Island.

RECEIPTS FOR MINISTERIAL RELIEF, SEPTEMBER, 1890.

BALTIMORE—Baltimore—Baltimore Central, 44 32; Bethel, 7 50. **New Castle**—Dover, 20; New Castle (10 from sab-sch.), 232; Port Penn, 2 69. **Washington City**—Darnestown, 10.

COLORADO—Boulder—Longmont Central, 9; Rankin, 1; Valmont, 23 cts. **Gunnison**—Aspen 1st, 8. **Pueblo**—Canon City 1st, 30; Colorado Springs 1st, 50; Monte Vista, 12 60; Pueblo 1st, 3 35.

ILLINOIS—Alton—Ebenezer, 1; Greenfield, 4 80; Hillsboro, 11; Jerseyville 1st, 30; Salem Ger., 8; Waveland, 3 78; Woodburn Ger., 2; Zion Ger., 8. **Bloomington**—Clarence, 7 35; Normal, 8 70. **Cairo**—Carmi, 17 43; Golconda, 10. **Chicago**—Chicago 1st, 52 59; —Fullerton Ave., 72 08; Manteno, 26 50; River Forest, 9 15; Will, 1 80. **Freeport**—Galena 1st, 15 56; Oregon, 19 54; Winnebago, 12. **Mattoon**—Ashmore, 12; Marshall, 2 50; Mattoon, 16 30; Pana, 30; Pleasant Prairie, 11. **Ottawa**—Waltham, 10. **Peoria**—Elmira, 16 37; Farmington, 9; French Grove, 3; Washington, 4; Yates City, 7 91. **Rock River**—Aledo sab-sch., H. H. thanksgiving, 1 85; Morrison, 15 56. **Schuyler**—Appanoose, 5; Brooklyn, 8 82; Carthage, 27; Elvaston, 6 65; Perry, 7; Rushville 1st, 48 71; Wythe, 8. **Springfield**—Farmington, 9; Pisgah, 1 10; Unity, 43 cts.; Williamsville Union, 2.

INDIANA—Crawfordsville—Attica, 6; Bethany, 17 61; Delphi 1st, 21 25; Rockville, 22 50; Thorntown, 8; Williamsport, 8 30. **Fort Wayne**—Decatur 1st, 7. **Indianapolis**—Franklin 1st, 22; Hopewell (Y. P. S. C. E., 2), 26 75; Indianapolis 12th, 4 70; Southport, 4 55. **Logansport**—Bourbon, 2 08; Crown Point, 8; Mishawaka, 2 70; South Bend 1st, 25. **New Albany**—Hanover, 10 55. **Vincennes**—Evansville 1st Ave., 7; —Grace, 30 35; Petersburg, 4; Vincennes sab-sch., 10 65.

IOWA—Cedar Rapids—Clarence, 4; Linn Grove, 15; Marion (146 from sab-sch.), 6 77; Mechanicville, 7; Springville, 8 50. **Council Bluffs**—Conway, 3 10; Corning, 6 95; Lenox 1st, 9 57. **Des Moines**—Albia 1st, 8; Dallas Centre, 9; Grimes, 7; Ridgedale, 13. **Dubuque**—Hopkinton, 8 50; Lansing 1st, 7. **Fort Dodge**—Glidden, 2. **Jawa**—Birmingham, 2 55; Kosuth, 10 73; Libertyville, 1 76; Middletown, 90 cts.; Mt. Pleasant Ger., 18; Ottumwa 1st, 22 87. **Iowa City**—Brooklyn, 12 58; Washington, 37 12. **Waterloo**—Ackley, 20; Janesville, 5; Marshalltown ("B." 2 80), 13; State Centre, 5 50. **KANSAS**—Emporia—Cottonwood Falls, 2 23; Eldorado, 10; El Paso, 4; Marion 1st, 16; Osage City (sab-sch., 2 37), 12;

White City, 3 15; Wichita West Side, 3 95; Wilsie, 4 85. **Highland**—Holton 1st, 11 40; Troy, 3 25. **Larned**—Halsted, 10; Hutchinson 1st, 36 34; Sterling, 11. **Neosho**—Central City, 1; Chanute, 5 44; Cherryvale 1st, 2 56; Coffeyville, 3; Fort Scott 1st, 47 05; Parsons 1st, 12 65; Princeton, 4; Richmond, 8. **Osborne**—Oberlin, 2. **Solomon**—Solomon and sab-sch., 10; Wilson, 5. **Topeka**—Baldwin, 5 60; Black Jack, 12; Clinton, 6; Manhattan, 23 80.

KENTUCKY—Ebenezer—Frankfort 1st, 30 48; Newport 1st, 24 75; Paris, 7. **Louisville**—Louisville Knox, 2 25. **MICHIGAN**—Detroit—Northville 1st, 7 50. **Ft. Lapeer** 1st, 14 50. **Grand Rapids**—Grand Haven, 18 73. **Kalamazoo**—Edwardsburg, 6 21; Niles, 41 36. **Lansing**—Concord, 8 87. **Monroe**—Blissfield, 7; Palmyra, 7 25. **Petokey**—Harbor Springs, 8.

MINNESOTA—Mankato—St. Peter's Union, 5 50. **St. Paul**—Maclester, 8 04; Merriam Park 1st, 20; Minneapolis 1st, 50 74; —Highland Park, 15 04.

MISSOURI—Kansas City—Deepwater, 3; Kansas City Grand View Park, 5; Westfield, 5. **Ozark**—Bollivar, 3 50; Carthage, 19 10. **Palmyra**—Moberly sab-sch., 9. **Platte**—Cameron, 11; Chillicothe 1st, 7; Tarkio, 4. **St. Louis**—Bethel Ger., 15.

NEBRASKA—Hastings—Holdrege, 8 20. **Nebraska City**—Barneston, 5; Liberty, 1 23. **Omaha**—Bellevue, 6 39; La Platte, 3 25; Omaha Lowe Ave., 5 78; Osceola, 3.

NEW JERSEY—Elizabeth—Elizabeth Westminister (sab-sch., 30 83), 198 71; Lamington, 21; Metuchen, 20 48; Pluckamin (sab-sch., 7 75), 16 75; Rahway Ger., 2. **Jersey City**—Arlington, 13 12; Hackensack 1st, 6; Jersey City 2d, 26 10; Passaic (sab-sch., 4 61), 30 31; Rutherford 1st, 33 97. **Newmouth**—Beverly, 44 83; Oceanic, 13. **Morris and Orange**—Chatham, 29 10; Hillside, 98 08; Madison, 19 67; New Providence, 5; Orange 1st, 200; Rockaway, 20 16. **Newark**—Newark Memorial, 27; —Park, 30 83. **New Brunswick**—Holland, 8 30; Kirkpatrick Memorial, 7; Lambertville, 70; Milford, 22 75; New Brunswick 1st, 74 65. **Newton**—Phillipsburg Westminister, 6 61. **West Jersey**—Cedarville 1st, 3 95.

NEW YORK—Albany—Jefferson, 11 92. **Binghamton**—Rainbridge, 21 24; Nichols 1st, 2; Smithville Flats, 2 60. **Boston**—Wintham, 4 50. **Brooklyn**—Brooklyn 2d, 23 67. **Buffalo**—Buffalo Bethany, 27 46; —West Ave., 6 72; —

Westminster, 800; Conewango, 8 15; Tonawanda, 10. *Chamung*—Watkins, 31 31. *Columbia*—Windham, 30. *Genesee*—Wyoming, 5 42. *Geneva*—Canandaigua, 7 76; Romulus, 14 76; West Fayette, 2 28. *Hudson*—Florida, 18 40; Good Will, 2 34; Goshen, 30; Hamptonburg, 22; Livingston Manor, 7; Monticello, 2; Monroe, 50; Rockland 2d, 3; West Town, 7. *Long Island*—Amagansett, 10; Bridgehampton, 50 26; Franklinville, 3; Middletown, 18 27; Port Jefferson, 18 15. *Lyons*—East Palmyra, 8 52. *Nassau*—Freeport, 23; Islip, 37; Roanly, 11 18. *New York*—New York Morrisania, 8 08; — Mt. Washington, 100; — Westminster W. 23d St., 56 92. *North River*—Millerton, 6 06; Newburg Calvary (sab-sch.), 10; 88 81. *Rochester*—Brookport, 24 22; Genesee Village, 72 14; Mt. Morris, 6 98; Victor 1st, 9. *St. Lawrence*—Cape Vincent, 5 50. *Steuben*—Canisteo 1st, 12; Corning, 6 28. *Troy*—Argyle, 5 80; Green Island, 15; Schaghticoke, 12 25; Troy Oakwood Ave., 9 50; — Westminster, 32 50; — Woodside, 70 52; Waterford 1st, 194 34. *Utica*—Boonville, 14 72; Camden, 19; Oneida, 17 41; Utica 1st, Mr. and Mrs. Spaulding, 10; — Memorial, 40; Waterville 1st, 5 85; Westernville, 14 25. *Westchester*—Bedford, 18; Greenburg, 154 20; Greenwich 1st, 30; Katonah, 23 01; Mt. Vernon, 27 51; New Haven 1st, 21 30; Southeast Centre, 14; Stamford 1st (a friend), 25; Yonkers Westminster, 34 39. 2163 32

NORTH DAKOTA.—*Pembina*—Forest River, 2 75; Knox, 3 46. 6 21

OHIO.—*Athens*—Logan 1st, 16. *Bellefontaine*—Bucyrus, 26 03; Dunkirk, 2; Forest, 4; North Washington, 2; Spring Hills, 1 11. *Chillicothe*—Bainbridge, 3; Bloomingburg, 8 65; Plagah, 10; South Salem, 19. *Cincinnati*—Cincinnati 3d, 17 47; — Cumminsville, 12 35; — Walnut Hills, 79 01; College Hill, 27 37. *Cleveland*—Cleveland 1st, 69 23; — Cuse Ave., 12 80; — Wilson Ave., 11; Guilford 1st, 9 55. *Columbus*—Lithopolis, 5; Mifflin, 5; Mt. Sterling, 3 45; Westernville, 6 75. *Dayton*—Blue Ball, 3 66; Clifton, 20 40; Dayton Memorial, 15 37; Franklin, 3; Oxford, 54; Springfield 1st, 43. *Lima*—Bluffton, 3 42. *Mahoning*—Ellsworth, 9 60; Massillon 2d, 55 06; Pleasant Valley, 8. *Marion*—Liberty, 4; Marysville, 7 97; Milford Centre, 6 50; Trenton, 5; West Berlin, 1 75. *Maumee*—Toledo 1st, 72 30; West Bethesda, 10. *Portsmouth*—Portsmouth 1st, 80 50; Russellville, 10. *St. Clairsville*—Bellair 2d, 25; Crab Apple, 6 03; New Athens, 7 40; Rock Hill, 4 40. *Steubenville*—Bethlehem, 5; Dell Roy, 8 55; Irondale, 3 23; New Harrisburg, 10. *Wooster*—Ashland, 5 27; Loudonville, 5 12; Millersburg, 5 40; Perrysville, 4 80; Savannah, 8 44; Shelby, 3. *Zanesville*—Chandlersville, 8 86; Duncan's Falls, 3 60; High Hill, 1 85; Mt. Zion, 7; Newark 2d, 12 18; Utica, 15. 919 43

PACIFIC.—*Sacramento*—Dunsmuir, 2; Elk Grove, 3 45. *San Francisco*—Oakland Centennial, 16; San Francisco Chinese, 30; Valona (2 from sab-sch.), 10. 61 45

PENNSYLVANIA.—*Allegheny*—Bellevue, 24; Bridgewater, 24; Evans City, 5; Glendale, 3 31; Hilanda, 7 75; Leetsdale, 138 91; West Bellevue, 7. *Blairville*—Black Lick, 4; Cone-maugh, 3; Congruity, 5; Fairfield, 8 50; Greensburg, 41 70; Harrison City, 5; Irwin, 9; New Alexandria (8 89 from sab-sch.), 38 91; New Salem, 13 50; Unity, 17 25. *Builer*—New Hope, 3; Portersville, 5; Sunbury, 15. *Carlisle*—Christ, 577 16; Green Castle, 11 78; Lebanon 4th St., 35 14; Mechanicsburg, 4 17; Mounaghan, 12; Petersburg, 3 27; Silver Spring, 25; Waynesboro, 6 98. *Chester*—Great Valley, 7 50; Marple, 11 06; Wayne, 63. *Clarion*—Du Bois, 30 50; Maysville, 2; New Rehoboth, 7 07; Oil City 2d, 7 82. *Erie*—Cambridge, 8; Evansburg, 1; Garland, 4 68; Girard (Miles Grove Branch, 8 18), 8 85; Jamestown 1st, 7 25; Mercer 2d, 20; Pittsfield, 3 69; Springfield, 4; Stoneboro, 1 85. *Huntingdon*—Alexandria, 35 35; Altoona 1st, 33 43; — 3d, 11 22; Bellefonte, 120; Birmingham, 23 89; Clearfield (10 from sab-sch.), 40 28; Curwensville, 6 21; Hublersburg, 1 30; Irvona, 10 35; Lost Creek, 13 45; Lower Spruce Creek, 10; Milesburg, 5; Peters-

burg (2 41 from sab-sch.), 8 13; Spruce Creek, 70 78. *Kittanning*—Freeport, 5 10; Parker City, 12 92. *Lackawanna*—Brooklyn, 7; Hawley 1st, 6; Langelyffe, 180; Rushville, 5; Stevensville, 3; Susquehanna, 6; Troy, 25 09; Uster, 3 31. *Lehigh*—Reading 1st, 90. *Northumberland*—Bald Eagle and Nittany, 10 18; Beech Creek, 5; Hartleton, 5; Locoming, 35 76; Mahoning, 69 12; Millinburg, 5 25; Shiloh, 4; Watsontown, 8; Williamsport 2d, 18 45. *Philadelphia Central*—Philadelphia Bethesda, 25 10. *Philadelphia North*—Forestville, 3; Germantown 1st sab-sch., 75 62; — Wakefield, 51 16; Leverington, 13. *Pittsburgh*—Cannonsburg 1st, 26; — Central, 3 90; Forest Grove, 23; McKee's Rocks, 10; Montours, 8; Pittsburg 2d, 26 09; — 4th, 46 94; — 6th, 45 55; — East Liberty, 44; — Shady Side (17 81 from sab-sch.), 58 13; Point Breeze, 300; Swissvale, 90 71; Wilkinsburg, 101 41. *Redstone*—Dunbar (3 from sab-sch.), 52; Leisenring, 15; Little Redstone, 5; Mt. Vernon, 6; West Newton 1st, 23. *Shenango*—New Castle 2d, 14 50; Sharpville, 5 50. *Washington*—Burgessville, 10 90; Cove, 4 60; Upper Ten Mile, 12. *Wellsboro'*—Covington 1st, 4; Kane, 11; Wellsboro, 7 03. *Westminster*—Centre (6 from sab-sch.), 21; Middle Octorara, 5 25; Strasburg, 4; Wrightsville, 13. 3231 61

SOUTH DAKOTA.—*Central Dakota*—Flandreau 2d, 2. *Dakota*—Pine Ridge Agency, 5 70. *Southern Dakota*—Canistota, 4; Parker 1st, 6 43. 18 13

TENNESSEE.—*Birmingham*—Anniston Noble St., 3. *Union*—New Providence, 9 09. 12 09

TEXAS.—*North Texas*—Gainesville Lindsay Ave., 9 00

UTAH.—*Montana*—White Sulphur Springs, 7 50

WASHINGTON.—*Idaho*—Spokane Falls, 45. *Puget Sound*—Fairham 1st, 20 10; Seattle 1st, 35 50; Sumner, 12 25. 112 85

WISCONSIN.—*Madison*—Kilbourn City, 5 20. *Milwaukee*—Somers, 8 83; Stone Bank, 3 30. *Winnebago*—Merrill, 12 50; Neenah, 30 38; Stevens Point, 30. 90 16

From the churches..... \$2857 84

FROM INDIVIDUALS.

Rev. W. C. Cattell, D.D., 50; "In memoriam" Perth Amboy, 5; Rev. S. A. Moffett, Korea, 4; "From a friend in Princeton, N. J.", 500; Peter Fulton, N. J., 10; "A friend," 3; Guest money at Perth Amboy, 266; "Thank-offering from O. P. H.," 2 50; Miss E. M. E. N. Y., 15; Mrs. E. M. E. N. Y., 5; "A friend," N. Y., 5; "Widow's mite," D. C., 5; Mrs. A. F. Raffensperger, Md., 5; Miss H. F. Swezey, N. Y., 1; Mr. and Mrs. Geo. W. Kimberley, Cal., 100; Tax rebate, 95 cts; Mrs. E. C. Junkin, Ohio, 1; O. J. Gilkinson, Ill., 44 03; Rev. A. Craig, Iowa, 1; Mrs. Louisa Foster, Pa., 5; J. Edwards, Pa., 2; Rev. G. J. Porter, "proportion of appropriation returned," 100; "Mrs. M. T. H.," 50; Mrs. W. S. Opyke, N. Y., 25; "Miss E.," Pa., 10; William J. Blain and family, N. Y., 10; Mrs. Margaret McNab, Wis., 2; Friend in Lancaster, Pa., 25; Rev. John Newton, Fla., 5; Rev. B. Burnap, dec'd, by hand of D. D. Dewey, Moira, N. Y., 15; Mrs. E. J. Dixon, Neb., 5; "Returned missionary," N. Y., 10; J. T. Finley, Ohio, 5; "A friend," Ohio, 1; W. M. Findlay, M.D., Pa., 5; "C. H. M.," N. J., 2 25; L. L. Boardman, N. C., 1; Rev. W. L. Tarbet and wife, 64 cts.; "C. Pa.," 6; Mrs. C. E. Turner, Pa., 10; Julia Clark, Ill., 5; Mrs. H. C. Scovel, Ohio, 10. 1,383 42

Interest from permanent fund..... 3,347 50

For current fund..... \$14,538 26

Total for current fund since April 1, 1890..... 55,865 41

W. W. HEBERTON, Treasurer.

RECEIPTS FOR SABBATH-SCHOOL WORK, SEPTEMBER, 1890.

ATLANTIC.—*McClelland*—Pitts sab-sch., 7 00

BALTIMORE.—*Baltimore*—Baltimore Central, 28 69; Bel Air, 3. *New Castle*—Pitts Creek sab-sch., 22 80. 54 49

CATAWBA.—*Yadkin*—Germantown sab-sch., 50 cts.; Thom-

sville sab-sch., 3 17. 3 67

COLORADO.—*Boulder*—Greeley sab-sch., 15; Longmont

Central, 5; Vailmont, 7 cts. *Pueblo*—Canon City, 10; Colo-

rado Springs, 10; Pueblo, 1 11. 41 18

COLUMBIA.—*East Oregon*—Pendleton, 2 40. *Puget Sound*—

Tacoma 3d sab-sch., 7. 9 40

ILLINOIS.—*Alton*—Moro sab-sch., 3 55; Salem Ger., 2;

Woodburn Ger., 1; Zion Ger., 2. *Chicago*—Chicago 2d, 335;

— Covenant, 105 44; Woodlawn Park, 28 28. *Freeport*—Wil-

low Creek, 31 50. *Mattson*—Shobonier sab-sch., 5. *Ottawa*—

Sandwich sab-sch., 4 27; Waltham, 8. *Peoria*—Prospect, 10.

Rock River—Aledo sab-sch., 5 51; Millersburg sab-sch., 3 80.

Springfield—Farmington, 3; Plagah, 1 65; Unity, 64 cts. 550 74

INDIANA.—*Indianapolis*—Franklin, 12; Greencastle sab-

sch., 33 cts. *Muncie*—Peru, 21 97. *White Water*—Greensburg

sab-sch., 12 80; New Castle sab-sch., 7 40. 54 50

IOWA.—*Cedar Rapids*—Cedar Rapids 1st, 42 36. *Council*

Bluffs—Missouri Valley sab-sch., 6. *Des Moines*—Newton,

8 01. *Dubuque*—Independence 1st sab-sch., 7 13. *Fort*

Dodge—Rolle 2d sab-sch., 18 25. *Iowa*—Middletown, 30 cts.;

West Point sab-sch., 3 50. *Iowa City*—Fairview sab-sch., 8. 98 55

KANSAS.—*Neosho*—Parsons, 8 51. *Osbome*—Oberlin, 1. 9 51

KENTUCKY.—*Ebeneser*—Frankfort, 20; Paris, 7. 27 00

MICHIGAN.—*Detroit*—Brighton sab-sch., 8 50; Erin, 4 50;

Norris sab-sch., 8 70. *Kalamazoo*—Kalamazoo North sab-

sch., 20. *Lansing*—Concord, 1 29. 42 99

MINNESOTA.—*St. Paul*—Minneapolis Swedish 1st, 8 66;

Stillwater, 7 70. 11 36

MISSOURI.—*Kansas City*—Holden sab-sch., 10. *Palmyra*—

Moberly sab-sch., 20. *Platte*—Cameron, 2 55; Gallatin sab-

sch., 5. *St. Louis*—Bethel Ger., 20; Kirkwood sab-sch., 12 50. 79 05

NEBRASKA.—*Nebraska City*—Bennett, 11; Pawnee, 15. Omaha—Marietta, 4. 80 00
NEW JERSEY.—*Elizabeth*—Pluckamin (sab-ech., 30 cts.), 4 80. *Jersey City*—Hackensack, 5; Tenafly sab-ech., 16 17. *Monmouth*—Barnegat (sab-ech., 8 03), 5 80; Burlington (sab-ech., 9 15), 26 80. *Cranbury* 1st, 27; Forked River, 8 15. *Morris and Orange*—East Orange Brick, 51 32; Flanders sab-ech., 9 81; Madison, 3 22. *Newark*—Bloomfield 1st, 85 58; Montclair 1st sab-ech., 4 24. *New Brunswick*—Hopewell ch. and sab-ech., 18; Kingston, 20. *New Brunswick* 1st, 2; Trenton 1st, 167 68. *Newton*—Hackettstown, 15; Musconetcong Valley sab-ech., 17 51. *West Jersey*—West Cape May sab-ech., 4 33. 468 39

NEW YORK.—*Albany*—Schenectady East Ave. sab-ech., 43. *Binghamton*—Binghamton 1st sab-ech., 52 51. *Boston*—Windham sab-ech., 9 22. *Buffalo*—Buffalo North, 85 24; Tonawanda, 76 85. *Champlain*—Port Henry sab-ech., 16. *Columbia*—Hudson sab-ech., 80. *Geneva*—Phelps sab-ech., 53. *Hudson*—Good Will, 78 cts.; Monticello, 2; Palsades, 10; West Town, 3. *Lyons*—Newark, 10. *Nassau*—Freeport, 23; Huntington 1st, 85 80. *New York*—New York 4th Ave., 23 34; —West Farms (sab-ech., 9 18), 21 65. *Niagara*—Mapleton sab-ech., 4. *North River*—Cold Spring, 17 50; Milton sab-ech., 6 43; Rondout sab-ech., 65 45. *Rochester*—Rochester Brick, 125. *St. Lawrence*—Gouverneur sab-ech., 75; Hammond sab-ech., 20. *Steuben*—Canisteo, 50; Corning, 2 09. *Troy*—Waterford, 4 08. 818 94

OHIO.—*Athens*—Cross Roads sab-ech., 2 50. *Bellevue*—Spring Hills, 37 cts.; Urbana sab-ech., 6 04. *Cincinnati*—Cincinnati 7th, 20; —Walnut Hills, 4 16. *Cleveland*—Cleveland 1st, 23 07; —Case Ave., 9 60. *Columbus*—Bethel, 1 10; Bremen, 1 25; Rush Creek, 4 10. *Dayton*—Clifton, 8 86; Dayton Memorial, 15; Gettysburg sab-ech., 12. *Lima*—Bluffton sab-ech., 7 75. *Maumee*—Defiance, 27 32. *Seubenville*—Dell Roy, 4. *Zanesville*—Zanesville 2d, 22 68. 169 70

PACIFIC.—*Los Angeles*—Pomona sab-ech., 8 10
PENNSYLVANIA.—*Allegheny*—Allegheny North sab-ech., 50; Industry, 2; Pine Creek 2d, 3 25. *Butler*—Centerville, 10; Mt. Nebo, 6. *Carlisle*—Green Castle, 8 76; Lebanon Christ sab-ech., 46 29; McConnellsburg, 4 28; Waynesboro., 2 32. *Clarion*—Brookwayville sab-ech., 5; West Millville, 1. *Kittanning*—Elder's Ridge sab-ech., 22 25; Freeport, 8 85; Homer, 3 26. *Lackawanna*—Mt. Pleasant sab-ech., 2; Snowden Memorial sab-ech., 12. *Lehigh*—Middle Smithfield sab-ech., 11; Weatherly sab-ech., 10. *Northumberland*—Milton, 22 71; Raven Creek sab-ech., 5 50; Williamsport 2d, 5 85. *Philadelphia* Central—Philadelphia Cohocksink sab-ech., 11 80. *Philadelphia* North—Bridgesburg sab-ech., 16 04; Falls of Schuylkill, 22; Germantown 1st sab-ech., 103 81; —Somerville Miss., 14 08; —Summit Chapel, 11 53; Jenkintown, 7 10; Norristown 1st, 23 01. *Pittsburgh*—Pittsburgh 2d,

8 70; —East Liberty, 13; —Shady Side (sab-ech., 23 23. *Rodstone*—Leisenring, 27; Pleasant Unity, 3. *Sango*—Hopewell sab-ech., 25 30; Sharpville, 5. *Wash.*—Burgettstown, 12; East Buffalo (sab-ech., 28 88. *Wellaboro*—Wellaboro, 2 34. *Westminster*—Union sab-ech., 15.

SOUTH DAKOTA.—*Dakota*—Pine Ridge Agency. TEXAS.—*Austin*—San Antonio Madison Sq., 1 50. *Ty.*—Terrell, 1.

UTAH.—*Montana*—Missoula, WISCONSIN.—*Lake Superior*—Menominee, 15. *Wisconsin*—Badger sab-ech., 2 50.

Total from churches, September, 1890..... \$1,141
Total from Sabbath-schools, September, 1890..... 1,141

Total from churches and Sabbath-schools, September, 1890..... \$2,282

MISCELLANEOUS.

Port Angeles sab-ech., Wash. Ter., 3 15; *Clark's* Road sab-ech., Nova Scotia, 1; Rev. S. A. Moffett, Korea, 4; Seelyville sab-ech., Pa., 5 71; L. L. Cameron, S. Dak., 75 cts.; G. R. Edmundson, Kan., 4; F. M. Fox, S. Dak., 6 20; L. B. Tate, Neb., 2 41; J. N. Hyde, Mon., 8 80; L. R. Simpson, Mich., 47 cts.; R. L. MacBride, W. Va., 5 50; Fred. Perkins, W. Va., 25 cts.; T. C. Kerr, Ky., 1 50; J. E. Giffen, Mich., 2 96; A. L. Berry, S. Dak., 1 23; James G. Woods, Wyoming, 1 53; Mulberry Grove sab-ech., S. C., 30 cts.; White Oak sab-ech., S. C., 2; Chas. Shephard, Wash. Ter., 1 80; Elk Creek sab-ech., S. Dak., 4; Sunny Side sab-ech., S. Dak., 5 73; E. F. Knickerbocker, Neb., 1 66; Carbonate sab-ech., S. Dak., 2 50; W. K. Weaver, Tenn., 1 75; Woodrow sab-ech., Ill., 4 25; Racford sab-ech., N. C., 1; North Branch sab-ech., N. J., 3 50; Mission sab-ech., Franklin, Ohio, 2 50; Adolph Haberli, Lake Forest, Ill., 2; Unionville sab-ech., Neb., 2 56; James M. May, Lincoln, Kan., 6 70; Westford sab-ech., Minn., 88 cts.; J. G. Woods, Chicago, Ill., 5; C. H. M. N. J., 75 cts.; Rev. W. L. Tarbet and wife, 96 cts.; C. Pa., 1..... 94 57

Total receipts, September, 1890..... \$3,220 51
Amount previously acknowledged..... 60,294 96

Total contributions since April 1, 1890..... \$63,425 57

C. T. McMULLIN, Treasurer,
1334 Chestnut St., Philadelphia, Pa.

CONTRIBUTIONS FOR SYNODICAL HOME MISSIONS

WITHIN THE SYNOD OF NEW JERSEY, FROM JULY 1, 1890, TO OCTOBER 1, 1890.

Elizabeth—Bayonne City 1st, add'l, 16 60; Cranford, 19, sab-ech., 31 10; Elizabeth 1st sab-ech., Murray Miss. Asso., 20; —8d, add'l, 45 sab-ech., Youth's Miss. Asso., 35; —Madison Ave., add'l, 18; —Marshall St., 47; —Siloam, 11 80; Lamington, 61 20; Liberty Corner, 20; Lower Valley, add'l, 15; Perth Amboy, add'l, 10; Plainfield 1st, add'l, 51 82; Pluckamin, add'l, 25; Rahway 2d, add'l, 60; Westfield, 144 90; Woodbridge, 51 88. 683 80

Jersey City—Claremont, add'l, 8; Englewood, 197; Garfield, 6 61; Jersey City Scotch chapel, 25; Kingsland Miss. chapel, 5; Newfoundland, 20; Norwood, 5; Passaic 1st sab-ech., add'l, 22 21; Paterson 1st, 83; —3d, 10; —Westminster, 5; Tenafly sab-ech., 14; Weehawken, 3; West Hoboken, add'l, 82. 455 82

Monmouth—Allentown, 45; Asbury Park Westminster, 20; Barnegat, add'l, 4 55; Bordentown, add'l, 11; Burlington, add'l, 22; Buxton Providence, 10; Columbus, 12; Cranbury 2d, 66 67; Cream Ridge, 5; Forked River, add'l, 39 cts.; Freehold 1st, 96; Hightstown, 42; Holmanville, 12; Hope, 5; Jacksonville, 10 80; Jamesburg, add'l, 80; Keyport, 7 60; Long Branch, add'l, 10; Manalapan, 14 82; Manchester, 10; Matawan, add'l, 45 20; Moorestown, 10; Mt. Holly, 15; New Greta, 13 20; Perrineville, 20; Plainsboro, 4; Plumstead (New Egypt), 4; Point Pleasant, 8; Shrewsbury, 27; South Amboy, add'l, 16; Tuckerton, 12 18. 598 41

Morris and Orange—Berkshire Valley, 6 50; East Orange 1st, 173; —Bethel, 27 35; Fairmount, 3; Flanders, 20; German Valley, 20; Madison, 150; Mendham 1st, add'l, 50 cts.; —2d, 20; Morris Plains, add'l, 50; Morristown 1st, 228 55; —South St., add'l, 55 55; Mt. Olive, 5; Myersville Ger., add'l, 5; New Providence, 14; New Vernon, add'l, 10; Orange Central, 150; Parsippany, 18 50; Pleasantdale Ger., 10; Pleasant Grove, 12 50; Rockaway, 43 50; South Orange, 120 60; Stirling, 10 92; Succasunna, 15; Whippany, 27. 1196 87

Newark—Bloomfield 1st, 129 56; —Westminster, add'l, 40; Caldwell, 53 60; Montclair 1st, 64 94; Newark 2d, add'l, 102 65; —6th, add'l, 12; —2d Ger., 25; —Calvary, 42; —

Fifth Ave., 25; —High St., 120; —Park, 200; —Plane St., 10; —Roseville, 153; —South Park, 200; —Wickliffe, 25. 1202 75

New Brunswick—Alexandria 1st, add'l, 3 16; Amwell 14 (Reaville), add'l, 10; —2d (Mt. Airy), add'l, 14; Bound Brook, 35; Dayton, add'l, 20; Hamilton Square, add'l, 9 76; Holland, add'l, 8 10; Kingston, 10; Kingwood, add'l, 2; Lawrenceville, 40; Milford, add'l, 19; New Brunswick 2d, 80, sab-ech., 10; Pennington, add'l, 12 69; Princeton 1st, add'l, 19 42; —2d, 31 87; Titusville, add'l, 20; Trenton 1st, add'l, 96 67; —1st Chapel, 5; —4th, 100; —Bethany, 27; —Prospect St., add'l, 60 65. 584 75

Newton—Andover, 7 33; Asbury, 75; Blairstown, 125; Branchville, 18; Johnsonburg Yellow Frame, 4; Newton, 125; North Hardiston, 17 27; Paspakating, 2 50; Sparta, 15; Stewartville, 64 46; Stillwater, 5; Wantage 1st (Debertown), 20; —2d (Beermerville), add'l, 20; Washington, 50. 538 36

West Jersey—Absecon sab-ech., add'l, 5; Allen H. Brown Mission Band, 9; Atco, 10; Atlantic City 1st, 51; —Ger., 6 25; Berlin, 25; Billingsport, 9 50; Blackwallow, 3; Bridgeton 1st, 60; —2d, add'l, 46 17; —West, add'l, 29 10; Bunker Hill, 5; Camden 1st, 116 60; —2d, 53 50; —3d, 14; —Liberty Park Ger., 3; Cedarville 1st, add'l, 8 43; Glassboro, 7; Green Creek, 7 10; Hammonton 2d Home Missionary Society, 5; Merchantville, 21, sab-ech., 10; city, 22 13; Pittsgrove, 32, sab-ech., 18; Salem sab-ech., 10; Swedesboro, 21; Vineland, 30; Waterford, 4. 697 28

Contributions as above..... \$5,357 01
A. Cushing Dill..... 2 00

Received in three months..... \$5,359 01
Previously acknowledged..... 7,586 91

Received in fourth fiscal year..... \$13,545 92

ELMER EWING GREEN, Treasurer,
P. O. Box 153, Trenton, N. J.

